Teachers' perception of the purpose of classroom religious education in New Zealand
Catholic secondary schools

Submitted by

Kevin Patrick Win Wanden

BA, Grad. Dip Ed. (Sec), BSc, M.Ed. (Canterbury), M.Ed. (Boston College)

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School of Religious Education
Faculty of Education

Australian Catholic University
Research Services
Locked Bag 4115
Fitzroy
Victoria 3065
Australia

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Statement of Authorship and 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 parts of this thesis have been submitted towards the award of any other degree or diploma in any other tertiary institution.

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

All research procedures reported in the thesis received the approval of the relevant Ethics/Safety Committees.

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Abstract

The nature of Religious Education in Catholic secondary schools has generated significant interest since the Second Vatican Council. A number of theoretical approaches to classroom Religious Education have been used in Catholic secondary schools in New Zealand since the mid 1960s (Crawford & Rossiter, 1985; Groome, 1980; van Caster, 1965). The debate regarding the most suitable approach for classroom Religious Education at this level has largely settled on a Subject-Oriented approach (Larkin, 2006).

In New Zealand there has been a considerable investment of resources in the development of curricula and textbooks (Finlay, 2000). However there has been little research about teacher beliefs concerning the purpose of the subject. This thesis reports research into teachers' beliefs about the purpose of classroom Religious Education in Catholic secondary schools in New Zealand. The literature was reviewed to identify the range of purposes in the normative Church documents and in the writings of theorists. In addition it examined a number of issues that could have some bearing on teachers' understanding of purposes. A survey that collected both quantitative and qualitative data was distributed to 37 of the 49 Catholic secondary schools in New Zealand that agreed to participate and resulted in 173 responses.

This study found that teachers worked out of a Subject-Oriented approach to the teaching of Religious Education that was consistent with the *Understanding Faith* curriculum. Teachers perceived Religious Education as a complex subject with multiple purposes. The primary purpose was to teach knowledge and understanding of the Catholic faith tradition. The subject also had subsidiary aspirational purposes of faith formation and personal development. The importance of appropriate qualifications and formation of teachers was identified as a challenge facing Religious Education in Catholic secondary schools in New Zealand. There was a high degree of consensus among respondents related to the purpose of classroom Religious Education.

This research contributes to the discourse concerning the purpose of Religious Education. It has implications for theoretical aspects of Religious Education, classroom practice and planning, school based curriculum planning, teacher professional development and curriculum policy.

Statement of Appreciation

Educational research of its very nature is the culmination of the efforts of numerous people who provide advice, encouragement, guidance and on-going support. I wish to express my particular thanks to my supervisors Professor Graham Rossiter and Dr. Sandra Carroll at the Australian Catholic University for their generous time, encouragement, collegial support and critical advice, as well as their passion for Religious Education.

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Finally, I am very cognisant of the fact that this research would not have been possible without the generous support and co-operation of Religious Education teachers who work with such dedication to pass on the treasure of the faith. This research is dedicated to all teachers "who hold and teach the Catholic faith that comes to us from the Apostles."

Table of Contents

List of Tables

List of Figures

List of Abbreviations

ACTE	Auckland Consortium of Theology Education
AS	Achievement Standards
Ass. DRS	Assistant Director of Religious Studies
BTS	Bartlett's Test of Sphericity
CCC	Catechism of the Catholic Church (1994). The Latin text was published in 1992 and the English text in 1994.
CCD	Confraternity of Christian Doctrine
CCS	Certificate in Catechetical Studies
CPMS	Consecrated Persons and their Mission in Schools (2002)
CRE	Certificate in Religious Education
CS	The Catholic School (1977)
CST	The Catholic School on the Threshold of the Third Millennium (1997)
CT	On Catechesis in Our Time (1979)
DRE	Diploma in Religious Education
DRS	Director of Religious Studies. Equivalent to DRE or REC in Australia.
EAPI	East Asian Pastoral Institute
ERO	Education Review Office
ETCS	Educating together in Catholic schools (2007)
GCD	General Catechetical Directory (1971)
GDC	General Directory for Catechesis (1997)
HODRE	Head of Department Religious Education
KMO	Kaiser-Mayer-Olkin index
LC	Lay Catholics in Schools: Witnesses to Faith (1982)
MEL	Master of Educational Leadership (Australian Catholic University)
MOE	Ministry of Education
MRE	Master of Religious Education (Australian Catholic University)
NCEA	National Certificate of Educational Achievement
NCRS	National Centre for Religious Studies
NZCBC	New Zealand Catholic Bishops' Conference
NZCEO	New Zealand Catholic Education Office
NZCF	New Zealand Curriculum Framework (1992)
PCA	Principal Component Analysis, a type of factor analysis
PSCI (Act)	Private Schools Conditional Integration Act (1975)

RDECS	The Religious Dimension of Education in a Catholic School (1988)
RE	Religious Education
RS	Religious Studies
SPSS	Statistical Package for the Social Sciences
TNZC	The New Zealand Curriculum (2007)
UF	Understanding Faith curriculum (1990 and revised 2001)
US / UST	Unit Standards

CHAPTER ONE

Introduction and Scope of the Research

1.1 Introduction: Religious Education: New Zealand Catholic Schools

Classroom Religious Education has always been a constituent part of a Catholic secondary school. In the period since the Second Vatican Council (1963-1965), the Church issued a range of documents related to Religious Education. While Religious Education has undergone significant change in theoretical approaches, pedagogy, and curriculum content, there has however, been little research into teachers' beliefs about the nature and purpose of classroom Religious Education. This research examined teachers' understanding of the purposes of Religious Education in the context of Catholic secondary schools in New Zealand.

Figure 1.1
Overview of chapter one
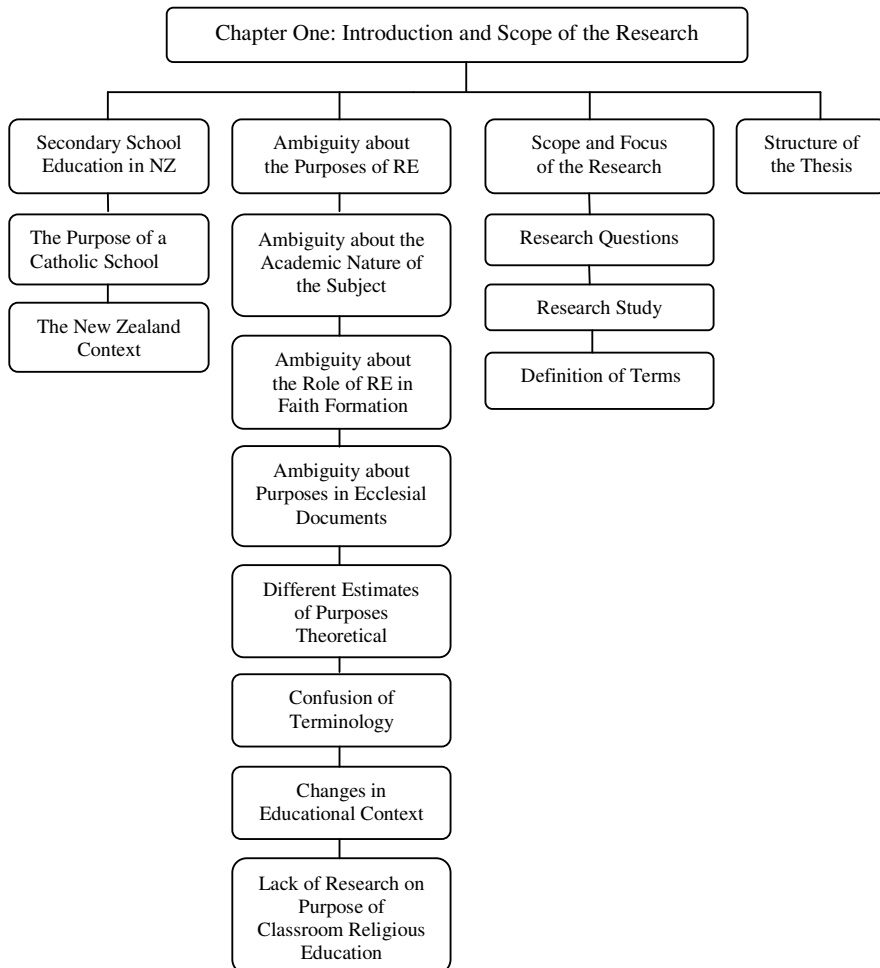
1.1.2 Secondary School Education in New Zealand

New Zealand has a surprisingly complex education system for a small country. The schooling system is divided into three categories, State, State Integrated and Independent. There are 266 State secondary schools, 69 State Integrated secondary schools of which 49 are Catholic and 40 Independent. Of the 280,193 students enrolled in secondary schools in 2008, 30,465 were in Catholic secondary schools.

While Religious Education formed part of the curriculum in the first colonial schools, the Education Act (1877) adopted a secular stance towards the teaching of religion in primary schools, in part to avoid sectarian conflict. While secondary schools were not included in the 1877 legislation, and the secular clause did not apply, over time they generally adopted a secular stance.

1.1.3 The Purpose of a Catholic School: An Education-in-a-Faith Environment

The contemporary Catholic secondary school emerges from a philosophy of education that finds its basis in a Catholic understanding of Christianity. Indeed "education is integral to the mission of the Church to proclaim the Good News" (Benedict XVI, 2008). Through its mission the Catholic school endeavours to proclaim, live and teach the values of Jesus Christ, seeking to offer an education-in-a-faith environment. Since the emergence of Catholic schools from their monastic origins in the 16th century and the development of compulsory education in the mid nineteenth century, Religious Education has played a prominent role in the rationale of the Catholic school, particularly those established by religious congregations dedicated to teaching (Elias, 2002, p. 104).

The Catholic secondary school claims to exist to promote the cultural, human and religious formation of its students. As indicated by the word 'school', Catholic secondary schools exist fundamentally for their educational value. However, the adjective 'Catholic' also indicates that it has a religious purpose, the integration of faith, life and culture. The special task of the Catholic school as described in the Second Vatican Council's *Declaration on Christian Education: Gravissimum Educationis*, is the development of "an atmosphere animated by a spirit of liberty and charity based on the Gospel" (par. 8) (Flannery, 1996). At this level, the aim of the Catholic school as part of the universal Church is to evangelise both the culture in which it is located and those with whom it interacts.

1.1.4 The New Zealand Context

In New Zealand education-in-a-faith environment was termed Special Character. This was defined in clause five of the Integration Agreement under the provisions in the Private Schools' Conditional Integration Act (1975) (PSCI), see glossary Appendix 1.

Special Character provided the framework within which the whole curriculum, including Religious Education was delivered. The religious and educational purposes of the Catholic secondary school formed part of an interrelated continuum rather than diametrically opposed opposites. The alternative option would be to develop a dualistic model that separated the religious dimension of the Catholic secondary school from the educational dimension (Grace, 2002). Catholic education from its inception in New Zealand has always strived for an integrated rather than a dualistic model.

From the perspective of the Catholic Church, Catholic secondary schools were a constituent component of its broader evangelising mission and in some respects they represent "the most widespread and effective ministry in the Church" (Williams, 2004, p. 83). They endeavour to provide an education-in-a-faith environment based on a philosophy of education that would enable students to acquire the knowledge and values to become active participants in the faith community. Religious Education has been an integral part of Catholic education in New Zealand since the establishment of the first Catholic schools. The early immigrants who established these schools under the leadership of the clergy and hierarchy, desired to impart the faith tradition within a Catholic environment. This vision has remained at the core of Catholic schools.

From the perspective of the state, Catholic schools form part of the publicly funded schooling system. Under the PSCI Act, the Church retained responsibility for the maintenance of the Special Character, which included the provision for teaching Religious Education. The state assumed responsibility for operational funding, salaries and building maintenance. The provision of public funding carried with it the civic obligation to contribute to the social good through education. In reality, Catholic secondary schools have two loci of accountability, the Church and the state. This will inevitably lead to difficulties in establishing a balance between them. Teachers may not have a clear understanding of this relationship and the practical implications for Religious Education that may result.

1.2 Ambiguity about the Purposes of Religious Education

This research considered a number of present day ambiguities that exist in discussions about the nature and purposes of Religious Education in Catholic secondary schools as listed in the following subsections.

1.2.1 Ambiguity about the Academic Nature of the Subject

In the context of the secondary school Religious Education has an academic focus; it is primarily concerned with knowledge and understanding, see *The Religious Dimension of Education in a Catholic School*, (1988); Crawford and Rossiter (1985); Groome (1980) and Rummery (1975). However, classroom Religious Education is often multidimensional. It consists of a number of dimensions such as cognitive, affective, faith, personal identity, morality and meaning making. An exclusive emphasis on the intellectual development may pose a problem for teachers trying to balance these various dimensions in the context of the contemporary educational environment.

1.2.2 Ambiguity about the Role of Classroom Religious Education in the Process of Faith Formation

There has been an ongoing debate about where the responsibility for faith formation is best located in the Catholic secondary school and the role of Religious Education in this process. The term 'faith formation' implies bringing about actual change in students' faith. What this means in practice for teachers, given the limitations they face in the contemporary secondary classroom, may be problematic (Crawford & Rossiter, 2006, p. 417).

1.2.3 Ambiguities about the Purposes of Classroom Religious Education in Ecclesial Documents

The Catholic School (1977) identified a purpose of secondary Religious Education as the integration of faith, culture and life (par. 49). This is a complex task that has implications for the adequacy of qualifications, pedagogical knowledge and the ongoing spiritual formation of teachers. In *The Religious Dimension of Education in a Catholic School* (1988) a distinction was drawn between catechesis and Religious Education (par. 68). However, the document did not clearly define what was meant by the term 'Religious Education'. In practice it was left largely up to teachers to negotiate the meaning of the term, a situation that could potentially lead to confusion.

1.2.4 Different Estimates of the Purposes of Classroom Religious Education Arising from Different Theoretical Perspectives

Since the mid twentieth century, Religious Education theorists have sought to articulate the purposes of Religious Education (Groome, 1980; Lovat, 1989; Rossiter, 1981; Rummery, 1975). The development of different theoretical approaches to the subject and demonstrated its contested nature. To some extent, this debate has centred on the relative emphasis given to the religious purposes, particularly catechesis, or to the educational purposes within the context of the Catholic secondary school (Buchanan, 2007). While it is important to have a theory of the subject, there may be a danger that competing theories can, for some teachers, lead to confusion rather than clarity.

1.2.5 Confusion of Terminology about Classroom Religious Education

A feature of the debate about the nature and purposes of Religious Education and the development of several competing theories has been the imprecision of the language and terminology used (Crawford & Rossiter, 1985). It might be difficult for teachers to have a common understanding of the purpose of the subject without a common language.

The research literature indicated that the alignment of teachers' beliefs with the objectives, values and underlying assumptions of the curriculum appeared to be important for effective teaching and learning (Alton-Lee, 2003; Ball, 1991; Calderhead, 1996; Grossman, 1995; Grossman, Wilson, & Shulman, 1989; Nespor, 1987; Russell, 1988; Timperley, Wilson, Barrar, & Fung, 2007). Religious Education teachers need to have a clear idea of the '*what*' or content they are teaching and the '*why*' or purpose of Religious Education. The New Zealand Catholic secondary school religion curriculum *Understanding Faith* (1991) and revised in 2001 in alignment with the *Catechism of the Catholic Church*, provided the '*what*'; this study investigated teachers' understandings of the '*why*' or purpose, of Religious Education.

1.2.6 Changes in the Educational Context of Catholic Schools that have Created Problems for the Interpretation of the Purposes of Classroom Religious Education

There have been a number of changes in the educational context of secondary schools in New Zealand that have affected classroom Religious Education. Some of these changes related to the staff and student profiles and to state educational policy.

One change that impacted on Religious Education was the shift in the composition of the teaching staff from members of religious congregations to lay teachers (Larkin, 2006). Two areas where this had an impact were on the qualifications and the religious formation of teachers. A second change has been in the level of student's connection with the parish faith community (Lynch, 2002). Educational changes that impacted on Religious Education included changes in assessment particularly in the senior secondary school and the introduction of the outcomes-based *New Zealand Curriculum*.

1.2.7 A Lack of Research into the Purpose of Classroom Religious Education from the Perspective of Teachers

The research on Religious Education has tended to concentrate on teacher subject matter knowledge or on student perceptions of the subject (Benson, Elkin, & Guerra, 1985; Carroll, 2006; Cook, 2001; Crotty, 2002; de Souza, 1999; Francis, 1986b; Galetto, 1996; Walker, 2004). However, there has been less clarity about what teachers understood as the purpose and role of Religious Education in the contemporary Catholic secondary school. What is missing is the view of Religious Education teachers. A question that needs to be answered is, "What do teachers believe is the purpose of classroom Religious Education in Catholic secondary schools in New Zealand?"

1.3 The Scope and Focus of this Research

This study explored teachers' perspectives on the purpose of classroom Religious Education. Teachers are a significant component in the teaching and learning process. This study aimed to ascertain what they believed to be the purpose of the subject. The study consisted of two stages: a literature review and document study, and a survey of Religious Education teachers.

1.3.1 The Research Questions

The principal research question was:

1. What did Religious Education teachers in New Zealand Catholic secondary schools perceive as the purpose of classroom Religious Education?

Secondary research questions were:

2. Was the purpose of classroom Religious Education categorised as evangelisation, catechesis or Religious Education?

3. Did Religious Education teachers believe that classroom Religious Education had a single purpose, for example, teaching religious knowledge or did they conceptualise it as more complex with multiple purposes?

4. How did Religious Education teachers view classroom Religious Education as a subject within the Catholic secondary school?

5. Did Directors of Religious Studies (DRS) have different beliefs about the purpose of classroom Religious Education by contrast with those of other Religious Education teachers?

6. Did the qualification level of Religious Education teachers influence their beliefs about the purpose of classroom Religious Education?

7. Did experienced Religious Education teachers have different beliefs about the purpose of classroom Religious Education by contrast with those of less experienced teachers?

1.3.2 The Research Study

This research study consisted of two parts:

- Part 1 Document analysis and literature review.

Part one consists of Chapter two and Chapter three. Chapter two outlines the historical development of Catholic secondary schools in New Zealand to provide the context of the research. Chapter three contains the review of the normative ecclesial documents related to Religious Education and Catholic schools and research on Religious Education. It is divided into five sections. Section one describes the major theoretical approaches that have influenced Religious Education in New Zealand. Section two outlines the development of secondary Religious Education and in particular the *Understanding Faith* curriculum. Section three provides an analysis of the normative ecclesial documents related to Religious Education. Section four presents empirical research on Religious Education and section five presents empirical research into teacher beliefs, qualifications and professional development.

- Part 2 Empirical study involving both quantitative and qualitative data.

This part of the research involved the collection of quantitative (Likert scale stem-items) and qualitative (open-ended questions) data through a questionnaire related to the purposes of classroom Religious Education identified in part one of this study. This was the first time in New Zealand that research had been conducted into the beliefs of religious educators regarding the purpose of Religious Education. Consequently, the questionnaire collected a

range of school and teacher statistical data in order to gain a comprehensive picture of the state of the subject. The design and methodology of the study is explained in Chapter four.

1.4 Definition of Terms

The term **'teacher belief'** in this research was used to mean a cognitive process rather than a teacher's personal religious faith. **'Purpose'** in this context was defined as the intended aim and desired outcome by the teacher of classroom Religious Education rather than those expressed in ecclesial documents, theories or curriculum statements. **'Secondary school'** referred to Year 9 to Year 13 classes in Catholic integrated schools in New Zealand.

The term **'religious education'** has multiple meanings. In this study, 'religious education' as a lower-case phrase was used to mean all of the activities of the Catholic school that promoted the religious formation of students. It would include such things as formal classroom Religious Education, sacramental programs, retreats, liturgy, prayer and voluntary religious groups.

'Classroom Religious Education' or **'Religious Education'** was used to mean the teaching of the subject within the formal curriculum of the Catholic secondary school and was equivalent to the term **'Religious Instruction'** as used in a number of ecclesial documents.

'Faith Formation' was used to mean a process that attended to the individual faith journey of each student that was appropriate for the stage of faith development of each student. Faith formation is a broad concept that is dependent on the receptivity of the student to faith. It includes processes such as pre-evangelisation, evangelisation and catechesis, depending on the individual receptivity of the student.

The term **'Religious Studies'** usually refers to the objective study of religion. It has been used to differentiate the more general study of world religions in state based programs from denominational Religious Education as used in Australia or the United Kingdom. However, in New Zealand when 'religious studies' is used in the phrase 'Director of Religious Studies' (DRS) it has a specific meaning related to the religious aims of the school. The position of DRS was established under section 65(b) of the Private Schools Conditional Integration Act (1975). The DRS provides leadership in Special Character (see the glossary Appendix 1 for

an explanation) and Religious Education. The DRS as subject leader has responsibility for the organisation and teaching of the curriculum. In some larger schools this responsibility might be delegated to a Head of Department Religious Education (HODRE). The DRS also has responsibilities for the Catholic ethos of the school. This includes activities such as liturgy, prayer, pastoral care, voluntary apostolic action, retreats and aspects for of Catholic teaching in other curriculum areas, for example in heath education.

Other terms related particularly to the New Zealand educational context are explained in the glossary, Appendix 1.

1.5 Structure of the Remaining Chapters of the Thesis

- Chapter two outlines the historical development of Catholic secondary schools in New Zealand.
- Chapter three reviews the literature that informed this research and explains the development of the proposed theoretical conceptual scheme of purposes used as the basis of the questionnaire.
- Chapter four explains the epistemology, theoretical perspective, research design and methodology of the study.
- Chapter five presents the data collected in the questionnaire.
- Chapter six discusses the meaning and significance of the results in relation to the literature on teacher beliefs and Religious Education.
- Chapter seven presents the significant conclusions from the research. It examines implications for the theory of Religious Education, classroom practice and policy making at school, diocesan and national levels.

CHAPTER TWO

Educational Context

The purpose of this chapter is to background the historical development of Catholic secondary schools in New Zealand in order to understand the historical context of the present situation.

Figure 2.1
Overview of chapter two

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                    │ Chapter Two: Educational Context │
                    └─────────────────────────────────┘
        ┌───────────────────────┼───────────────────────────┐
┌──────────────────┐  ┌──────────────────┐  ┌──────────────────────────┐
│ Place of Catholic│  │ Key Developments │  │ Catholic Secondary Schools│
│ Schools in New   │  │ Since 1877       │  │ in New Zealand           │
│ Zealand Education│  │                  │  │                          │
└──────────────────┘  └──────────────────┘  └──────────────────────────┘
┌──────────────────┐  ┌──────────────────┐
│ New Zealand      │  │ Education Act     │
│ School System    │  │ (1877)           │
└──────────────────┘  └──────────────────┘
┌──────────────────┐  ┌──────────────────┐
│ Catholic Schools │  │ Secondary School  │
│ in New Zealand   │  │ Act (1903)        │
└──────────────────┘  └──────────────────┘
┌──────────────────┐  ┌──────────────────┐
│ Development of   │  │ Raising School    │
│ Catholic Schools │  │ Leaving Age (1944)│
│ Pre 1877         │  │                  │
└──────────────────┘  └──────────────────┘
                      ┌──────────────────┐
                      │ Private Schools'  │
                      │ Conditional       │
                      │ Integration Act   │
                      │ (1975)           │
                      └──────────────────┘
                      ┌──────────────────┐
                      │ Changes to Senior │
                      │ Assessment        │
                      └──────────────────┘
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2.1 The Place of Catholic Schools in New Zealand Education

2.1.1 The New Zealand School System

Schools in New Zealand are categorised as 'state', 'state integrated' or 'independent'. A 'state' school is one that is operated by the government. A 'state integrated' school is one that was previously an independent school usually established by a church and was integrated into the state school system under the provisions of the Private Schools Conditional Integration Act (1975). An 'independent' school is one that is privately operated.

There are four main types of school in New Zealand, primary, intermediate, secondary and composite. Primary schools may be a full primary catering for students in Years 1 to 8. A contributing primary school caters for Years 1 to 6 and contributes students to an intermediate school that caters for students in Years 7 and 8. Secondary schools generally cater for students in Years 9 to 13. Some secondary schools also have Year 7 and 8 students. A composite school caters for students in Years 1 to 13.

All schools in New Zealand are required to be registered with the Ministry of Education (MOE) under the provisions of the Education Act (1964) and open to inspection from the Education Review Office (ERO). A Board of Trustees governs all state and state integrated schools. Parents elect members to the Board on a three-year cycle. In addition Boards have a staff representative and secondary schools have an elected student representative. In state integrated schools the Board has additional members appointed by the proprietor.

2.1.2 Catholic Secondary Schools in New Zealand

From the perspective of the Catholic Church, Catholic schools in New Zealand are a constituent component of the broader evangelising mission of the Church. They endeavour to provide an education in a faith environment based on a philosophy of education that enables students

> to develop the attitudes, knowledge and skills to become active and committed members of their faith community and to contribute positively to the world community (New Zealand Council of Proprietors of Catholic Integrated Schools, 2007).

The philosophy of Catholic education finds its basis in a Catholic understanding of Christianity, through which the Catholic school sets out to proclaim, live and teach the values of Jesus Christ.

2.1.3 The Development of Catholic Schools in New Zealand pre 1877

The provision of Catholic education and the provision of Religious Education for children has been an aspect of the mission of the Catholic Church in New Zealand from its inception. Bishop Jean Baptiste Francois Pompallier (Vicar Apostolic of Western Oceania 1836-1848; Apostolic Administrator 1848-1860; first Bishop of Auckland 1860-1869) had established schools at Hokianga and Whangaroa for teaching the catechism to Māori children prior to 1840. The school at Whangaroa also catered for the training of teachers and catechists. Two

of the teacher-trainees were Miss Mary-Ann McGarvey and Miss Elizabeth Walsh who were assisted by a Māori catechist (Flannigan, 2000, p. 9; Simmons, 1982, p. 20).

In 1841 Pompallier established a school in Russell for the children of settlers that was open to all, including Māori. This school had two divisions: a higher school for the training of Māori catechists and a school for younger children. It closed in 1845 due to a shift in population to the new capital, Auckland (Catholic Bishops of New Zealand, 1938, pp. 38-40).

Bishop Pompallier had desired to establish a college for Māori students. Following the transfer of the government to Auckland a land grant and financial assistance were received for the establishment of St Mary's College, Takapuna. It opened in October 1849, with Fr. Louis Rozet SM as Principal and manager (Simmons, 1982, p. 34). Fr. Phillipe Joseph Viard SM, the future bishop of Wellington, appears to have been influential in the establishment of the college, and a number of its staff eventually accompanied him to Wellington. The college which primarily educated seminarians and catechists, remained in Takapuna until 1852 when it was then transferred to Freeman's Bay. The new facilities also included a Māori boys' boarding school. The college closed in 1869, having educated 28 European and at least 15 Māori seminarians (Simmons, 1982, p.278). The curriculum would have been designed to bring the prospective candidates up to the required standard for seminary studies, with a concentration on Latin.

A second school was established in Auckland in 1841 under the auspices of Fr. Jean Baptiste Petitjean SM one year after the foundation of the settlement. The school, conducted by Mr. E Powell, was initially located in Shortland Street. It was later transferred to Wyndham Street where Mr. Patrick and Mrs. Catherine Hennessey staffed the school. Prior to the arrival of the Sisters of Mercy in 1850, lay teachers staffed all Catholic schools. By 1851 there were seven Catholic schools in Auckland and the surrounding settlements.

The summary report of the Auckland diocese in 1858 showed that a variety of schools existed (Simmons, 1982, pp. 53-54). On the Mount St. Mary's site at Takapuna, there was a school for ecclesiastical students studying for priesthood. This school offered a secondary education conducted by Mr. Robert H Huntley (Cumming, 1978, p. 19). There were also two schools for Māori children. At the St. Patrick's Wyndham Street site, the Sisters of Mercy conducted

three schools, a "Common, Religious and Primary school for adult girls", an "Infant school for every rank" and "a select school in which all branches of education are taught, viz: besides the elementary knowledge and needle work, music, drawing, embroidery, gymnastics, literature and living languages". There was a daily average attendance of 250 students. The select school would be understood to be a fee-paying secondary school, while the school for "adult girls" was probably for the training of recruits to the congregation. The Sisters of Mercy also conducted two boarding schools on the St. Mary's Bay site, one for Māori girls and the other for the children of settlers (Simmons, 1982, pp. 53-54).

Three boys' schools had also been established, one at St. Patrick's, another in Parnell and a third select school located near the corner of Pitt and Wellington streets. This school, St. Peter's, had a curriculum that included Greek, Latin, French, Italian, German, geometry, Mensuration, Arithmetic, English grammar and geography, with fees set at £12 per annum (Simmons, 1982, p. 54). This school closed following the withdrawal of funding by the Auckland provincial government in 1875 (Waters, 2003, p. 18). In addition, there were parish primary schools in Onehunga, Otahuhu, Panmure, Howick and on the North Shore (Simmons, 1982). A number of these schools catered for the needs of Irish fensibles who had received land grants at the end of their military service.

Catholic primary schools were also established in a number of other settlements. Wellington had a Catholic school by 1847 (Cumming, 1978, p. 13) conducted by Mr. James Fryer (O'Sullivan, 1977, p. 36), to which a senior boys' section was added in 1849, conducted by Mr. R H Huntley, who had accompanied Bishop Phillipe Joseph Viard (first bishop of Wellington 1849-1872) to Wellington (Ewing, 1969, p. 11). Bishop Viard brought a number of staff from St Mary's College, Takapuna, including Mr. Jean Yvert and four women who comprised the Sisters of Mary, Elizabeth Walsh, Mary-Ann McGarvey, Catherine McCann and Sarah McGarvey (Flannigan, 2000, p. 7). A school was quickly established followed in 1852 by a Providence for Māori girls. The Sisters of Mary merged with the Sisters of Mercy who arrived in Wellington in 1861.

In Nelson, a Catholic school started in 1848 with a boys' secondary boarding section added by Fr. Antoine Garin SM in 1851. The school in Dunedin was established in 1863. The boys were taught by Mr. Shepherd and the girls by Mrs. Conway (McCarthy, 1970, p. 31). In

1863, Mr. Edward O'Connor established a school in Christchurch. The Invercargill school conducted by Mr. Griffin was opened in 1868 (Wanden, 1997, p. 11). Schools were established in Greymouth 1868, Lawrence 1872, Ahaura 1873 and Queenstown 1875 (McCarthy, 1970, p. 87 & p. 136). Some of these schools had quite large numbers of students. At Invercargill in 1873 there were 130 students. The curriculum appeared to be academic when compared to the contemporary New Zealand primary school curriculum, "Latin, Euclid, algebra, higher arithmetic, Roman, Grecian and Scripture history". The parish priest, Fr. McEnroe SJ taught Latin, book-keeping and Christian Doctrine (Wanden, 1997, pp. 11-12). This pattern of the parish priest being responsible for religious instruction and teaching some senior students for other subjects such as Latin appears to have operated in a number of Catholic schools. The school was often, at least initially, located in the church until such time as another building was constructed.

These schools of necessity charged fees and were open to all children regardless of their denomination. Initially the establishment of Catholic schools was the responsibility of the local priest with the support of the Catholic community. Many of these priests belonged to the Society of Mary, which had a strong commitment to Catholic education. These Catholic schools met the initial needs of the settlers in terms of the provision of primary education. They were open to all as often they were the only school available. With the growth in the Catholic population there was an increased demand for primary and eventually secondary schooling.

2.2 Key Developments Since 1877

Since 1877, five events have had an impact on the historical development of Catholic secondary schools in New Zealand, 1) The Education Act (1877), 2) the Secondary Schools Act (1903), 3) the raising of the school leaving age (1944), 4) the Private Schools Conditional Integration Act (1975), and 5) changes in external assessment.

2.2.1 The Education Act (1877)

The first event that had a significant impact on the development of Catholic secondary schools in New Zealand was the Education Act (1877). Prior to the establishment of the Provinces in 1852, the provision of education was largely the responsibility of the churches (Campbell, 1941, p. 25). During the period of Provincial Government (1852-1876), while

there was no uniform system, most Provinces opted for a mixture of government schools and provided varying degrees of subsidy for church schools (Mackey, 1967, p. 282). The abolition of the Provincial Governments in 1876 resulted in the creation in 1877, of a national system of primary schools under the control of central government that was free, compulsory and secular. As the Education Act (1877) only applied to primary schools, the fee-paying secondary schools that existed under individual acts of parliament remained separate from the new education system. At this time the focus of the bishops was on the provision of primary schools rather than secondary schools.

As a result of the Education Act (1877), financial assistance to Catholic schools ceased and they became what the Act termed 'Registered Private Schools'. Apart from the loss of financial assistance, which was considerable, Catholic schools also lost access to the educational services and resources of the state such as teacher training, in-service training, transport, school journals and textbooks. Catholic schools were also excluded from school sports competitions in a number of areas where these were under the control of state schoolteachers.

The Church perceived the legislation as an attack on itself. This was in part because many of the textbooks used in state schools were perceived by the Church to be sectarian and because up until that time, most of the provincial governments had been prepared to provide financial support to denominational schools. The primary motivation of a secular education system, from the perspective of the hierarchy was the destruction by the state of the Catholic faith. As Bishop Patrick Moran (first bishop of Dunedin, 1869-1895) stated, "The true object of secular education was the destruction of the faith of Catholics" (*New Zealand Tablet*, 1882). The Church responded to this challenge by developing a parallel system of Catholic schools (Sweetman, 2002, p. 24). The effect of this decision went far beyond schools or even education; it became the major influence on the development of the Catholic Church in New Zealand. It coloured the relationship between the Church and the wider New Zealand society. The religious congregations who staffed the schools were to have a significant impact on education and culture particularly through music and sport, as well as on the religious formation of generations of students. While the secular clause may have resolved the religious problem in the minds of politicians, it created a grievance within the Catholic population that would not be resolved for close on 100 years.

The decision of the bishops of Australia and New Zealand meeting in the first Episcopal Plenary Council in Sydney, in 1885, to build a primary school in an area before building a parish church represented a significant commitment by the Church to education in terms of financial resources and personnel (Campion, 1988). The hierarchy believed that the establishment of Catholic schools was foundational to the nurturing of the faith in a hostile Protestant environment and was the "surest and most effective means of providing religious education" (Ryan, 1997, p. 19). The bishops constantly urged the Catholic community to establish schools as they believed that a true education could not ignore the spiritual dimension. They recognised the heavy financial burden and sacrifice that this represented for the community, particularly in a newly established colony that experienced a prolonged economic recession during the 1880s.

Another outcome of the 1885 Council that affected Religious Education was the decision to develop a local catechism based on the Maynooth Catechism, which became known as the *Penny Catechism* (Ryan, 1997, p. 26). This became in various forms the foundational text particularly in primary and lower secondary schools until the 1960s.

Once the decision was made to build a parallel school system, the problem became one of resources, both physical buildings and personnel. The Catholic population was predominantly working class and Irish and was not in a financial position to pay the high fees that the employment of lay teachers would have necessitated. Consequently, the bishops actively recruited religious congregations from Europe to conduct Catholic schools. During this period the emphasis was on establishing parish primary schools which were "regarded as essential for the preservation of the Church and no parish could be said to be complete" without its primary school (O'Neill, 1989, p. 170). These schools were effectively parish schools and were financed by the parish.

The arrival of a number of religious congregations of women also resulted in the establishment of secondary schools. Typically, the sisters took control of the infants, younger boys and the girls. The older boys continued to be taught by lay teachers until such time as brothers could be obtained. The parish bore the financial responsibility for these schools. A select fee-paying girls' secondary school catering for day and boarding students was often established, particularly at the congregation's motherhouse. These select secondary classes

were an economic necessity for the survival of the congregation. While the parish met the running cost of the primary school and paid a subsistence wage to the religious, the only other source of income for a religious congregation was through fee-paying day and boarding students or extra-curricular tuition in music, foreign languages and needlework.

As the members of the initial foundations were primarily from Europe, to sustain and expand Catholic schools in New Zealand, local recruiting was necessary. Many of the new recruits came from the congregation's own secondary schools. Consequently, this gave religious congregations an incentive to establish secondary schools. While the original response to the 1877 Act was the establishment of primary schools, by the 1920s secondary schools began to receive more emphasis.

These select secondary schools were small finishing schools for young ladies, whose parents desired that they acquire the accomplishments expected of young ladies at this period. They offered a curriculum that consisted of foreign languages, particularly French, as well as music, painting, literature, fine needlework and embroidery. An example was the Dominican Sisters high school at Dunedin established in 1871. The curriculum included "pianoforte, singing, the harp, painting, flower-making, art, needlework and languages (French, Italian, German, and Spanish)" (McCarthy, 1970, p. 38). Nascent secondary departments for girls were established at Napier 1867; Christchurch 1868; Nelson 1871; Dunedin 1871; Hokitika 1878; Timaru 1880; Wanganui 1880; Invercargill 1882; Oamaru 1882; Greymouth 1883; New Plymouth 1884; Gore 1890; Gisborne 1893 and Masterton 1898. While these schools were established at the invitation of the local bishop, the building and operating cost was the responsibility of the congregation and the local community. There were also a number of providences established for Māori girls in Auckland in 1850, Wellington 1850 and Hawke's Bay 1867. This last school developed into the present day St. Joseph's Māori Girls' school.

There had been a number of attempts to establish boys' secondary schools in various parts of the country. Fr. Eugene Pertuis SM established a primary and girls' select school at Ahaura, Westland in 1873. In 1875, Fr. John Baptist Rolland SM added a boys' secondary section called the Academy (O'Meeghan, 1988, p. 116). In Christchurch a boys' secondary school, St. Leo's Academy, was established in 1880, with Mr. A Bathurst as principal. In 1881 Fr. Bowers SM, was appointed principal with Mr. Vincent as teacher. These schools closed in

1884, partly due to financial considerations and the decision to establish a national Catholic boy's secondary school at Wellington. Christchurch was not to have a Catholic secondary school for boys' until the establishment of St. Bede's college in 1911(O'Meeghan, 1988, p. 131). In 1876, the Christian Brothers took control of the boys' school at Dunedin. While the curriculum catered for senior boys, it was not until 1891 that a formal secondary section was created, which became the high school in 1928 (O'Neill, 1968, p. 29).

When Bishop Francis William Redwood, (second bishop of Wellington, 1874-1935), established St. Patrick's College in 1885, it was the only Catholic boys' secondary school in New Zealand. The *Australasian Catholic Directory* (1899) recorded that there were two boys' and 30 girls' secondary schools catering for 1,510 students in New Zealand.

The provision of secondary education for boys in Auckland at this time was nonexistent. As a result of a mission preached by an American priest, Fr. Patrick Hennebery CPPS in 1878, funding was raised to construct a boys' school on the corner of Pitt and Wellington Streets. A school did not operate in the building until 1880 when it opened as the Diocesan Catholic Boys' School, with Fr. Cuthbert Downey OSB, principal and Mr. B Cronin as teacher (Simmons, 1982, p. 158). This school was eventually transferred to the control of the Marist Brothers in 1885 and was relocated to Richmond Road, Ponsonby as Sacred Heart College in 1903.

Where no provision existed for a separate Catholic secondary school for boys, some primary schools operated a Standard Seven and night classes to prepare students for the Junior Civil Service Examination (Wanden, 1988, p. 22). Many of these schools eventually developed a secondary department to cater for older boys (Simmons, 1982; Wanden, 1988).

One of the features of the development of Catholic schools in New Zealand, in comparison with state schools during this period, was their decentralised control. At this time there was no national system of Catholic education or structure put in place by the bishops. The bishops established the general parameters and devolved the management of schools to the parish priest or the superiors of religious congregations. Cohesion resulted from a combination of government regulations, the internal organisation of the religious congregations and their

networks of schools, the obedience of priests and religious to the bishops and an intense loyalty of the laity to the Church as a small vessel battling a hostile sea.

2.2.2 The Secondary Schools Act (1903)

The second event that had a significant impact on the development of Catholic secondary schools in New Zealand was the Secondary Schools Act of 1903. While the 1877 Education Act had introduced free primary education, all secondary schools charged fees and were effectively private schools. The Secondary Schools Act (1903) introduced a "free place scheme, guaranteeing two years further education to those who passed proficiency" in a state secondary school (Alcorn, 1999, p. 121). Proficiency was the examination in the final year of primary school, Standard Six, and was abolished in 1936. At the time of the passing of the Secondary Schools Act (1903), only approximately "ten percent of primary school leavers progressed to secondary school (Alcorn, 1999, p. 121). The provision of free places in the non-church controlled secondary schools resulted in the formation of a state controlled and financed secondary school system. Two years of free secondary education presented a challenge to the Church, as a place in a state secondary school was free, while Catholic and other church controlled schools continued to charge fees.

This resulted in an expansion in the number of Catholic secondary schools and the gradual development of parallel system Catholic secondary schools particularly in urban centres. A number of secondary schools for girls were opened in this period, including: St. Joseph's School, Auckland 1901; St. Benedict's College, Auckland 1902; Baradene College, Auckland 1910; Teschemakers, Oamaru 1912; Villa Maria College, Christchurch 1918 and Marist College, Auckland 1928. Table 2.1 shows that the number of boys' secondary schools increased from two in 1899 to nine in 1929. These included: Sacred Heart College, Auckland 1903, St. Bede's College, Christchurch 1911 and St. Kevin's College, Oamaru 1927. In addition, secondary departments were added onto a number of boys' primary schools, for example at Hamilton and Greymouth in 1924, and Invercargill and Gisborne in 1927. Many of these secondary departments were relocated to new sites when they outgrew their initial facilities in the 1960s. Where no provision for Catholic secondary education existed, Sunday school classes were established for students attending the state secondary schools (Wanden, 1997, p. 23).

Table 2.1
Number of Catholic secondary schools by type

Year	Boys	Girls	Co-Educational	Students
1899	2	30		1,500
1909	3	37		1,842
1919	5	35		3,966
1929	9	35		4,756
1939	13	42		5,016
1949	20	41		7,360
1959	22	44		10,100
1969	28	41	1	17,818
1983	22	19	10	22,716
1990	17	16	14	22,997
1999	16	16	15	25,376
2009	15	15	19	30,822

Source: *Australasian Catholic Directory* 1890-1959, *New Zealand Catholic Directory* 1969,
New Zealand Catholic Education Office 1983-2009.   Figures were not available for 1979 or 1989.

2.2.3 Raising the School Leaving Age 1944

The third event that had a significant impact on the development of Catholic secondary
schools in New Zealand was the raising of the school leaving age in 1944. Traditionally,
secondary schools in New Zealand had focused on the preparation of students for entrance to
university, with most students leaving school at the completion of their primary schooling or
after two years secondary education. While provision had been made to raise the school
leaving age in the Education Amendment Act (1920), a shortage of teachers, lack of
classroom space and the Second World War, delayed its implementation. In 1943, the
government raised the school leaving age to fifteen years commencing at the start of 1944
(Alcorn, 1999, p. 121). This resulted in a higher proportion of students who were not
preparing for university attending secondary schools, as a minimum of two years secondary
education was an entry requirement for most apprenticeships.

During this period, there was a significant expansion of Catholic secondary schools to meet
the requirement of compulsory secondary schooling and the post war baby boom. There was
significant growth in the rolls of the existing girls' secondary schools and the establishment of
several new schools such as St. Dominic's College, Northcote 1941 (relocated to Henderson
in 1968); MacKillop (Marian) College, Christchurch 1949; St. Catherine's College,

Wellington 1950; McAuley High School, Auckland 1964 and MacKillop College, Rotorua 1966.

The raising of the school leaving age had a significant impact on the provision of boys' secondary education. While a number of primary schools had an attached secondary class, these were now inadequate to cater for the increased demand. As Table 2.1 shows, in the twenty-year period 1909-1939, eleven boys' secondary schools were opened. Between 1939 and 1999 an additional eighteen single-sex or co-educational schools offering secondary education for boys were established. New secondary schools for boys were opened at St. Patrick's College, Timaru 1938-1982; Marist Brothers' High School, Palmerston North 1939-1974; St. John's College, Hastings 1941; St. Augustine's College, Wanganui 1944-2002; Xavier College, Christchurch 1945-1987; St. Joseph's College, Masterton 1946-1978; Hato Petera College, Auckland 1946; Hato Paora College, Fielding 1948; St. Bernard's College, Lower Hutt 1952; De La Salle College, Auckland 1953; St. Paul's College, Auckland 1955; Marcellin College, Auckland 1958; Francis Douglas Memorial College, New Plymouth 1959; St. Thomas of Canterbury College, Christchurch 1961; and Edmund Rice College, Rotorua 1963.

A number of co-institutional and co-educational secondary schools were also established during this period, for example, Bishop Viard College, Porirua 1968; St. Peter's College, Gore 1969; Pompallier College, Whangarei 1971. During the 1960s, several of the secondary departments that had out-grown their sites attached to primary schools were relocated into new facilities with more spacious grounds, for example, at Gisborne 1960, Hamilton 1962 and Invercargill 1970.

The aim of the Church in this period was to provide a place in a Catholic school for every Catholic student. Spencer (2005) estimated that seven out of ten Catholic children were in a Catholic school in 1956 (p. 3). While the coverage of Catholic secondary schools was estimated as 38% of Catholic children, it had risen to 68.8% in 1956 (p. 172). In the period between 1956 and 1969, enrolments in Catholic secondary schools doubled. In the five years from 1961-1966, enrolment increased from 11,923 to 15,085, a 26.5% increase. The expansion of existing and the establishment of new schools imposed a heavy financial burden

on the Church and religious congregations. Class sizes were increased and many schools lacked adequate accommodation.

> Catholic schools (like all schools) were faced with the combined effects of the post-war baby boom and a raised school leaving age. As rolls swelled, classroom accommodation was strained to its limits. Other factors adding to the pressure were the higher standards required of school facilities, the government's drive for lower class sizes, a chronic teacher shortage, and the rapidly increasing cost of land, equipment and wages. These years, also saw a reallocation of Catholic resources into the more expensive secondary sector that was fuelled by massive borrowings (Sweetman, 2002, p. 41).

The rapid growth in rolls did not however correspond with an increase in the numbers of religious available to staff the schools. This necessitated the employment of lay teachers and placed an additional financial strain on Catholic schools. Spencer (2005) estimated that in 1956 there were no full-time lay teachers employed in Catholic secondary schools. By 1969 there were 127, comprising 18.3% of the teaching staff (p. 235).

The success of Catholic schools in this period was undoubtedly due to the support of the Catholic community. This support was evidenced through financial contributions, fundraising, working-bees and encouraging vocations to religious congregations. Pressure was exerted from the clergy on parents who chose not to send their children to a Catholic school and were in some cases declined the sacraments. Provision for the religious instruction of children unable to attend a Catholic school was made through the Confraternity of Christian Doctrine (CCD) or correspondence courses.

2.2.4 The Private Schools Conditional Integration Act (1975)
The fourth event that had a significant impact on the development of Catholic secondary schools in New Zealand was the Private Schools Conditional Integration Act (1975) (PSCI). A long campaign to secure government funding for Catholic schools had been conducted over a number of years, that culminated in the "Hear the Case" campaign in 1956 (Sweetman, 2002, p. 31). While some limited financial assistance was finally obtained in the 1960s in terms of textbook subsidies and travel passes, it did nothing to address the fundamental problem of financing Catholic schools, particularly salaries, operating costs and capital works.

The near financial collapse of the Catholic school system in the early 1970s resulted in the passing of the PSCI Act (1975). This Act integrated the Catholic school system into the state

education system (Sweetman, 2002). The state assumed the day-to-day operational cost of running Catholic schools and recognised their 'Special Character', which included the provision for the teaching of Religious Education within the curriculum. The Church was responsible for the religious dimension of the school and for major capital works. The first Catholic secondary school was integrated in April 1980 and the last by March 1983 (Sweetman, 2002, p. 184). The 'Conditional' part of the Integration Act was that schools would be integrated on the condition that the physical plant was brought up to the standard of state schools. This required a significant investment of capital and in a number of cases schools were amalgamated or closed rather than rebuilt.

Between 1949 and 1969, see Table 2.1, there was a decline in the number of schools and an increase in the number of students. In 1959 there were 22 boys' and 44 girls' Catholic secondary schools, this had dropped to 22 boys', 19 girls', and 10 co-educational schools when the last school was integrated in 1983. One example of an amalgamation was the formation of Verdon College, Invercargill. It was established in 1982 following the amalgamation of St. Catherine's College (1882 Dominican Sisters) and Marist College (1927 Marist Brothers). Similar amalgamations to create co-educational secondary schools took place at St. Peter's College, Palmerston North 1974; Campion College, Gisborne 1976; Chanel College, Masterton 1978; John Paul II College, Greymouth 1980; Roncalli College, Timaru 1982; Marcellin College, Auckland 1982; St Kevin's College, Oamaru 1983; Catholic Cathedral College, Christchurch 1987; John Paul College, Rotorua 1987; and Kavanagh College, Dunedin 1989. New Catholic secondary schools were constructed to meet the needs of the Catholic population: Garin College, Nelson 2002; Aquinas College, Tauranga 2003 and Sancta Maria College, Auckland 2004.

2.2.5 Changes to Senior Assessment
The fifth event that had a significant impact on secondary schools in New Zealand and particularly on classroom Religious Education was the change in the external assessment of school qualifications. The introduction of compulsory secondary schooling in 1944 had resulted in changes to external assessment. The University Entrance examination was introduced at Form Six (Year 12) in 1944, with University Bursary and Scholarship examinations at Form Seven (Year 13) added in 1966. The School Certificate examination at Form Five (Year 11) was introduced in 1946 based on "a common core curriculum with a

range of options as recommended by the 1944 Thomas Report" (Grant, 2003, p. 133). These qualifications did not allow for the assessment of Religious Education. The school qualifications introduced in the late 1940s served the sector well but changes in the external assessment of subjects in the senior school began to occur during the 1970s.

Following the Second Vatican Council, there were also changes in the way religion was assessed in Catholic secondary schools. While there was no external assessment of religious knowledge, most secondary schools had written examinations of what was termed 'Christian doctrine'. This was an examination of the student's knowledge of the catechism and the main doctrines of the Church. With the introduction of experiential catechesis through the Life-Experience approach to the teaching of religion, formal school-based examinations were eliminated in many schools.

In 1974, Sixth Form Certificate was introduced to allow greater flexibility in assessment, particularly for courses that were not part of the University Entrance examination. This was in part due to the increased retention rate of Form Three (Year 9) students in the senior school. In the period 1985-1995 the Year 12 retention rate rose from 54.1% to 80.5%, and the Year 13 rate rose from 17.3% to 48.3% in the same period O'Neill (2004, p. 49). This put considerable strain on the curriculum which had been designed to address the needs of students who intended to progress to university. This particularly affected Religious Education. While it was possible to develop additional curriculum areas to cater for the academic needs of students, Religious Education was taught on a cohort basis, with the result that some students struggled with the academic nature of the program.

Sixth Form Certificate was a nationally moderated school-based system of internal assessment that allowed the assessment of locally developed courses. This provision allowed Catholic secondary schools to assess courses taught in Form Six (Year 12) Religious Education. The ability to assess classroom Religious Education on the same basis as other subjects in the curriculum contributed to the credibility of the subject in the eyes of students, parents and teachers. This also led to a greater emphasis on the teaching of content as this could now be assessed.

In parallel with developments in assessment, there was a shift to an outcomes-based curriculum as a result of the educational reforms initiated by *Tomorrow's Schools* (1988). This in turn influenced the development of *Understanding Faith* curriculum in 1990.

In 1990 the New Zealand government established the New Zealand Qualifications Authority (NZQA) with responsibility for the co-ordination of qualifications in the post-compulsory education sector. At this time standards-based assessment in the form of Unit Standards was introduced. These allowed the assessment of Religious Education at Years 11, 12 and 13. School Certificate, Sixth Form Certificate, University Entrance and University Bursary were phased out and in 2002 the National Certificate in Educational Achievement (NCEA) became the accepted qualification. In 2002 Achievement Standards were introduced in a number of curriculum areas with the exception of Religious Education. In 2008 Religious Studies Achievement Standards were developed for implementation in 2009.

2.3 Catholic Secondary Schools in New Zealand

The Private Schools Conditional Integration Act (1975) provided for the enrolment of students who could demonstrate a particular or general connection with the Special Character of the school; for Catholic schools the preference criterion was baptism. Ninety-five percent of places in a Catholic school were reserved by legislation for preference students. This situation makes New Zealand Catholic schools somewhat unique in that non-Catholic students were limited to five percent of the roll.

In 2009, there were forty-nine Catholic secondary schools in New Zealand spread throughout the country, see Table 2.2. Historically in New Zealand Catholic secondary schools were single-sex. However, rationalisation of staff and resources during the 1970s resulted in a process of amalgamation, especially in smaller centres of population, to form co-educational schools.

Table 2.2
Catholic secondary schools by diocese and type 2009

Diocese	Co-educational	Boys	Girls	Total
Auckland	4	6	6	16
Hamilton	3	1	1	5
Palmerston North	2	3	3	8
Wellington	3	3	3	9
Christchurch	3	2	2	7
Dunedin	4	0	0	4
Total	19	15	15	49

Under the terms of the PSCI Act and, Catholic schools had a legal obligation to provide an education with a distinctive Catholic character. Clause five of the Integration Agreement for each Catholic school stated that

> [t]he 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 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 (New Zealand Council of Proprietors of Catholic Integrated Schools, 2007).

By stating that the school was "Roman Catholic", the Special Character clause identified the school as religious and Catholic. The "whole school community" referred to all involved with the educational enterprise, students, parents as the first educators of their children, teachers and staff, Boards of Trustees, parishes and proprietors. In stating that the Special Character pertained to the "general school programme and its Religious Instructions and observances" the definition emphasised that the religious and educational purposes of the school are not separate from each other, rather they are interdependent. The term "Religious Instructions" when used in the plural was a broad concept that encapsulated all activities related to faith formation as part of the general school program. 'Religious Instruction' when used in the singular, referred to classroom Religious Education. Classroom Religious Education was considered to be a key pillar of the Catholic secondary school. This was one of the main characteristics that distinguished Catholic secondary schools from state schools, and played an important role in achieving the religious aims of the school.

> Within the context of the evangelization of culture, I wish to acknowledge the outstanding contribution of your Catholic schools. Their growth has enriched the faith of

the Christian community and contributed to the promotion of excellence in the nation.
The worth of our schools cannot, however, be measured simply in numbers. Catholic
schools today must be active agents of evangelization at the heart of parish life! To this
end I appeal directly to the generous and sincere young faithful of New Zealand: Enter
into your religious education with enthusiasm! Listen to the voice of Jesus calling you to
share in the life of his family, the Church! Take up your rightful place in parish life!
(John Paul II, 2004).

Throughout the history of Catholic secondary schools in New Zealand, Religious Education
has been a subject within the curriculum. In 2000, the New Zealand Bishops' Conference
specified the minimum requirement for Religious Education as the equivalent of three, forty-
minute periods of per five-day week (Boyle, 2000). Given the compulsory nature of
Religious Education and that all schools must teach the approved *Understanding Faith*
curriculum, research into teachers' beliefs about the purpose of classroom Religious
Education may make a contribution to understanding the nature of the subject in the context
of New Zealand Catholic secondary education.

2.4 Conclusion

This chapter provided a brief background to the development of Catholic secondary schools in
New Zealand. These emerged from the establishment of Catholic primary schools as a
consequence of the Church's response to the Education Act (1877). Secondary schools were
established to meet the educational and religious needs of students as well as to provide a
potential source of vocations to staff the schools. Growth in the number of Catholic
secondary schools was a response to new legislation and demographic trends in the post
World War II period that saw a rapid expansion in the number of students and schools. As the
number of religious did not keep pace with this growth, increasing numbers of lay teachers
were employed, and this created considerable financial strain that resulted in the near collapse
of the system. The PSCI Act (1975) ensured the financial viability of the Catholic school
system by integrating Catholic schools into the state system as state schools with a particular
Catholic Special Character that recognised the educational and religious purposes of the
schools. The introduction of the educational reform package, *Tomorrow's Schools* in the late
1980s resulted in a change in assessment and an outcome based school curriculum. These
reforms had a direct impact on the teaching and assessment of classroom Religious Education.
The following chapter reviews the literature that informed this research and explains the
development of the questionnaire stem-items.

CHAPTER THREE

Literature Review

The purpose of this chapter is to review the literature related to classroom Religious Education. The chapter outlines the major theoretical approaches to Religious Education and the development of Religious Education curricula in New Zealand. This is followed by an analysis of the normative ecclesial documents and research literature used to identify purposes of Religious Education. The various purposes identified in the review informed the development of the survey questions. The final section outlines the structure of a proposed theoretical conceptual scheme of purposes.

Figure 3.1
Overview of chapter three
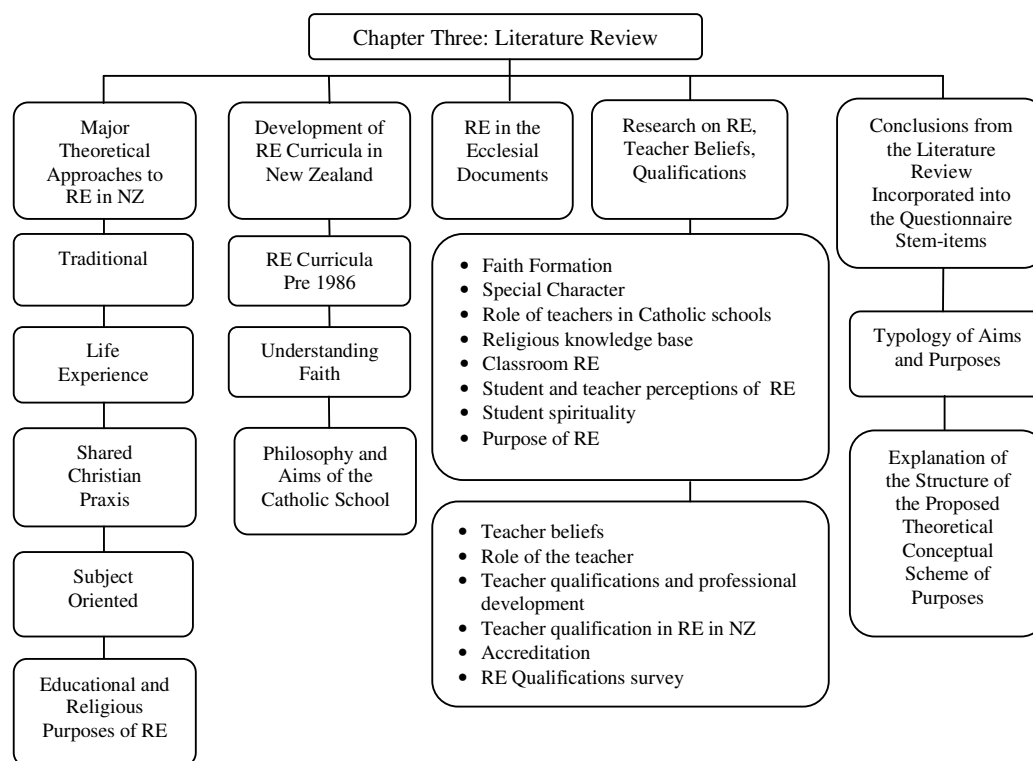
3.1 Section One: Major Theoretical Approaches to Religious Education that have Influenced Classroom Religious Education in Catholic Secondary Schools in New Zealand

A number of theoretical approaches to Religious Education have influenced the teaching of classroom Religious Education in New Zealand, these include the: Traditional, Life-

Experience, Shared Christian Praxis and Subject-Oriented. Other theories, for example Phenomenology (Smart), Typology (Moore and Habel) or the Interpretative (Lovat) were less influential in the New Zealand context. Table 3.1 below presents a summary of the major theoretical approaches to Religious Education that influenced the teaching of Religious Education in New Zealand.

3.1.1 Purpose of Classroom Religious Education: Traditional Approach
The Traditional approach to Religious Education had its origins in the catechism issued following the Council of Trent (1545-1563) and the various local catechisms subsequently developed by Episcopal synods. It was the dominant approach used in classroom Religious Education in New Zealand until the Second Vatican Council (1962-1965). Classroom Religious Education or Christian Doctrine during this period had a dual purpose. The first was to provide students with a succinct and complete understanding of Church doctrine that they could publicly defend, in what was perceived as a hostile, Protestant dominated society. In the junior classes (Year 9 and 10), a question and answer style catechism such as *A Catechism of Catholic Doctrine* (1954), a New Zealand version of the *Baltimore Catechism*, was used in a number of schools. The catechism

> [c]ontained all the necessary truths of the Roman Catholic Church, ranging from basic beliefs about God and who made the world, through moral obligations to God and the Church, and even to beliefs about ones' fundamental identity as Catholics (Lovat, 1989, p.5).

This was augmented by Bible history and heroic stories of saints and missionaries overcoming the world. In senior classes (Years 11-13) apologetics typified by *Living the Truth* (Bowler, ND) and *Apologetics and Christian Doctrine* (Sheehan, 1955) provided the main content. These books were essentially, "mini versions of the courses in philosophy and theology which were current in seminaries at the time," in which the content was presented in an a-cultural, a-historical and a-contextual manner (Larkin, 2006, p. 10). Depending on the interests of the teacher, topics such as Bible history or Papal encyclicals such as *Mystici Corporis Christi* (1943) or *Mediator Dei* (1947) could be included (Parker, 2008).

Table 3.1
Major theoretical approaches to classroom religious education that have influenced classroom religious education in New Zealand Catholic secondary schools

	Traditional	Life-Experience	Shared Christian Praxis	Subject-Oriented
Purpose	To bring students into faith and teach the doctrine of the Catholic Church	Develop self-understanding and personal maturity in Christ	Promote the Reign of God, active Christian faith and human freedom	Deepening knowledge, understanding and affective appreciation of the tradition
Major influences	Catechism	Catechetical Study Weeks & Institutes Vatican II Social sciences Developmental theory *General Catechetical Directory* (1971)	Critical theory Philosophy Educational engagement	Outcomes-based Critical thinking Assessment Cultural changes Educational theory as applied to all subjects in the curriculum
View of student	A committed member of the faith community	A committed member of the faith community	A committed member of the faith community	May or may not be a committed member of the faith community
Examples of theorists		J. Hofinger (1961) M. van Caster (1965)	T. Groome (1980)	M. Crawford & G. Rossiter (1985, 1988) G. Moran (1989)
Author and texts commonly used in New Zealand Catholic secondary schools	C. Bowler *Living the Truth* (1950s) *A Catechism of Catholic Doctrine* (1954) M. Sheehan *Apologetics and Christian Doctrine* (1955)	F. Donnelly *Christian Living* (1969b)	*The Way, the Truth, the Life* (1979)	*Understanding Faith* (1990, revised 2001)
Emphases in pedagogy	Transmission of knowledge by teacher	Personal sharing	Critical dialogical	Student-centred Critical evaluation
Faith formation	Personal faith is nurtured by classroom activities	Personal faith is nurtured by classroom activities	Personal faith is nurtured by classroom activities	Intellectual understanding can assist personal faith

The pedagogical method was didactic, characterised by the teacher supplying doctrinal information for students to memorise. This pedagogical method was the dominant method used across all other subject areas. Religious Education was treated the same as other subjects in the curriculum, with for example examinations in Christian doctrine.

> If the school was the place where the Catholic Faith had to be lived, the classroom was the place where the Catholic Faith had to be TAUGHT. Young people had to LEARN what the Catholic Faith believes and teaches. Teachers cashed in on the extraordinary power of youth to MEMORISE. As in any other subject, whether it be French vocabulary or chemical valencies (sic) or even mathematical tables, the Catholic Faith had to be learnt thoroughly and tested (Durning, 1989, p. 53). [Emphasis in original].

The second purpose of classroom Religious Education was to reinforce the socialisation of students into the Catholic faith community through regular participation in devotional activities such as the Rosary, visits to the Blessed Sacrament, prayer at the beginning of class, recitation of the Angelus, periodic recollection of the presence of God, Benediction, processions, novenas, sodalities, scapulars, holy pictures, sacred medals, regular confession and attendance at the holy sacrifice of the Mass. In addition, school walls were adorned with crucifixes, statues and religious art. Faith formation took place in the context of a close-knit community where school, home and parish were closely aligned. The school concentrated on religious knowledge, while the home and parish provided a stable, nurturing faith environment (Simmons, 1978).

The Traditional approach succeeded in imparting knowledge and understanding within the confines of a closely connected Catholic culture of home, school and parish. However, this knowledge was largely confined to Catholic doctrine. In 1954, Fr. Reginald Delargey (later Cardinal) responded to criticism of the Catholic Youth Movement from Archbishop McKeefry, that "even those who had been through the Catholic school system were lacking gospel knowledge", hence the need to use the *Knox-Cox Gospel Story* (Reid, 2008, p. 104).

Internationally, issues had emerged concerning the effectiveness of the catechism as a suitable approach for the catechesis of young children. This developed into what became known as the Catechetical Movement. The first phase of the Catechetical Movement had its origins in Germany in the early 20th century and resulted in the development of the Munich Method for the catechesis of children. The second phase of the Catechetical Movement was the development of the Kerygmatic Approach by Josef Jungmann SJ in the 1930s. Jungmann argued for a catechesis that was suited to the needs of children based on liturgy, scripture and the sacraments rather than on doctrine (Jungmann, 1959, p. 121).

Religious Education in New Zealand was insulated from catechetical developments such as the Kerygmatic approach, which had little influence until the Second Vatican Council. A

third phase in the Catechetical Movement was the establishment of the International Centre for Studies in Religious Education at Leuven, Belgium and its journal *Lumen Vitae*. The fourth phase was the holding of a series of six Catechetical Study Weeks between 1959 and 1968 and the establishment of a number of Catechetical Institutes, particularly the East Asian Pastoral Institute in Manila, Philippines.

Catholic schools in New Zealand in this period were largely unaffected by international developments taking place in catechesis, scripture and to some extent liturgy. However,

> [a]s Catholic scholars implemented the methods of modern, scientific scholarship to understand biblical texts and to re-assess the nature of Church structures and liturgy, pressure also was placed on the catechism approach which many began to see as lacking the capacity to inspire people in their faith and to allow a free, rational mind which could give assent to the truths contained in it (Ryan, 2007, pp. 53-54).

Changes such as these led to the demise of the catechism in Religious Education. In the years following the Second Vatican Council, the purpose and appropriate pedagogy of Religious Education in the Catholic secondary school became the focus of much debate (Dwyer, 1993, p. 13). It became increasingly apparent that the Traditional approach had less meaning in an increasingly secular society that viewed religion as irrelevant (Rummery, 1975, p. 102).

3.1.2 Purpose of Classroom Religious Education: Life-Experience Approach

Although isolated from catechetical developments that had taken place overseas earlier in the 20th Century, New Zealand felt the influence of the Catechetical Movement in the years following the Second Vatican Council. At this time, a number of influential European theorists visited New Zealand. The influence of the Catechetical Movement and the Kerygmatic Approach in New Zealand was not a direct influence on textbooks and pedagogy but rather it raised the enthusiasm of Religious Education teachers (Parker, 2008). In 1965 Johannes Hofinger SJ the founder of the East Asian Pastoral Institute and Marcel van Caster SJ made well received lecture tours of the country. As well as overseas speakers, a number of priests and religious also studied at Catechetical Institutes in Belgium and the Philippines and on their return influenced the development of Religious Education. The new catechetical ideas were also spread through books and journals. These influences resulted in the adoption of a Life-Experience approach.

The Life-Experience approach developed in response to some of the criticisms of the Traditional approach and was influenced by the Second Vatican Council as well as by contemporary developments in educational psychology, sociology and anthropology such as: intellectual development (Piaget), psycho-social influences (Erikson), moral development (Kohlberg, Gilligan) cognitive development (Bloom) and faith development (Westerhoff, Fowler). There was a growing awareness among teachers that Religious Education needed to be relevant to the life experience of students (Larkin, 2006).

The purpose of the Life-Experience approach was catechetical. It aimed at the formation of a personal relationship with God, rather than the acquisition of doctrinal knowledge (Larkin, 2006, p. 23). The Life-Experience approach viewed faith not only as an intellectual assent to truth, but also as a personal relationship with God.

> The specific contribution of experiential catechesis towards any model of education in faith lies in its insistence on the revelatory character of human experience together with its understanding of religious faith, not solely in terms of belief, doctrine and assent, but also as personal relationship with God (Flynn, 1979, p. 60).

In terms of pedagogy, the Life-Experience approach was characterised by an attempt to promote the personal sharing of life experience between students and teachers. It acknowledged the importance of context and brought "personal experience to the forefront" of pedagogy (Ryan, 2007, p. 99). It also emphasised

> the sharing of life experiences between students and teacher, reflection on this life experience, and the linking of this reflection with growth in knowledge and affective understanding of faith content (Engebretson, 2002, p. 38).

The Life-Experience approach tended to emphasise personalism at the expense of content, "in religious education, in particular, affective aims were seen as having priority over cognitive aims since one of the prime foci was the enhancement of a personal faith and spirituality" (de Souza, 2005, p. 39). This approach also assumed that students desired to deepen and share their faith with the teacher acting as a catechist. The increased disconnection between home and parish life made sharing difficult for some students and brought these assumptions into question.

Lessons started with the student's life experience in an attempt to be relevant, but in many instances did not move beyond human experience. It also assumed that teachers and students were willing and able participants in this process.

Religious Education was also viewed as being different from other subjects

> this was particularly noticeable in the secondary school: where every other subject was taught by a department of teachers qualified in the area, RE was taught by virtually every teacher on staff, normally not qualified in the area. Where every other subject was guided by syllabus outlines, RE was left more and more to the teachers' own devices. While every other subject was assessed in a comprehensive manner, RE evaluation was purely subjective (Lovat, 2002, p. 15).

The 'otherness' of Religious Education was not limited to a lack of qualified teachers, curriculum documents, student textbooks or appropriate assessment; it extended at least in some schools, to the physical environment.

> In some schools, even the physical set-up of RE differed drastically from other subjects. Students might move to a special section of the school where desks and chalkboards were replaced with bean bags and murals. Some schools even replaced the normal RE period with a 'Religion day' once a fortnight or month, normally held in conducive premises. At the very least, books and pens were put away in favour of reflection and discussion (Lovat, 2002, p. 16).

While it addressed some of the perceived shortcomings of the Traditional approach, the Life-Experience approach was not without its difficulties.

> Within a few years, however, even the most ardent proponents of experiential catechesis came to realise that it was not, in itself, a panacea for educating persons in faith. Catechists became disillusioned with the seemingly endless discussion which, while always beginning with present experience, all too often tended to remain there. It was found that this approach ran the risk of locking persons into their existential present so that their present experience tended to become the normative framework of God's revelation (Flynn, 1979, pp. 60-61).

The shift from a content focused approach to a pedagogical focused approach was in itself a significant change (Larkin, 2006, p. 25). However, no theory of Religious Education developed in isolation; each theory was built on previous developments and incorporated new insights, as Grimmitt has noted,

> each pedagogy owes much to those that have preceded it and while significant shifts of focus or orientation have occurred and reinterpretations of former insights and principles have been frequent, there is a sense in which each new pedagogy is a direct response to, and therefore a successor of, those that have gone before it (Grimmitt, 2000, p. 25).

The perceived 'otherness' of Religious Education also posed a difficulty for a number of less qualified or experienced teachers. This resulted in a gradual shift towards Religious Education as 'similar to', rather than 'different from', other subjects. Crawford and Rossiter (2006) commented that Religious Education

> needed to have substantial congruence with the teaching and learning processes experienced by students in other subjects, otherwise its perceived value as a subject would be fatally marginalised (p. 337).

The failure of the Life-Experience approach was to some extent due to the fact that teachers had insufficient subject-matter knowledge and subject-specific pedagogical knowledge to successfully implement the approach. Religious Education in Catholic secondary schools during this period was in a state of flux. This uncertainty was coupled with the withdrawal of religious and their replacement by lay teachers, whose own experience of Religious Education in the main had been the Traditional approach. These lay teachers stepped into a difficult situation. Many, through no fault of their own, had no qualifications in Religious Education or theology and plugged the gap left by members of religious congregations who withdrew from the classroom. This was based in part on a naïve assumption that as practising Catholics, lay teachers would be able to teach Religious Education. It was also assumed that teachers would have an adequate knowledge base and understanding of Catholic theology. The educational climate, which encouraged students to question, also posed difficulties for teachers educated in a period of acceptance rather than critique of Church teachings.

The Life-Experience approach attempted to address the issue of relevance and the problem this poses for Religious Education, but was perceived as failing to adequately integrate knowledge. Students needed to be able to bring their existing knowledge and experience to the learning process in order to acquire new information, to integrate this with their existing knowledge and understanding. While sharing was an appropriate strategy for faith formation in such settings as retreats, it was less successful when transferred to the classroom context. However, the issue of relevance was recognised by the Life-Experience approach as critical to

Religious Education. This issue was pertinent to this research, as Crawford and Rossiter (2006) have commented,

> relevance and personalism remain the most important issues for Catholic religious education in the new millennium, more so now than was the case formerly (p. 337).

If Religious Education was perceived by students to be an unrelated body of knowledge, religion might become irrelevant for many students. Later theories of Religious Education sought to address the issue of relevance by integrating life experience with Scripture and the teaching of the Church.

3.1.3 Purpose of Classroom Religious Education: Shared Christian Praxis Approach
Shared Christian Praxis was a meta-approach for education in Christian faith developed by Groome in the late 1970s (1980, 1991). Groome described Shared Christian Praxis as

> a participative and dialogical pedagogy in which people reflect critically on their own historical agency in time and place and on their sociocultural reality, have access together to Christian Story/Vision, and personally appropriate it in community with the creative intent of renewed praxis in Christian faith toward God's reign for all creation (Groome, 1991, p. 135).

While the Traditional and Life-Experience approaches emphasised doctrine or life experience, Shared Christian Praxis was influenced by developments in liberation theology, critical theory particularly that of Habermas, and the educational theory of Freire (Ryan, 2007, p. 116). The aim of Shared Christian Praxis was not to transmit static, a-contextual dogmatic truths "or to determine attitudes, but to create critical participants to the ongoing life of the Christian community" (Lovat, 2002, p. 25).

The process of Shared Christian Praxis was characterised by a focusing activity and five interrelated dialogical movements whereby students 1) expressed themselves around the theme, 2) critically reflected on the theme in their life, 3) related the theme to the story and vision of the Christian community, 4) appropriated the wisdom of the Christian community and 5) made a decision regarding Christian faith (Groome, 2006, pp. 772-774). Shared Christian Praxis did not directly influence the development of classroom Religious Education curriculum in New Zealand Catholic secondary schools. This was because the *We Live Christ Jesus* (1979b), the Catholic primary school curriculum, had developed a similar methodology

that was used in *The Way, The Truth, The Life* (1979a). However, Shared Christian Praxis did influence pedagogy, particularly the call for personal agency and critical thinking.

While the Traditional, Life-Experience and Shared Christian Praxis approaches differed in their assumptions, they all to a greater or lesser extent conceptualised the purpose of classroom Religious Education as catechesis. They all assumed that students and teachers were committed to the Catholic faith.

3.1.4 Purpose of Classroom Religious Education: Subject-Oriented Approach
A number of writers have used the term 'educational' to describe this approach (Lovat, 1989; Ryan, 1997). Rossiter (2008) considered that the descriptive term 'educational approach' was misleading because it tended to give the impression that previous approaches were 'not educational'. Those who were involved in Traditional and Life-Experience Religious Education gave special attention to their work as being appropriately 'educational'.

A number of theorists influenced the development of a Subject-Oriented approach in New Zealand. Moran (1971, 1978), Rummery (1975), and Crawford and Rossiter (1985, 1988), proposed a greater focus on Religious Education as a subject within the curriculum rather than as a vehicle for evangelisation or catechesis. Rummery identified four approaches to the teaching of Religious Education "teaching that, education in, teaching how and teaching about" (1975, p. 157). Crawford and Rossiter argued for the need to have a clear conceptual understanding of the purpose of Religious Education but that the cognitive and affective dimensions should not be separated.

The Subject-Oriented approach differed from the previous approaches in that while it retained doctrinal knowledge, recognised the importance of the student's life experience and the need to relate these to Scripture and Church teaching, it did not assume that students or teachers were committed to the Catholic faith. Its rationale was education rather than catechesis. The Subject-Oriented approach was also influenced by the approaches that had preceded it. Scripture and life-experience were still prominent, but the pedagogy was structured within the format of an academic subject, with a set curriculum, content, objectives, outcomes, assessment and student-centred pedagogy.

A Subject-Oriented approach was characterised by a primary emphasis on the cognitive domain, knowledge, skills and understanding (Larkin, 2006, p. 65). In a Catholic secondary school, this primarily involved knowledge and understanding of Catholicism. Religious Education was treated the same as other curriculum areas in the school. This approach required teachers to have the same level of academic knowledge in Religious Education as other subjects. The Subject-Oriented approach also sat well with the trend for outcomes-based attainment. While it worked well for the knowledge, skills and understanding dimensions of classroom Religious Education it had "difficulties when dealing with outcomes in the personal/values areas" (Rossiter, 1998, p. 23).

Articulation of the Subject-Oriented approach attempted to address problems with understandings of the place of students' 'personal faith' in the classroom, particularly the apparent contradiction between faith as a free response to divine transcendence and the compulsory nature of Religious Education, particularly where students and or teachers represented a range of formal commitment to Catholicism. The Subject-Oriented approach through the provision of clear content may assist faith development. However, in reality there are a number of other factors that operate in the Religious Education classroom, for example, pedagogy, classroom management, teacher knowledge, teacher-student relationships and the teaching and learning environment may also influence the process of faith formation.

The major ecclesial documents distinguished between the processes of evangelisation, catechesis and Religious Education. While evangelisation and catechesis were not the primary purpose of a Subject-Oriented approach to Religious Education, they were not precluded,

> in a school setting…the pupils range over a whole spectrum of commitment: some will come from very committed Christian Catholic families and some may be themselves committed; others, the exact opposite. When, therefore, religious education is presented to pupils of such wide-ranging commitment, it will be received in different ways: some will receive it as 'catechesis', some may be evangelised by it, while others will hear it simply as religious education (Purnell, 1985, p. 74).

A number of ecclesial documents have recognised that while the school had a role in the faith formation of students, this was the responsibility of the whole faith community and as such was not restricted to the classroom. Crawford and Rossiter (1985) have argued that the

Religious Education classroom needed to provide an open, inquiring, academically challenging environment that allowed students to explore questions of faith. The school should do what it does best; teach knowledge and understanding of the faith tradition. Crawford and Rossiter made a distinction between religious socialisation and education. Religious socialisation was "the way in which people absorb attitudes, values, beliefs, patterns of behaviour and ways of looking at life" from their immediate environment such as family, peers, school and the media. Education was primarily concerned with assisting students to learn how to think and acquire personal, social and employment skills (Crawford & Rossiter, 1993, p. 492). A number of writers have described the shift from catechesis-based theories to an education-based theory as a paradigm shift, in that it required a complete rethink of the religious and educational purposes of classroom Religious Education (Cunnane, 2004; Malone, 2006).

The Subject-Oriented approach formed the theoretical basis for the *Understanding Faith* curriculum. Finlay (1986), laid out a rationale for adopting a Subject-Oriented approach for the proposed new curriculum, *Understanding Faith* (National Centre for Religious Studies, 1991) that was developed and trialled in the late 1980s and implemented progressively in schools from 1990. The consultation carried out by the National Centre for Religious Studies (NCRS) in 1999 on the proposed revision of the *Understanding Faith* curriculum found that teachers were happy with the Subject-Oriented approach. Teachers reported high levels of satisfaction with *Understanding Faith* which they found "interesting, worthwhile and challenging, allowing the expression of creativity in their teaching" (O'Donnell, 2000b, p. 4). While there were issues and challenges with this curriculum, the *Understanding Faith* curriculum had stood the test of time since its introduction in 1990 in a rapidly changing educational environment. However, a question remained about how the Subject-Oriented approach addressed the place of faith formation and spirituality in the classroom and in a whole school context (Cullinane, 2006).

3.1.5 Educational and Religious Purposes of Classroom Religious Education in Catholic Secondary Schools

Until the emergence of a Subject-Oriented approach, catechesis was the dominant paradigm for classroom Religious Education in Catholic secondary schools. The various theoretical approaches to classroom Religious Education have tended to emphasise different aspects of the term 'Religious Education' and the disciplines of 'Religion' and 'Education'.

Recent theoretical approaches have however, emphasised an educational paradigm. Evangelisation, catechesis and Religious Education each have a role to play in the contemporary Catholic secondary school and in Religious Education. To understand the role of evangelisation, catechesis and Religious Education in the classroom, teachers would need to have a clear understanding of these concepts and their different aims, and this would help them to develop appropriate teaching and learning experiences.

A key component of faith formation in a Catholic secondary school is Religious Education. The phrase 'Religious Education' suggests that this subject comprises both educational and religious purposes. Moran conceptualised the subject as consisting "of two sharply contrasting processes: (1) teaching people religion and (2) teaching people to be religious in a particular way" (1991, p. 249). Faith development in a Catholic secondary school may be conceptualised as consisting of two dimensions. One dimension was faith formation, teaching students to be religious in a particular way. The second dimension was educational, teaching students' religion. One of the religious purposes of the Catholic secondary school was concerned with the former, while the main purpose of classroom Religious Education was primarily focused on the latter.

There are a number of constructs used in ecclesial documents that could be broadly categorised as religious or educational purposes of classroom Religious Education. The **religious purposes** of classroom Religious Education are primarily those associated with the faith formation and involve developing the attitudes, values and skills to become active and committed members of the faith community. It may include short-term purposes such as prayer and religious socialisation and long-term or aspirational purposes such as personal faith, making meaning, moral development, spirituality and active participation in and commitment to the faith community. Figure 3.2 shows a conceptual scheme for religious purposes that shows how a number of aspects could comprise the religious purposes of classroom Religious Education in a Catholic secondary school. The scheme has four main reference points. The first acknowledges the importance of the formal, normative religious constructs that have traditionally informed Catholic Religious Education. These are the formal, intentional religious purposes. The second are notes that specific religious content areas often have a bearing on particular religious purposes. The third area that often influences teachers' understanding of religious purposes has to do with young people's

spiritual and moral development, hence the reference to processes of spiritual, religious and psychological development. The fourth area refers to specific spiritual and religious activities that may figure in religious purposes.

Figure 3.2
A conceptual scheme for the religious purposes of classroom religious education

Religious Purposes			
Formal Catholic Religious Constructs Evangelisation Catechesis New Evangelisation Socialisation into the Catholic faith	**Areas of Content** Scripture Theology Doctrine and teaching of the Catholic Church	**Personal / Spiritual Development** Personal faith formation Spirituality Moral development	**Spiritual / Religious Activities** Prayer Liturgy Social Justice
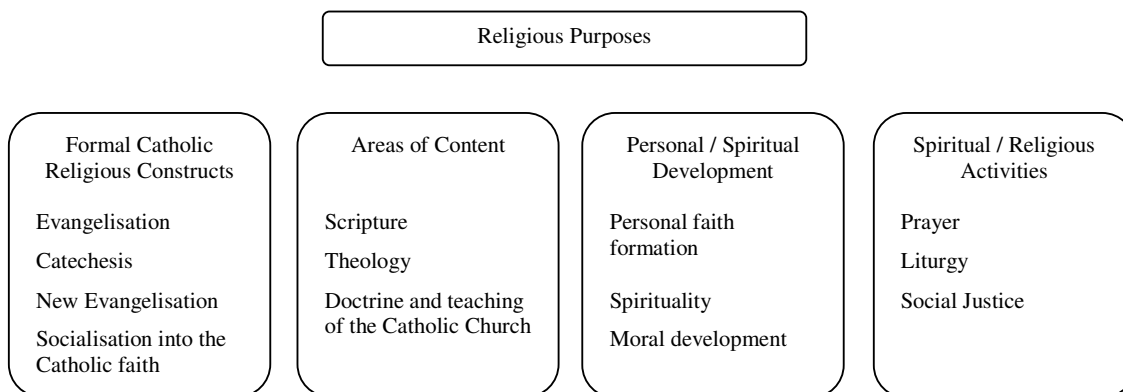
The **educational purposes** of classroom Religious Education acknowledged that Religious Education was taking place in the context of a secondary school. Religious Education was concerned primarily with developing intellectual knowledge and understanding. The educational purpose might be comprised of short and long term aims. Short-term purposes would include the acquisition of sufficient knowledge and skills to pass an assessment activity. Long-term purposes might include formation of identity and personal growth. Figure 3.3 is a conceptual scheme that summarises a number of aspects that could comprise the educational purposes of classroom Religious Education in a Catholic secondary school.

Figure 3.3 *A conceptual scheme for the educational purposes of classroom religious education*

Educational Purposes		
Cognitive Critical thinking Religious literacy Moral reasoning Decision making Understanding world religions Understanding the role of religion in society	**Affective** Affective development Personal growth and development	**Volitional** Holistic education Integration of faith and life and culture
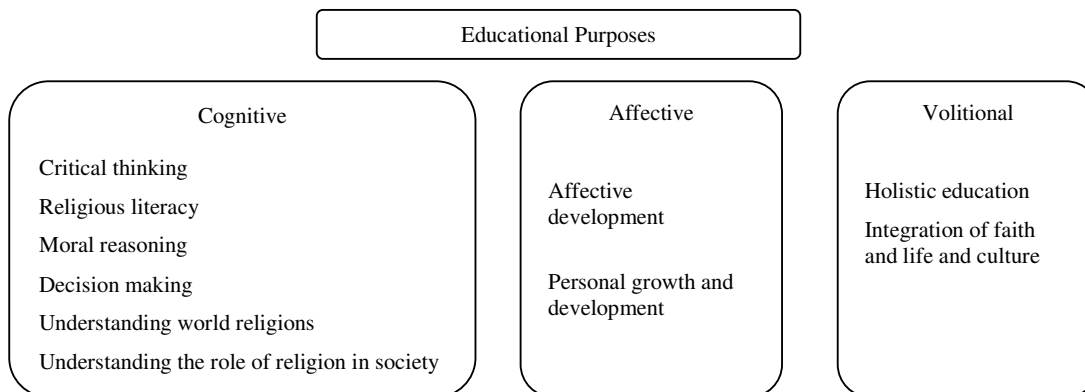
While it is important to have a theory of Religious Education, there may be a danger that competing theories can lead to confusion rather than clarity.

> Confusion about theory within a discipline, or perhaps, more exactly, confusion about the particular branch of theory to which one adheres, necessarily leads to confusion of intention in teaching, to confusion in teaching practice, and finally to confused students (Engebretson, 2006, p. 549).

A feature of the debate about the purposes of Religious Education and the development of several competing theories, has been the imprecision of the language and terminology used

> the meanings of terms such as evangelisation, catechesis, religious education, education in religion, religious studies and religious instruction are confused, often lack clarity, and at other times are used with contradictory meanings (Fleming, 2006, p. 608).

3.1.6 Summary

Classroom Religious Education in New Zealand was influenced by four approaches Traditional, Life-Experience, Shared Christian Praxis and Subject-Oriented. While the *Understanding Faith* curriculum adopted a Subject-Oriented approach, it remains open to question as to how teachers perceived the purpose of Religious Education. Did teachers operate out of a single theoretical approach, or did they believe classroom Religious Education to be more complex? While distinctions can be drawn between different theoretical approaches to classroom Religious Education, these theories are at some level interrelated. One of the questions for this research was to identify whether teachers work out of the Subject-Oriented approach that formed the theoretical basis of *Understanding Faith* or do they work out of a combination of approaches?

3.2 Section Two: Development of Religious Education Curricula for New Zealand Catholic Secondary Schools

This section examines the development of the Religious Education curricula particularly the *Understanding Faith* curriculum and an analysis of some of its underlying assumptions.

3.2.1 Religious Education Curricula Prior to 1986

The Second Vatican Council had a significant impact on classroom Religious Education. Before Vatican II, the Traditional approach was normative in classroom Religious Education

in secondary schools. It was based on the recitation of the *Catechism* or in senior classes, apologetics.

Following Vatican II and influenced by the Catechetical Movement, Religious Education programs in many schools were developed to conform to the thinking of the Ecumenical Council. At this time, there was no prescribed Religious Education curriculum for use in New Zealand Catholic secondary schools. Each religious congregation and school, and to some extent each teacher, developed his or her own program. A number of religious congregations established independent committees to work on curriculum development in Religious Education during this period.

In 1969, Felix Donnelly, a priest in the diocese of Auckland, on his return from study at the Catechetical Institute at Leuven, Belgium, developed *Christian Living*, (1969a). This curriculum became the official curriculum in the Auckland diocese and was adopted by a number of other secondary schools throughout the country. It was officially mandated by the National Episcopal Conference in 1972 as the curriculum for use in Catholic secondary schools (Auckland Diocesan Religious Education Centre, 1973a, p. 9). The curriculum adopted an inductive Life-Experience approach. The aim of experiential catechesis was to "have the lives of young people illuminated by the Christian message" (Larkin, 2006, p. 22). *Christian Living* used a three-step pedagogy beginning with the student's experience, interpreting their experience in the light of the Church's teaching and challenging students to integrate the Gospel into their lives. The perceived lack of content in *Christian Living* resulted in the development of commentaries for teachers written by theologians.

Another important influence at this time was the East Asian Pastoral Institute (EAPI) in Manila. A number of members of religious congregations studied at this institute and returned to teaching or advisory positions. In 1976, Alfonso Nebrada SJ and staff from the institute held a national seminar for teachers in Christchurch. EAPI promoted a Four-Phase method of catechesis: 1) human experience, 2) the Christian message, 3) discovery and 4) response. This method influenced the pedagogy in Catholic secondary schools and the development of a number of curricula, for example, that by Gregory Ryan FMS (1989).

Many teachers had difficulty following the complexity of the *Christian Living* curriculum. At the same time, there was a transition from religious teachers to lay teachers, many of whom lacked qualifications to teach Religious Education (Finlay, 1997, p. 56; Larkin, 2006, pp. 56-62). There was also a certain amount of criticism from parents and clergy about the new approach to Religious Education (Auckland Diocesan Religious Education Centre, 1973b, p. 3).

Christian Living was succeeded by *The Way, The Truth, The Life* (1979a), a curriculum designed for the first three years of the secondary school (Years 9-11). This curriculum, "was both catechetical (the nourishment of faith for those who had accepted the Christian message) and evangelistic (the presentation of the Christian message to those who had not been exposed to it previously)" (Larkin, 2006, p. 57). The curriculum adopted what could be termed a "praxis" approach initially developed in *We Live Christ Jesus* (1979, revised 1985), the New Zealand Catholic primary school Religious Education curriculum. In an attempt to compensate for the perceived lack of content in *Christian Living*, a spiral methodology was adopted in *The Way, The Truth, The Life*, where the same four major themes were taught each year with greater depth and complexity.

In 1971 two priests of the Society of Mary, Fredrick Bliss SM and Desmond Darby SM published two textbooks, *Bearing the Name* (1971) and *Rich Inheritance* (1972). These books were an attempt to introduce a more knowledge-based curriculum. Dissatisfaction particularly among teachers with *The Way, The Truth, The Life* resulted in a comprehensive revision of the secondary Religious Education curriculum.

3.2.2 Development of the Understanding Faith Curriculum (1990, revised 2001)
During the 1980s there was considerable debate in the literature regarding the purpose of Religious Education (Malone & Ryan, 1994). The principal argument revolved around the question of whether in Catholic secondary schools it was primarily catechetical or educational in nature. A catechetical approach would aim to bring about a "movement towards maturity in faith" by deepening the believer's faith (Donnelly, 1969b). A Subject-Oriented approach would be focused on knowledge and understanding of the faith tradition.

Finlay (1986) proposed the adoption of a Subject-Orientation approach for the new curriculum. His paper was influenced by theorists such as Kevin Nichols (United Kingdom), Gabriel Moran (United States) and Gerard Rummery (Australia).

> These writers played a valuable role in 'naming' the experience of many teachers and advisors in New Zealand Catholic schools. The split between the current catechetical theory and the reality of what actually happened in their classrooms was something they struggled with on a day to day basis (Finlay, 1997, p. 58).

In 1986, a series of seminars was held for Religious Education teachers, one in each of the six dioceses and a second in Christchurch that prepared the way for a Subject-Oriented approach in the new curriculum. These seminars were presented by Crawford and Rossiter who expanded on the theory implied in their book *Teaching Religion in the Secondary School: Theory and Practice* (1985). A significant proportion of secondary Religious Education teachers from Catholic schools attended in each diocese. As a prelude to the publication of Finlay's new rationale, the seminars were used as an opportunity to take stock of the situation of secondary Religious Education and to work towards some consensus on what a Subject-Oriented approach looked like in theory and practice.

Following extensive consultation with Religious Education teachers and other interested stakeholders, a decision was made in 1986 to substantially revise the then current Religious Education curriculum, *The Way, The Truth, The Life*. In September 1986, a discussion paper, *Religious Education in the Catholic Secondary School,* was circulated to all Catholic secondary schools, their Boards, Parent Teacher Associations and other interested groups. The paper proposed the development of a systematic, coherent program that adopted an 'educational mode' rather than a 'catechetical mode'. All but four schools responded with over 90% of respondents in favour of a revision of the curriculum (Finlay, 1997, p. 60). As a result, a Working Party was convened with two initial objectives: 1) "to clarify for teachers, students, parents and others, the task faced in the classroom" and 2) "to help raise the status of Religious Education as a subject" (National Centre for Religious Studies, 1991, p. 4).

A *Draft Syllabus* and a subsequent *Revised Draft Syllabus* were produced in 1988. Draft topics of work for Forms 3 and 4 (Year 9 and 10) and Forms 5 and 6 (Year 11 and 12) were piloted and evaluated in 1988 and 1990 respectively. While the *Understanding Faith* curriculum was officially launched in October 1990, the Form 7 (Year 13) topics were not

completely published until 1995. The *Understanding Faith* curriculum consisted of a curriculum statement, a student text and a *Teacher Guide*, for each topic. It was acknowledged that the quality of student learning from a textbook was dependent on the knowledge and skill of the teacher (Finlay, 2000, p. 60). The aim of the *Teacher Guide* was to support teachers who lacked the ability, confidence or experience to develop their own Religious Education lessons by supplying detailed theological and background notes and suggested lesson plans. In addition, a *Parents' Guide*, *Prayer Resource*, and a series of ten *Personal Development and Social Issues Resources* were produced. The curriculum statement did not mandate a particular pedagogical method or assessment for teaching Religious Education. The *Understanding Faith* curriculum was mandated by the New Zealand Catholic Bishops' Conference for use in all Catholic secondary schools.

The *Understanding Faith* curriculum, particularly the student texts, became very popular in Catholic school Religious Education in Australia. The extent of their use in Catholic school classrooms across Australia, even though there were different diocesan guidelines to guide the schools of each diocese, was an indication of the high regard in which teachers held them. This also showed that at that time, actual student materials were often much more influential on what teachers did in the classroom than the local diocesan guidelines. While at times some Catholic dioceses in Australia worked together on Religious Education curricula, particularly where small dioceses might adopt a program from one of the archdioceses, in the main, they remained independent as regards having their own particular diocesan guidelines. This contrasted with the New Zealand situation where all six dioceses worked together to develop a national curriculum.

The successful use of *Understanding Faith* student material in Australia was such that Leo Donnelly, a priest in the Lismore diocese NSW, negotiated rights to publish and retail to schools an Australian version of the texts, with relatively small adjustments made to replace specifically New Zealand cultural material. Overall, through both the New Zealand and the Australian editions of *Understanding Faith*, these texts became the most prominent and popular secondary school Religious Education resources in Australian Catholic schools in the 1990s. It has only been after the now Cardinal Pell mandated the development and use of the *To Know Worship and Love* (2002) series of student texts in the Archdioceses of Melbourne

and then Sydney, and their adoption by a number of other dioceses, that the use of the New Zealand materials has declined.

Although *Understanding Faith* was well received by New Zealand Catholic schoolteachers and had withstood the test of time, after ten years, the examples, images, tasks and a number of the resources used in the student texts had become dated. There was a growing call for an updating of the curriculum resources to take account of international educational developments and to align it with the New Zealand Curriculum Framework. After consultation with teachers and diocesan authorities, a decision was made to revise the existing curriculum, rather than to design a new curriculum. The 2001 revision was undertaken to meet a number of aims. One was to align the *Understanding Faith* curriculum with the *New Zealand Curriculum Framework* (Ministry of Education, 1993). A second aim was to be cognisant of changes in the Church and society, particularly the increased bi-cultural and multi-cultural aspects of inculturating the Gospel in New Zealand. The updated student texts and teacher guides were also influenced by recent pedagogical developments and *The Catechism of the Catholic Church*.

3.2.3 The Philosophy and Aims of the Catholic Secondary School in New Zealand
The *Understanding Faith* curriculum contained a number of explicit and implicit assumptions that may impact on teachers' beliefs about the purpose of Religious Education. Consequently, it was considered important for this research to analyse these assumptions and to determine the extent to which teachers' beliefs about the purpose of classroom Religious Education were consistent with the theory underpinning this normative curriculum document.

The *Understanding Faith* curriculum document articulated a clear philosophy for Catholic secondary schools in New Zealand. First and foremost, the Catholic secondary school had to be "a genuine educational institution" based on four pillars:

> 1) the sacredness, uniqueness and developing nature of the human person
> 2) the Person and Gospel of Jesus Christ
> 3) the intrinsic worth of the living Catholic tradition embodied in the Church
> 4) the value of a community of staff, students and parents, searching together to integrate culture with faith; and faith with everyday living.
> (National Centre for Religious Studies, 1991, p. 4)

Emanating from these pillars, five aims of the Catholic secondary school were identified:

> To build a school community which will provide a learning environment characterised by Christian values as expressed within the living Catholic tradition, and experienced in a New Zealand context.
> To facilitate the integrated development of all individuals as whole persons, conscious of personal dignity, and appreciative of giftedness and cultural diversity.
> To enable students to acquire skills, knowledge and appropriate attitudes within various fields of human learning and from a perspective in harmony with a Christian world-view.
> To provide opportunities for education-in-faith by seeking to inspire and nourish the growth of a personal relationship with Jesus and in him with the Father through the power of the Holy Spirit.
> To lead students to knowledge and understanding of religious realities, in particular the Christian faith, according to Catholic teaching.
> (National Centre for Religious Studies, 1991, p. 4)

The first three aims related to the building of a Christian community permeated by Gospel values, where the dignity and *mana* of each person are respected and their unique gifts nurtured and the creation of a learning environment where students can explore human knowledge in the light of the Gospel.

Aim Four situated education-in-faith in the broader context of the whole school. Evangelisation was seen as a primary function of the Church, and Catholic schools derived their purpose and meaning from this ecclesial dimension. In a Catholic school, Education-in-Faith consisted of four dimensions: 1) primary proclamation, 2) evangelisation, 3) catechesis, and 4) religious education. These four dimensions of Education-in-Faith played distinct, yet complementary roles in the faith formation of students and enhanced the Catholic character of the school. While the Catholic school sought to provide an education in a faith environment, the task of education-in-faith involved a partnership between the student, family, parish and school.

Understanding Faith used the definitions for 'Education-in-Faith', 'Evangelisation', 'Catechesis' and 'Religious Education' provided in the New Zealand catechetical directory, *We Live and Teach Christ Jesus*:

> Education-in-Faith is… all that we do in the Church to awaken personal faith in someone who does not believe, and the task of fostering and deepening the faith of someone who already believes. It includes both personal acceptance of God in Christ and knowledge of His teaching.
>
> Evangelisation is the term used to denote the spreading of the Good News of Jesus Christ by word and witness.
>
> Catechesis is the term used to denote deepening the faith of believers.

> Religious Education is a term used to denote furthering knowledge, understanding and appreciation of faith and religion in a formal educational setting.
> (New Zealand Episcopal Conference, 1974, pp. 11-12)

The difference between 'evangelisation', 'catechesis', 'education-in-faith' and 'Religious Education' was that Religious Education occurred in the context of the secondary school classroom. Education-in-faith was concerned with faith formation; the specific task of Religious Education was knowledge and understanding of the Catholic faith tradition. Evangelisation and catechesis were processes that concerned the entire community of faith and were not limited to the classroom or school.

In education-in-faith, the Catholic school aimed to provide opportunities for students to be inspired by and to nourish their growth in a personal relationship with Jesus Christ (p. 5). While noting that this task was broader than the role of the school and that recognising that faith was a free gift, the curriculum statement identified seven objectives for education-in-faith in a Catholic secondary school:

> That students:
> a) Appreciate something of the mystery of the personal God who creates,   redeems and sanctifies them.
> b) Respond in freedom to the call to live in conscious friendship with God according to their capacity as adolescents.
> c) Become familiar with different forms of praying and select and use those which have meaning for them.
> d) Appreciate, reflect on and pray the Scriptures.
> e) Recognise the Church as a community of faith committed to evangelisation, justice and personal holiness.
> f) Appreciate the sacramental life and worship of the Church.
> g) Form a personal value system based on Christ's values and recognise the importance of living according to the values they have chosen.
> (National Centre for Religious Studies, 1991, p. 5)

Aim Five, "to lead students to knowledge and understanding of religious realities, in particular the Christian faith, according to the Catholic teaching", was elaborated with four explanatory statements. Firstly it noted that, "teaching materials must be tailored to the psychological needs of the learner, taking into account a variety of personal needs, stages of development and learning skills". Secondly, that there was "an order of importance in God's revelation" and identified four headings under which Christian truths may be grouped. Thirdly, a Religious Education program should cover "Doctrine, Sacred Scripture, Ecclesiology, [and] Church History" and fourthly, a Religious Education program should

include provision "for reflection on both the personal and social implications of a religious response to life" (National Centre for Religious Studies, 1991, p. 6).

Thirteen objectives were identified for Aim Five. These stated what students should be able to know, recognise or understand in a range of areas: the nature of God, the unique role of Jesus, the role of Scripture, doctrine, ecclesiology, church history, sacraments and ritual, Christian morality, social justice, the critical evaluation of contemporary issues in the light of the Gospel, other religious traditions and philosophies and the Church's role in contemporary pluralistic New Zealand society (National Centre for Religious Studies, 1991, p. 7).

Religious Education was defined in *Understanding Faith* as the "furthering of knowledge, understanding and appreciation of faith and religion" in the formal educational setting of the secondary school classroom. The curriculum statement emphasised that, "IN THE SECONDARY RELIGION CLASSROOM THE MAJOR TASK OF THE TEACHER IS RELIGIOUS EDUCATION" (National Centre for Religious Studies, 1991, p. 12) [emphasis in original].

By using the descriptor 'major' to describe the task of the classroom teacher as Religious Education, the curriculum statement implied that there were 'minor' tasks. In the formal classroom setting the pedagogical approach was educational rather than catechetical.

> This is NOT to say that evangelisation or catechesis do not sometimes take place in the Religious Education classroom. It is rather that the aim and approach of the teacher is geared directly to fostering thought about religion. This classroom focus on knowledge and understanding of the Catholic Faith tradition, of other religions and of contemporary religious issues, may in turn help towards promoting conversion (evangelisation) or sharing and deepening faith (catechesis) (National Centre for Religious Studies, 1991, p. 12) [emphasis in original].

The *Understanding Faith* curriculum statement made a number of implicit assumptions about Religious Education. The title, *Understanding Faith*, assumed that it was possible to understand the Catholic faith. This implied that the Catholic faith could properly be studied as a subject, that students had faith and that they desired to understand more about their faith. This assumption may indicate a tension between the aim of the curriculum, that emphasised knowledge and understanding, and the aims of education-in- faith that included faith

formation or religious purposes. This suggested a potential tension between these two purposes that teachers need to be able to clearly articulate.

Another issue that emerged from the curriculum statement was the alignment between what teachers believe, and what *Understanding Faith* stated was the purpose of classroom Religious Education. "Did teachers work out of a dominant belief about the purpose of Religious Education when teaching Religious Education as suggested by the Church e.g. primary proclamation, evangelisation, catechesis, religious literacy, education-in-religion, religious studies, religious education or a more complex self-generated theory?" This research endeavoured to investigate if teachers worked out of a dominant or a self-generated belief about the purpose of Religious Education.

3.3 Section Three: Religious Education in the Ecclesial Documents

This section identifies principles of Religious Education developed in a number of major ecclesial documents published by various Popes, Vatican congregations and Episcopal Conferences since the Second Vatican Council (1962-1965), that have influenced classroom Religious Education in Catholic secondary schools. These documents include:

- Second Vatican Ecumenical Council. (1965). *The Declaration on Christian Education: Gravissimum Educationis.*
- Congregation for the Clergy. (1971). *General Catechetical Directory.*
- New Zealand Episcopal Conference. (1974). *We Live and Teach Christ Jesus.*
- Paul VI. (1975). *On Evangelisation in the Modern World: Evangelii Nuntiandi.*
- Congregation for Catholic Education. (1977). *The Catholic school.*
- John Paul II. (1979). *On Catechesis in our Time: Catechesi Tradendae.*
- Congregation for Catholic Education. (1982). *Lay Catholics in Schools: Witnesses to Faith.*
- Congregation for Catholic Education. (1988). *The Religious Dimension of Education in a Catholic School.*
- John Paul II. (1990). *On the Church's Missionary Mandate: Redemptoris Missio.*
- *Catechism of the Catholic Church.* (1994).
- Congregation for the Clergy. (1997). *General Directory for Catechesis.*
- Congregation for Catholic Education. (1997). *The Catholic School on the Threshold of the Third Millennium.*

- John Paul II. (1998). *Faith and Reason: Fides et Ratio.*
- John Paul II. (2001). *The Church in Oceania: Ecclesia in Oceania.*
- Congregation for Catholic Education. (2002). *Consecrated Persons and their Mission in Schools.*
- Benedict XVI. (2005). *God is Love: Deus Caritas Est.*
- Congregation for Catholic Education. (2007). *Educating Together in Catholic Schools: A Shared Mission between Consecrated Persons and the Lay Faithful.*

The extensive number and range of documents indicated the importance the Church placed on catechesis since the Second Vatican Council. The ecclesial documents articulated a conceptual framework and philosophy concerning Catholic education, the Catholic school and theological principles of catechesis, rather than specifically classroom Religious Education. The ecclesial documents that emanated from the Vatican usually referred to the teaching of religion as 'religious instruction'. In the context of Catholic secondary schools in New Zealand the term more commonly used for the teaching of the Catholic religion in context of the school classroom was 'Religious Education'.

3.3.1 The Declaration on Christian Education: Gravissimum Educationis (1965)
This declaration emanated from the Second Vatican Council and was promulgated by Paul VI on 28 October 1965. It provided a coherent theological and philosophical statement about the role and function of Catholic education in the contemporary pluralistic society (Hurley, 1966, p. 22) and established a framework within which to consider the nature of Christian education and the place of the Catholic school within the evangelising mission of the Church (par. 3). Education was viewed as a basic right and Christians had a consequent right to a Christian education. The Catholic school was to be a community rather than an institution (par. 6). The document recognised the importance of qualified teachers who acted as witness to the faith.

> Teachers must remember that it depends chiefly on them whether the Catholic school achieves its purpose. They should therefore be properly prepared for their work, having the appropriate qualifications and adequate learning both religious and secular. They should be skilled in the art of education in accordance with the discoveries of modern times. Possessed by charity towards each other and towards their pupils, and inspired by an apostolic spirit, they should bear testimony by their lives and their teaching to the one teacher, who is Christ (par. 8).

In January 1966, in his moto proprio, *Finis Concilio*, Paul VI reactivated a number of commissions including the commission on education to continue to explore the issue of Christian education (Hurley, 1966, p. 7).

3.3.2 General Catechetical Directory (1971)

The origins of this document, the first international catechetical directory was a directive in the *Decree on the Bishops' Pastoral Office in the Church* for a directory on "the catechetical instruction of the Christian people," which would articulate the fundamental principles of catechetical instruction (par. 44). The directory set out principles of pastoral theology concerning catechesis, rather than mandate explicit directives. It did not make a clear distinction between catechesis and Religious Education although Religious Education in schools was identified as a form of catechesis (par.19). One important principle articulated in the directory was that catechesis must be appropriate to the developmental level of the child. In the context of secondary schools, this required particular attention to be given to the needs of adolescent students in their various situations. The directory suggested that Religious Education needed to encourage a personal experience of faith and that there should be "well-ordered reflection on religious matters" (par. 89). Pedagogically, the directory emphasised the need for a shift towards an inductive methodology that began with human experience (pars. 72-73). The directory assumed that teachers of Religious Education in Catholic schools were catechists and were intentionally engaged in the religious socialisation of their students.

3.3.3 We Live and Teach Christ Jesus (1974)

This document was the New Zealand Bishops' application of the principles enunciated in the *General Catechetical Directory.* It was envisaged as an authoritative, yet provisional "service document", to provide guidance for those responsible for Religious Education. The document did not use the term 'Religious Education' but used instead 'education-in-faith'.

The document defined the term 'education-in-faith' as:

> The term used in *We Live and Teach Christ Jesus* to include all forms of teaching which the Christian community engages in when it fulfils its mandate to teach faith in Jesus Christ, viz:
> 1) disposing people to want to know Jesus by awakening their religious sense (pre-evangelisation)
> 2) arousing personal faith in people who have been disposed to want to know Jesus and inviting them to accept his teachings by a personal choice (evangelisation)
> 3) re-awakening personal faith in people who once believed but who no longer do so (re-evangelisation)

4) leading believers (i.e. those people who have personal faith) to living, conscious and active faith, through instruction (catechesis)
In *We Live and Teach Christ Jesus* the first three forms are grouped together. All precede personal faith (New Zealand Episcopal Conference, 1974, pp. 95-96).

The document noted that in a Catholic school, education-in-faith was not confined to the classroom, but was to permeate the whole school (p. 80). Religious Education aimed to teach the "foundations for a Christian's life" in a way that would "promote the development of a personal relationship with Christ and provide a clear explanation of his teaching" (p. 80). Addressing adolescent education-in-faith, the document also suggested that it must deal with the student's real-life experience; be systematic and intellectually challenging; assist students to evaluate and clarify their values, and that it needed to attend to their growing awareness of self-sacrifice (pp. 67-69).

3.3.4 On Evangelisation in the Modern World: Evangelii Nuntiandi (1975)
Paul VI issued this apostolic exhortation on the 10th anniversary of the end of the Second Vatican Council and a year after the 1974 Synod of Bishops, who met to discuss Evangelisation in the Modem World. This exhortation had a major impact on Religious Education as it provided a theological foundation for Religious Education that influenced a number of subsequent documents.

Three elements of evangelisation pertained to Religious Education. The first, was that the "Church exists to evangelise" (par. 1). Evangelisation in this sense was a meta-concept that included all that the Church did to bring "the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new" (par. 18). Religious Education was therefore a dimension of evangelisation. The second element was inculturation. Evangelisation occurred within the context of culture. The evangelising role of Religious Education was that it sought a synthesis of faith and culture; it required a critique of culture, an intellectual assent to truth and a personal commitment in faith to Jesus Christ. The third element was that evangelisation was a Gospel 'challenge' to the prevailing culture and implied a 'critical interpretation and evaluation of culture' in the light of the Gospel. This notion of critique was paralleled by similar ideas in education, for example, Freire's critical pedagogy based on the critical sociology of Habermas. Paul VI emphasised the importance of witness when evangelising (par. 41).

3.3.5 The Catholic School (1977)

This document published by the Congregation for Catholic Education addressed the specific role of the Catholic school in the context of Catholic education as articulated in *The Declaration on Christian Education: Gravissimum Educationis* (1965). Whereas *Evangelii Nuntiandi* was concerned with the Church as inculturating the Gospel, *The Catholic School* outlined the educational role of the Catholic school within the evangelising mission of the Church and its function in contemporary society. While Catholic schools existed fundamentally for their educational value (par. 3) they aimed at "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 faith with living" (par. 49). The document acknowledged that religious teaching was not confined to the religion class; all subjects were to be taught in the light of the Gospel. However, Religious Education needed to "be imparted explicitly and in a systematic manner". Its aim was "not simply intellectual assent to religious truths but also a total commitment of one's whole being to the person of Christ" (par. 50). This was essentially a catechetical task and it indicated that the Catholic school had a dual role, the intellectual faith development and the personal formation of its students. The document did not prescribe where and how these roles should take place or whether they were classroom or whole school processes.

Catholic schools were to impart an academic education (par. 60). Schools were to be alert to contemporary developments in pedagogy and to ensure that teachers participated in continuing formation (pars. 52 and 78). The purpose of Religious Education was not to proselytise or to present a one-sided perspective. The teacher was identified as a witness to faith (pars. 43, 53 and 78), particularly for the effective transmission of the Christian message (par. 49). The Catholic school sought to develop the whole person (par. 30), particularly focusing on students' moral development (pars. 20 and 30) and encouraging a thirst for justice (par. 58).

3.3.6 On Catechesis in Our Time: Catechesi Tradendae (1979)

John Paul II, following the 1977 Synod of Bishops that met to address the topic "Catechesis in our Time", published this apostolic exhortation. Whereas *Evangelii Nuntiandi* had given a new impetus to evangelisation, *Catechesi Tradendae* reinvigorated catechesis. Catechesis

was described as the "primary task" of the whole Church (par. 1) and was a process by which the initial faith of the believer was brought to maturity.

Catechesis comprised a number of moments: "the initial proclamation of the Gospel… [an] examination of the reasons for belief, experience of Christian living, celebration of the sacraments, integration into the ecclesial community, and apostolic and missionary witness" (par. 18). The document did not clearly distinguish between catechesis and Religious Education, both of which, while being dimensions of evangelisation, were distinct yet complementary. It called for a catechesis that was focused on Jesus Christ (par. 6) and allowed the freedom to seek religious truth (par. 14). Catechists were to be qualified professionals (par. 15).

Catechesis in the Catholic school had a dual function, the intellectual development and the religious formation of students. Catechesis was to be about "giving growth at the level of knowledge and in life to the seed of faith sown by the Holy Spirit with the initial proclamation and effectively transmitted by baptism" (par. 20).

3.3.7 Lay Catholics in Schools: Witnesses to Faith (1982)
This document made a distinction between Religious Education, the "teaching of the Catholic religion", and catechesis (par. 56). In the Catholic secondary school, Religious Education was concerned with teaching knowledge and understanding about Catholicism. Religious Education was an appropriate function for schools and was integral to the formation of the human person. The document also acknowledged that aspects of the religious formation in a Catholic school were not necessarily catechetical. It encouraged teachers to open their students "to an awareness of the transcendental and dispose them to welcome revealed truth" (par. 30). Teaching was described as a lay vocation in the Church (pars. 11, 15, 24, 57 and 60). The religious educator acted as a witness to faith (pars. 4, 9, 14, 24, 32 and 59) and as a spiritual role model for students (par. 23). They required appropriate professional qualifications (par. 27), religious formation (par. 60) and regular professional development (par. 62). The document noted the necessity for teachers to have an appropriate personal formation and understanding of the needs of contemporary students so as not to be locked into "outdated knowledge, criteria, and attitudes" (par. 70). Education in a Catholic school aimed at the synthesis of faith, culture and life (par. 29) and religious educators were to be agents in

the critical transmission of values as part of this educational process (pars. 12, 16, 30 and 31). The importance of social development and social action as educational outcomes from a Catholic school was also addressed in the document (par. 19).

3.3.8 The Religious Dimension of Education in a Catholic School (1988)
This document, published by the Congregation for Catholic Education reflected on the relationship between evangelisation, catechesis and Religious Education. The distinctive nature of a Catholic school was to be found in its religious dimension. This was to be evidenced by "a) the educational climate, b) the personal development of each student, c) the relationship established between culture and the Gospel, d) the illumination of all knowledge with the light of faith" (par. 1). This implied that the religious dimension of the Catholic school was holistic, encompassing all dimensions of the school, and that students were to be educated in a faith environment, "the Catholic school is one of the pastoral instruments; its specific pastoral service consists in mediating between faith and culture" (par. 69).

The Catholic school had a catechetical role because its educational philosophy was based on Gospel values (par. 69). The catechetical dimension of the Catholic school was to be co-ordinated with the parish, family and youth organisations (par. 70). Catechesis however, was distinguished from Religious Education in that its aim was maturity of faith in the community of the Church, whereas the aim of Religious Education was knowledge.

> The aim of catechesis, or handing on the Gospel message, is maturity: spiritual, liturgical, sacramental and apostolic; this happens most especially in a local Church community. The aim of the school, however, is knowledge. While it uses the same elements of the Gospel message, it tries to convey a sense of the nature of Christianity, and of how Christians are trying to live their lives. It is evident, of course, that religious instruction cannot help but strengthen the faith of a believing student, just as catechesis cannot help but increase one's knowledge of the Christian message (par. 69).

Catechesis and Religious Education were complementary, in that Religious Education would assist to strengthen the faith of a believing student. Religious Education however, unlike catechesis, did not assume faith on the part of the student and was inherently educational rather than catechetical.

> There is a close connection, and at the same time a clear distinction, between religious instruction and catechesis, or the handing on of the Gospel message. The close connection makes it possible for a school to remain a school and still integrate culture

> with the message of Christianity. The distinction comes from the fact that, unlike religious instruction, catechesis presupposes that the hearer is receiving the Christian message as a salvific reality. Moreover, catechesis takes place within a community living out its faith at a level of space and time not available to a school: a whole lifetime (par. 68).

The Religious Education of students needed to keep pace with their intellectual development (par. 51). The intellectual development of students and growth as Christians went hand-in-hand (pars 41-42). The task of integrating faith and culture in the classroom contributed to the knowledge and understanding of faith. In this way Religious Education could contribute to catechesis. In addition, it contributed to students' personal growth and development. As a subject within the school, Religious Education should be presented systematically (pars. 65 and 73), and with intellectual critique (pars. 21, 49, 50 and 59). It needed to be properly organised (par. 70) and should be in dialogue with other subjects across the curriculum (par. 55). The document appeared to recognise Religious Education as a subject within its own right.

The document outlined a number of suggestions for adolescent Religious Education. Religious educators were to be aware of the student's world, enter into a genuine dialogue that allowed the student's voice to be heard, to develop a Religious Education curriculum that was relevant to the needs of their students (pars. 22 and 67) and that was faithful to the tradition (par. 74), used a discovery approach to permit students to encounter the living person of Jesus, explored the human person and took into account the existential questions, (pars. 38, 71-76). This approach to teaching suggested a move away from a 'transmission' model to one that engaged with students in the learning process and addressed their needs (par. 22). Religious Education could assist students to find meaning in a search for truth and propose the Christian message (pars. 7-23). The document also acknowledged the plurality of the student's faith journey. Some students may not have been baptised, others, while they may have been baptised, had received no catechesis. Other students might be searching for faith; others might not be prepared to make a faith commitment, while others were committed believers.

Paragraph 19 recognised that for some students "the years spent in a Catholic school seem to have scarcely any effect" and that they might even reject participation in Mass and association with the institutional Church. The document recognised that the content and pedagogy of

Religious Education was only one factor in this phenomenon and that renewal had to address "the overall school planning which governs the whole process of formation of the students".

The document reemphasised a number of purposes related to Religious Education. It was a legitimate academic subject within the curriculum and should be as organised and intellectually demanding as any other subject (par. 70). Teachers required appropriate qualifications (par. 70) and were to apply contemporary pedagogical methods (par. 62). Teachers acted as an important witness to faith for students (pars. 37 and 96). Liturgy and prayer were identified as having an important role in the Catholic school (par. 83), particularly as a means of providing a religious experience. Religious Education should try to develop a social ethic among students through the cultivation of social values and the promotion of social justice (pars. 88 and 89).

The document also identified teachers as the key for achieving the aims of the school and for creating its unique educational climate (par. 26). The effectiveness of Religious Education was closely linked to the personal witness of the teacher. Teachers also required a thorough cultural, professional and pedagogical training (par. 96), as "an unprepared teacher can do a great deal of harm" (par. 97). The document acknowledged that the increasing number of lay religious educators would need to acquire "the specific experiential knowledge of the mystery of Christ and of the Church" acquired by priests and religious in their formation (par. 97).

3.3.9 On the Church's Missionary Mandate: Redemptoris Missio (1990)

This encyclical letter did not explicitly address Religious Education, however it referred to the concept of 'new evangelisation' or 're-evangelisation'. It recognised the need for evangelisation to take place in cultures that had been previously evangelised, "entire groups of the baptized have lost a living sense of the faith, or even no longer consider themselves members of the church" (par. 33). The need for new evangelisation may be relevant for students in Catholic schools who have little or no contact with the faith community.

3.3.10 Catechism of the Catholic Church (1994)

Following the 1985 synod, it was decided to commission a *Catechism of the Catholic Church* as a compendium of Catholic doctrine concerning faith and morals. The *Catechism* was published in Latin in 1992 and in English in 1994. It was "intended primarily for those

responsible for catechesis: first of all the bishops" and was "addressed to redactors of catechisms, to priests, and to catechists" (par. 11). While the *Catechism* did not deal directly with the pedagogy of Religious Education, which was the purpose of a catechetical directory, it provided the content for catechesis and Religious Education. The *Catechism* (Article 3) articulated the importance of the Eucharist in the life of the Church as "the source and summit of the Christian life" (par. 1324).

3.3.11 General Directory for Catechesis (1997)

The publication of the *Catechism* in 1994 necessitated the revision of the *General Catechetical Directory*. The new directory described the Catholic school as an "important *locus* for human and Christian formation" (par. 259). In the Catholic school the ministry of the word was to be exercised in a number of ways through "primary proclamation, scholastic religious instruction, catechesis, [and] homily" (par. 260). Scholastic religious instruction or Religious Education was identified as a separate dimension of the ministry of the word (par.74). It sowed the dynamic seeds of the Gospel; engaged with the contemporary culture; addressed the existential questions; had intellectual rigour; was systematic and interdisciplinary (par. 73). In a Catholic school, the Gospel message was also to be in dialogue in all areas of the curriculum.

> It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue. This dialogue should take place above all at that level at which every discipline forms the personality of students (par. 73).

The directory recognised that the life and faith of secondary students was "characterised by continuous change" (par. 75), which was an important part of the context for classroom Religious Education.

The document also acknowledged the religious plurality of Catholic schools. It identified three different purposes of Religious Education depending on the student's level of faith development. For believers, Religious Education assisted students to better understand the Christian message. For those students searching, Religious Education assisted them to discover what faith in Jesus Christ meant; the response that the Church can offer to their

questions and an opportunity to reflect on and examine their own decisions. Finally, for non-believers, Religious Education proclaimed the Gospel and might lead to a decision of faith (par. 75).

3.3.12 The Catholic School on the Threshold of the Third Millennium (1997)

The Congregation for Catholic Education published this document to mark the 30th anniversary of *The Catholic School*. It reiterated the evangelising role of the Catholic school to be a place where Gospel values were inculturated and students received an education in a faith environment. One of the purposes of the Catholic school was to develop an "educating community" (par. 18). Teachers had a significant responsibility for the success of the Catholic school (par. 19) and the formation of community. The document had little specifically to say about catechesis or Religious Education. It restated that the purpose of the Catholic school was to seek the synthesis of faith and culture, where a search for truth, knowledge and formation of values were promoted (par. 14).

3.3.13 Faith and Reason: Fides et Ratio (1998)

John Paul II published this encyclical on the feast of the Triumph of the Cross. While it did not directly address Religious Education, it did have some important implications for the subject. As faith and reason were inseparable in the search for the fullness of truth, Religious Education also involved an intellectual dimension appropriate to the intellectual development of the student.

3.3.14 The Church in Oceania: Ecclesia in Oceania (2001)

This apostolic exhortation of John Paul II followed the synod for Oceania. The document reiterated the need for an "authentic inculturation" of the Gospel (par. 16). A new evangelisation, the representation of the Gospel, was also required to fill the spiritual hunger that resulted from secularism, individualism and consumerism (par. 16). The document recognised that Catholic secondary schools provided a privileged means by which the Catholic community gave an "academic, vocational and religious education" (par. 33) and could respond to the need for new evangelisation.

3.3.15 Consecrated Persons and their Mission in Schools (2002)

This document was addressed to religious brothers, sisters and priests working in Catholic schools. It raised a number of issues that were relevant to Catholic schools and Religious Education. It emphasised that the whole educational community in a Catholic school needed to recognise "the value and role of the teaching of religion and contributes to its enhancement by the students" (par. 53). It recognised that Catholic schools not only taught Religious Education but also provided an educational environment that sought, "harmony between faith and culture, faith and life" (par. 54). Education was a search for truth that required mature reflection and should address the existential questions (par. 50).

Among the tasks identified for the Catholic school was the provision of a holistic education that promoted dialogue between people "of different cultures, religions and social backgrounds" (par. 31). Part of this education was an "appropriate ethical formation" that addressed pressing contemporary issues such as new technologies, underdevelopment, poverty, globalisation and environmental degradation (pars. 33 and 34).

Through the curriculum in a Catholic school, "it is possible to create the conditions for [students] to develop a gift for searching and to be guided in discovering the mystery of [their] being and of the reality that surrounds [them], until [they reach] the threshold of the faith" (par. 51). An essential aspect of searching was education to freedom. Educating to freedom was in itself already guiding students to the faith, "the search for meaning favours the development of the religious dimension of a person as ground in which the Christian choice can mature and the gift of faith can develop" (par. 52).

Religious Education was to assist students "to arrive at a personal position in religious matters that is consistent and respectful of the positions of others, so contributing to their growth and to a more complete understanding of reality". The religious educator engaged students in the study of "the great questions concerning the meaning of life, the significance of reality and a responsible commitment to transform it in the light of the evangelical values and modern culture" (par. 53).

3.3.16 God is Love: Deus Caritas Est (2005)

This was the first encyclical letter of Pope Benedict XVI. The focus of this letter was on love, and the charitable institutions operated by the Catholic Church rather than on schools or Religious Education. The encyclical addressed the need for workers in charitable institutions to have appropriate professional qualifications and also a 'formation of the heart'. This could equally be applied to religious educators.

> Individuals who care for those in need must first be professionally competent: they should be properly trained in what to do and how to do it, and committed to continuing care. Yet, while professional competence is a primary, fundamental requirement, it is not of itself sufficient. We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity. They need heartfelt concern. Those who work for the Church's charitable organizations must be distinguished by the fact that they do not merely meet the needs of the moment, but they dedicate themselves to others with heartfelt concern, enabling them to experience the richness of their humanity. Consequently, in addition to their necessary professional training, these charity workers need a "formation of the heart": they need to be led to that encounter with God in Christ which awakens their love and opens their spirits to others (par. 31a).

3.3.17 Educating Together in Catholic Schools (2007)

This document addressed aspects of the common mission and professional formation in Catholic schools. All teachers in Catholic schools required "a solid professional formation" (par. 21) and a "formation of the heart" (par. 25). The document noted that "poor quality teaching, due to insufficient professional preparation or inadequate pedagogical methods, unavoidably undermines the effectiveness of the overall formation of students" (par. 21).

The document implied that religious educators required appropriate subject-matter and pedagogical knowledge, and appropriate spiritual formation as the "transmission of the Christian message through teaching implies a mastery of the knowledge of the truths of the faith and of the principles of spiritual life that require constant improvement" (par. 26).

3.3.18 Summary of the Ecclesial Documents

A primary reason for the establishment and continued existence of a Catholic secondary school in New Zealand was evangelisation. The ecclesial documents envisaged that the education offered in a Catholic secondary school took place within a faith environment, which had an evangelising and catechetical intent. There had been a gradual evolution in thinking about the concept of Religious Education in the ecclesial documents. Religious Education had a number of purposes: pre-evangelisation, primary proclamation, evangelisation, new-

evangelisation, catechesis or religious knowledge depending on the disposition and the level of faith development of the student. What teachers believed to be the purpose of Religious Education may affect the intention and the outcome of classroom Religious Education.

The ecclesial documents indicated that Religious Education consisted of two dimensions, a faith or religious dimension and an educational dimension. The religious dimension encompassed the liturgical life of the school, for example, Eucharistic celebrations, prayer services, class prayer, and retreats, Christian witness and service. The educational dimension occurred in the classroom teaching of religion as a subject area within the curriculum, as well as personal and moral formation.

The relationship between the Catholic school, Religious Education and catechesis was clarified in the documents. The Catholic school aimed at the formation of the whole person. A distinction was made between Religious Education and catechesis. Religious Education was "distinct from and at the same time complementary to catechesis" (*Lay Catholics*, par. 56). Both were distinct forms of the ministry of the word.

As Religious Education and catechesis were distinct yet complementary, it could be important for teachers to have an understanding of what distinguished the two concepts and how they interrelated. It may be necessary for teachers to be able to identify the aspects of catechesis that the school could do effectively and to co-ordinate this with the faith community and families.

The ecclesial documents recognised that the religious formation of students occurred at a number of levels: the structural and corporate life of the school; the school curriculum; in the classroom, including Religious Education and in extracurricular activities. At the whole school level, a Catholic school aimed to build an inclusive, life-giving community of faith, connected to the local Church. The general curriculum sought to integrate faith, culture and life. This indicated a shift from a view of education as the *transmission of knowledge* to education as *a process of engagement*. One of the questions raised was whether the transmission of faith was the exclusive role of classroom Religious Education or a task that encompassed the Catholic character of the whole school and the wider Church community. The teaching of any subject was recognised as a complex process. Religious Education had

the added dimension of faith that contributed an additional layer of complexity to the Religious Education classroom.

While the concern of classroom Religious Education was educational, a definition of classroom Religious Education that was restricted exclusively to intellectual knowledge and excluded the affective domain, spirituality or service may be too narrow to describe a holistic approach to Religious Education.

Church documents also recognised the complexity of classroom Religious Education as a subject within the secondary school curriculum. Religious Education was required to meet the same academic standards as other subjects. Teachers required appropriate qualifications in the subject-matter content and the subject-specific pedagogical knowledge of Religious Education, religious formation, as well as an awareness of the cultural milieu of contemporary adolescents.

As a subject, Religious Education must take into account both the specific context in which it is being offered and the reality of the lives of the students it sought to form. Students in the Religious Education classroom were there as part of a system of compulsory education. Some students may be believers; others, searchers, doubters, or non-believers. Consequently, Religious Education may serve different functions.

3.4 Section Four: Research on Religious Education

This section discusses research related to Religious Education. There is a large range of literature on the nature and purposes of Religious Education particularly from Australia, Ireland, the United Kingdom and the United States of America. This review has concentrated on the empirical research on Religious Education in Catholic schools. Reference is made to philosophic and theoretical research where appropriate. There has been very little research conducted into New Zealand Catholic schools, with the notable exception of the research by O'Donnell (2000a) into Special Character and Walker (2004) into students' attitudes toward faith. No research has been conducted into teachers' beliefs about the purpose of classroom Religious Education in New Zealand Catholic secondary schools.

The literature will be discussed under nine headings:

- faith formation and Catholic schools,

- the Special Character of Catholic schools,

- the role of teachers in Catholic schools,

- studies on the religious knowledge base and formation of teachers in Catholic schools,

- classroom Religious Education,

- student and teacher perceptions of Religious Education,

- student spirituality,

- purpose of Religious Education,

- teacher beliefs, role, qualifications and professional development.

3.4.1 Research on Faith Formation and Catholic Schools

The literature indicated that many students in Catholic secondary schools may have a 'received faith', that is, they have been baptised, which allowed them preferential entry into a Catholic school, rather than an 'owned' faith, where they had made a personal faith commitment. Flynn (1979), drawing on Fowler's theory of 'faith development' as explained by Westerhoff (1976), identified six stages in the development of religious faith: Experienced, Affiliative, Searching, Personal, Community and Universal (Flynn, 1979, pp. 82-87). Flynn suggested that many adolescents were in an intermediate searching phase in terms of their faith formation, whereby they differentiated themselves from the received faith of the family and came to a personalised response to the question of faith. The reality of the diversity of faith commitment among students, and the complex and compulsory nature of classroom Religious Education have in part contributed to the distinction between the educational and religious purposes of Religious Education and to a lesser extent the educational and religious purposes of the school.

While faith formation was complex, a number of constitutive dimensions may be identified:

- cognitive (knowledge and understanding of the faith tradition),

- affective (emotions related to belief and belonging),

- volitional (the expression and living out of faith commitment).

The various theoretical approaches to Religious Education have tended to emphasise different dimensions of faith formation. The Traditional approach concentrated on the cognitive dimension that worked well in the insular Catholic culture where there was often a strong and

stable sense of Catholic religious identity and practice. In reaction to the cognitive emphasis, the Life-Experience approach emphasised the affective dimension and to some extent the volitional dimension. The Subject-Oriented approach contributed to faith formation by addressing knowledge and understanding, or the cognitive dimension, while allowing a natural place for the affective. It did not exclude the affective but contextualised it, while also not overemphasising it.

Fahy (1992) in an empirical study of 3431 students and 448 staff, found that the Catholic school and Religious Education had both academic and faith development roles. He identified the home as the primary influence on religious practice, although the Catholic school also had an effect. Fahy suggested that the faith formation roles of the home and school were distinct (p.123).

> The 'faith-theology-education' interplay has a valid and essential place in formal religious education curriculum in classrooms and needs close integration with the informal climate and ethos. The place of dedicated religion teachers (lay and religious) working at both these levels is essential (Fahy, 1992, p. 123).

He argued for an integrated process that addressed the needs of the student and took account of sound educational theory.

> The dual role of formal and informal curriculum in this faith development argues against a too-simplistic dichotomy between faith and religion in the context of Catholic schools. Rather an integrated approach that brings the idiosyncratic personal faith vision (own theology) of the adolescent with faith and sound educational strategies is needed (p.237).

In his empirical studies of young people's views and attitudes, Flynn (1993) found that there was a statistically identified 'school effect' on their religiosity; Catholic schools and Religious Education seemed to make some contribution to the process of faith formation. This confirmed Leavey's (1972) identification of this effect in her doctor research on senior students in Catholic girls' schools. Flynn also suggested that there was a multiplier effect such that when the home and parish supported the religious purpose of the school this appeared to result in higher levels of religious identification and religious practice among students.

In a study of the faith life of female students in Catholic secondary schools in Australia, Leavey, Hetherton, Britt, and O'Neill (1992) identified four types of students in terms of personal orientation and family support for religion, 1) integrated (89%), 2) independent (23%), 3) rebellious (11%) and 4) antithetic (27%) (p. 10-11). Faith formation was acknowledged to be complex given the variety of students and their backgrounds. The study suggested that each type posed specific challenges for Religious Education and required different responses in terms of "input and process" (p. 231).

Rossiter has argued that while the formation of faith was "a fundamental aim of Catholic school religious education" there was a need to clarify the meaning of the concept (Rossiter, 1998, p. 20). A distinction could be made between the religious purposes, that is, faith formation and the educational purposes, that is, knowledge, skills, understanding and appreciation of the faith tradition. While this distinction was helpful in clarifying the concept, it could however, be an artificial distinction, particularly in the context of the Catholic secondary school. Faith formation may be conceptualised as a 'hope' rather than an outcome of classroom Religious Education. Knowledge and understanding, the educational purpose, provided a "channel through which religious education and the Catholic school actually affects the faith development of pupils" (Rossiter, 1998, p. 23). The 'hope' of classroom Religious Education is that over time it would contribute to the student's faith formation. Crawford and Rossiter (2006) have argued that

> [s]tudents need good knowledge and understanding of their religious tradition, as well as an understanding of what faith is in all its aspects. Teachers should be concerned with the aspects that are 'educatable'; in other words, the purpose of religious education is to help young people acquire an *educated* personal faith (Crawford & Rossiter, 2006, p. 413).

Cullinane (2006) reiterated that faith formation was the responsibility of the whole faith community and was not restricted to classroom Religious Education. While acknowledging the strengths of the Religious Education curriculum *Understanding Faith* which gave

> young Catholics a good knowledge and understanding of the faith. The programme in use in our country really is excellent – in its content, its teaching method, and its presentation (p. 1),

he questioned whether something was missing from Catholic education and faith formation in Catholic schools. *Understanding Faith* was focused on

> the cogitative dimension of RE. I am not questioning the importance of the cognitive dimension. All truth points beyond itself to God. The trouble is, though, it is possible to know the truths of faith and still not be changed by them. There is another way of knowing that changes us. It involves a "conversion", i.e. a complete turn-around in the way we 'see' everything – ourselves and the whole of creation, and consequently a different way of living. Handing on the faith is meant to make that kind of difference (Cullinane, 2006, p. 6).

However, there has been a tendency in this thinking to presume that 'conversion' is something that can be 'programed' into young people's experience of Religious Education rather than acknowledge that conversion was a very personal activity and one that requires authentic freedom. While Religious Education may 'hope' to prompt conversion, it was problematic to think of this as a measure of its success or effectiveness.

One challenge for Religious Education was to connect spirituality and the Church with the lives of students by encouraging them to notice the deeper dimension to reality. This journey started with the student's experience. What the Church offered

> has to *connect with something that matters to them* , such as their attraction to a sense of the sacred in nature; their desire for authentic relationships; their being comfortable with paradoxes; their need for connections with family history and cultural identity; for dialogue, and for solidarity in resisting oppressive social and economic structures (Cullinane, 2006, p. 4). [Emphasis in original].

The Catholic bishops of New South Wales and the Australian Capital Territory (2007) in a pastoral letter addressed the issue of the increasing number of students who were nominal-Catholic or other-than-Catholic enrolled in Catholic schools. The bishops recognised the important potential the school had for evangelisation, and invited "all those involved with our Catholic schools to join us in 're-founding' or 're-visioning' our schools as centres of the new evangelisation" (p. 13). The letter recognised as essential that Catholic schools had a sound and attractive Religious Education curriculum that was "professionally taught by teachers with appropriate RE qualifications" (p.10).

The goal of the Catholic school, in the opinion of the document, was to form Christian disciples, with appropriate worldview, character and behaviour. The aims of Religious Education included the

> RE curriculum, methodologies, texts and other resources will be chosen to ensure that by the end of their schooling students know core teachings of our faith, our Scriptures, history and tradition ('Catholic religious literacy') and how these are to be lived in the world.

> Students will be brought to a knowledge and, as far as possible, love of the person, life and teachings of Christ and of the Trinitarian God of love. Students will also be brought to a knowledge and love of the People of God, the Church, who join with them in their pilgrimage through life and support them through the Word of God and the Sacraments (Catholic Bishops of NSW and the ACT, 2007, p. 14).

However, a problem that the document presented for religious educators was that it tended to measure the success of Catholic schools and Religious Education in terms of the Mass going performance of the young people. It seemed to link these desired outcomes in a linear fashion without acknowledging that this could lead to an unfair judgment of the effectiveness of the schools by placing too high an expectation on them to produce commitment and active parish participation. The document also failed to acknowledge the complexity of the factors that affect participation in Catholic parish life and worship. The problem faced by the bishops was trying to comprehend the evident 'success' of Catholic schools as regards their high levels of enrolment and parental and student satisfaction, in other words the 'success' of a booming school system in a 'declining' Church (Rossiter, 2007).

3.4.2 Research into the Special Character of Catholic Schools
Catholic schools in New Zealand were defined under the Private Schools Conditional Integration Act (1975) as having a 'Special Character'. Four studies have tried to identify aspects of Special Character. Walsh (1985) identified three elements of Special Character "formalised periods of religious instruction", "celebration of the Sacraments" and "living out of values and beliefs contained in Scripture in a faith community" (cited in Walsh, 1987, p. 93). In a further study Walsh (1987) interviewed a range of people involved in Catholic secondary education, including a bishop, diocesan administrators, a principal, a DRS and ten students. This study found that Special Character involved

> the religious customs and practices of the Catholic Church, of community of faith based on Gospel values and an attempt to integrate life and faith and a synthesis of faith and culture (Walsh, 1987, pp. 137-138).

McMenamin (1985) tried to analyse the theory and practice of Special Character in secondary schools. The study found that schools incorporated Catholic customs and practices, attempted

to integrate faith and life and to synthesise faith and culture, and to build a faith community based on Gospel values. However few schools had "a systematic plan to incorporate Christian values in the general school curriculum" (p. 114). McMenamin (1985) and Walsh (1987) both reported that teachers did not have a shared understanding of the meaning of terms such as 'Catholic' or 'faith' or 'culture'. This could be a contributing factor to the ambiguities related to the religious purposes of the Catholic school.

In an ethnographic study of two single-sex Catholic secondary schools in New Zealand, O'Donnell (2000a) found that teachers perceived teaching as a vocation rather than a job; they perceived themselves as role models and that their interpersonal relationships were an important dimension of the Special Character of the school (p. 280).

3.4.3 Research into the Role of Teachers in Catholic Schools
Several studies have been undertaken in the United States of America that have examined the qualities and roles of teachers in Catholic schools. Bryk, Lee and Holland, (1993) reported that many teachers in Catholic high schools described "their work as a kind of ministry and their role as one of shaping young adults" (p. 97).

In a study of Catholic elementary school teachers Kushner and Helbling, (1995) found that a significant percentage of teachers felt they had a responsibility to foster the faith formation of their students. These studies suggested that Religious Education teachers might perceive themselves in a ministerial capacity, acted as role models and had a responsibility to foster faith formation among their students.

Donovan (1995), in a study of first and second year lay teachers in four American Jesuit high schools, who were not necessarily teaching Religious Education, found that 50% of the teachers perceived themselves to be moral role models. Potential questions raised by these findings for this research were the extent to which Religious Education teachers believed the purpose of classroom Religious Education to be the teaching of moral values and the extent to which the notion of 'witnessing' or 'role modelling' was confused with pedagogical purposes. These two roles, witnessing and teaching, are distinct yet complementary. At one level witnessing would go on all the time. This would be dependent to some extent on the quality of the teacher's relationships. However, the assumption that because a teacher went to Mass

on Sunday that he or she would automatically be able to teach Religious Education did not necessarily follow.

Witnessing in the case where a teacher was proclaiming his or her personal faith may run the risk of becoming the dominant content of the lesson. As John Paul II noted in the context of catechists this could shift the focus of the lesson to the teacher.

> Every catechist must constantly endeavour to transmit by his teaching and behaviour the teaching and life of Jesus. He will not seek to keep directed towards himself and his personal opinions and attitudes the attention and the consent of the mind and heart of the person he is catechizing. Above all, he will not try to inculcate his personal opinions and options as if they expressed Christ's teaching and the lessons of His life (*Catechesi Tradendae*, par. 6).

Hill (1994), writing for a wider educational context than Catholic schools, has suggested that the lack of an agreed normative view regarding the purpose of teaching could place teachers in a difficult situation when they expressed their personal views (p.360). Hill proposed ethical guidelines that enhanced "educative intentions" and avoided indoctrination. Hill advocated a position of "committed impartiality" that allowed teachers "to foster critical analysis and discussion of the grounds for various beliefs and values, and to exhibit their own beliefs as additional data for analysis, provided that their procedures for teaching and assessing remain impartial" (p. 369).

In a study into teachers' perceptions of their preparedness and efficacy among high school religious educators in Vancouver, Joseph, (2001), reported that the majority of teachers shared their personal faith with students but were uncertain of its efficacy. Teachers appeared to lack confidence in their personal efficacy as religious educators. This crisis of confidence could have detrimental effects on the mission of the Catholic school. One implication for this research was whether or not teachers believed that the articulation of their beliefs was a purpose of teaching classroom Religious Education in Catholic secondary schools.

Downey (2006), in a study of the experiences that nourished teacher spirituality, identified two primary characteristics, an experience of community and of making a difference. The experience of community included connection to peers, students and to students' families. The experience of making a difference had three elements

> [s]ometimes this difference was seen in the results achieved or in the growth and development of their students. At other times when results were not visible, teachers had faith that they were 'planting seeds' that might come to fruition at some later time (p. 180).

Hackett (1995) in a review of Australian research in Religious Education in Catholic secondary schools between 1984-1994, identified the need for Religious Education teachers to be academically qualified and to be witnesses to faith, "a core of skilful and 'faith-committed' RE teachers need to be appointed in schools. These teachers need to be affirmed in their teaching practices and witness to Catholic faith" (p. 8).

Fahy (1992) found that where there was strong staff support for the religious goals of the school there was a high sense of community among the staff (p.163). However, Fahy cautioned that as the number of religious active in schools continued to decline it would be critical for the religious aims of the Catholic school to in-service laity not just in school procedures and administration but in a spirituality of Christian education and Catholic schools (p. 163).

Astley et. al. (2000) conducted research into religious educators' aims in Religious Education in Catholic and non-denominational secondary schools in England. The questionnaire used five sets of aims, four of which were educational and one confessional. The educational aims were to understand the influence of religion, to think critically about religion, to reflect on ultimate questions, to develop a positive attitude towards religion. The confessional aim was to promote a religious way of life. The indicators for this aim were: develop religious life, develop a relationship with God, meditate, pray, develop Christian belief, be more open to conversion to Christianity, be more willing to go to church and to become converted to Christianity (p. 276). The results indicated that while emphasising the educational aims, older and Roman Catholic teachers placed a higher emphasis on a confessional approach to Religious Education than did teachers in non-denominational schools. This research concluded that Religious Education teachers in Catholic secondary schools perceived the subject as having both educational and religious purposes.

Earl (2003) found that teachers who had participated in virtues and spirituality workshops perceived the role of the Catholic school as assisting students to come to knowledge of and a relationship with God and to bring this love to others. Teachers believed that they were role

models and that the integration of religion, the moral development and pastoral care of students were identified as key components of this process.

Buchanan (2007) in a study of the management of Religious Education curriculum change in Catholic secondary schools in Melbourne, found that "both personally and professionally, the religious education teacher has been perceived as integral to the effectiveness of religious education" (p. 218). From the perspective of the Religious Education Coordinators (REC), there was "no clear distinction regarding the nature and purpose of religious education" nor had "the role of the teacher has been uniformly agreed upon" (p. 218). Buchanan also reported that some RECs perceived the purpose of classroom Religious Education in a Catholic school as "faith-forming" (p. 236), RECs believed that "the knowledge and educational elements of the curriculum were not to be separated from the faith dimension of the religious education curriculum" (p. 219). On the issue of qualifications, RECs reported that teachers were reluctant to undertake additional tertiary study in Religious Education (p. 220).

Two Australian studies explored the role of the teacher-in-charge of Religious Education in Catholic secondary schools. In New Zealand this position is referred to as the Director of Religious Studies (DRS), in Australia the term Religious Education Coordinator (REC) is used. Crotty (2002) and Fleming (2002) both found that the teaching of Religious Education was complex and demanding particularly for non-specialist teachers, many of whom had Religious Education as a second or third subject and devoted less time to preparation and professional reading. RECs conceptualised their position as having both ministerial and educational roles.

These studies indicated that Religious Education teachers perceived that they fulfilled a range of roles in the Catholic school: ministry, the faith and moral development of students, role models and guides. However, they had questions about the efficacy of their teaching. A number of studies indicated that while teaching for knowledge and understanding, faith formation was also an aim of classroom Religious Education.

3.4.4 Research into the Religious Knowledge Base and Formation of Teachers in Catholic Schools

Although not directly related to the perception of the purpose of teaching classroom Religious Education, two studies have investigated the religious knowledge, religious beliefs and practices of teachers in the United States of America. In the first study Benson, Eklin and Guerra, (1985) researched the religious beliefs of Catholic high school teachers. The results of the research found that the high school teachers surveyed placed high value on religion and affirmed the existence of God. There was widespread acceptance of four major tenets of the Christian faith, God created the universe (93%), the crucifixion and resurrection of Jesus (92%), life after death (91%), and the Bible is the Word of God (87%). However, there was less acceptance about other beliefs in the Catholic tradition, Papal infallibility (54%) and that it is a sin to not to attend Mass once a week (50%). Of importance for this research, Benson et al. identified a difference in belief between 'religious' and lay teachers.

> First we see that Catholic lay teachers are somewhat less religious than teachers who are priests, sisters or brothers. The differences are the less graphic on beliefs about God and Jesus and are quite pronounced in the case of reading Scripture and prayer. Second, we find that non-Catholic lay are substantially less religious than teachers in the "religious" category and, on many are indices, are considerably less religious than their lay Catholic counterparts (Benson et al., 1985, p. 27).

Some teachers appeared to have a strong personal relationship with God or 'vertical' faith and others a strong 'horizontal' or social dimension to their faith. This research indicated that teachers may place a particular emphasis on faith as a personal relationship with God, or as social responsibility.

A second study of primary school Religious Education teachers by Galetto, (1996, p. 106) found that there was widespread knowledge, acceptance of and belief in the major Christian dogma. Among the lay teachers 93% knew and 89% believed in the major Christian dogmas. However, it appeared that there was a lack of knowledge about, and acceptance of, Catholic doctrine and morality. Among Catholic lay teachers 49% knew the Catholic doctrine but only 37% accepted it; 78% knew Catholic morality and only 49% accepted it.

Owen (2005), in a study of generation X New Zealand student-teachers training to teach Religious Education, found that while they had better pedagogical knowledge than previous

generations of teachers, they had "less experience of the Catholic cultural identity they need to contribute to the culture within the school community" (p.21).

Commenting on their research into adolescent spirituality in the USA, Smith and Denton (2005, p. 212) suggested that the theological knowledge of lay teachers was "sometime quite thin, however solid their mainstream academic credentials and aptitudes".

A number of issues emerged from these studies that were relevant to this research. The first was the effect that teaching experience had on teachers' beliefs about the purpose of Religious Education. The second issue concerned the Religious Education teacher as a role model, the question "how can someone effectively teach something they do not believe?" (Galetto, 1996, p. 105). This was particularly related to issues of Church teaching and participation in the faith community. A third issue was related to the knowledge base of teachers and their religious formation.

3.4.5 Research on Classroom Religious Education
Extensive research on the attitudes of students in Catholic schools has been undertaken in a number of countries: Australia, Flynn, (1975, 1993); Flynn and Mok (2002); Francis and Egan (1987); England, Francis, (1986a, 1986b); New Zealand, Walker, (2004); Scotland, Rhymer and Francis (1985); United States of America, Francis and Egan, (1990) and Wales (Egan & Francis, 1986). One difficulty in interpreting this body of research was that some of these studies did not differentiate between the Religious Education classroom and the Catholic school. The research indicated in general that while students from a supportive Catholic home environment appreciated Religious Education, non-Catholic and non-participating Catholic students, while happy to have attended a Catholic school, were less sympathetic to the purpose of Religious Education. This trend was also identified in a number of studies related to classroom Religious Education (de Souza, 1999; Fahy, 1992; Flynn & Mok, 2002; Saker, 2004; Walker, 2004).

The research into the effectiveness of Catholic secondary schools conducted in Australia has shown statistically that the Catholic school had a 'religious influence' on students that was somewhat independent of their home environment (Flynn, 1993). Schools that scored high on 'religious variables', a 'good' Catholic school, had a stronger statistical correlation with

student religiosity than 'poor' religious schools. This result was reported earlier by Leavey (1972) in her seminal study on Catholic girls' schools in Australia. However, a number of studies have suggested that there may be a discrepancy between Church, school and students' expectations about the aims of the Catholic school and the purpose of Religious Education (Egan, 1986).

In a review of research on Religious Education in Australian Catholic secondary schools between 1984 and 1994, Hackett (1995) noted that research had concentrated on "expectations of the subject matter rather than on evaluation and quality of learning" (p. 3). These expectations largely focused on different theoretical approaches to classroom Religious Education. Hackett suggested that a "creative tension" existed between "curriculum theory and classroom practice in RE" (p.16) and noted the need for Religious Education to be based on sound educational theory (p. 8). There might however be a gap between the theoretical approach and how the teacher implemented the approach.

O'Donnell (2000a) in a study of Special Character in two Catholic secondary schools in New Zealand, found that schools adapted the *Understanding Faith* curriculum "to suit local contexts and needs" of their students (p. 279). O'Donnell identified two distinct emphases towards classroom Religious Education in these schools. One school adopted "a broad life-orientated approach" and the other had an "academic subject approach". The differing emphases resulted from "differences in the religious backgrounds" of the student population (p. 279). This study indicated that teachers were using different emphases to teaching Religious Education depending on the context of the student body.

Given the increasing diversity of the student population this may pose problems for the delivery of classroom Religious Education in the future. These findings were important for this research because they indicated that there might be a disjunction between what teachers and students believed was the purpose of classroom Religious Education.

3.4.6 Research into Student and Teacher Perceptions of Classroom Religious Education
In an article that summarised a tour of Australian Catholic secondary schools, Di Giacomo (1984), observed that a number of factors contributed to a negative perception of classroom Religious Education. These included the lack of teaching time given to Religious Education

as a subject within the curriculum and the levels of teacher qualification. These factors led to the perception that Religious Education was a minor subject of little consequence (p. 397).

A number of studies into student perceptions of Religious Education have found that at least some students did not regard the subject positively. Flynn and Mok (2002) in a longitudinal study found that only 19% of Year 12 students in New South Wales reported that they took Religious Education seriously (p. 314).

Saker (2004), in a study of Catholic undergraduate university students' perception of their senior Religious Education classes, reported that while a majority of students found their classes interesting, well prepared and well taught, over 30% disagreed and only 34% would have attended Religious Education classes voluntarily. There was also a degree of ambivalence when asked to assess the relevance of Religious Education; 52% stated that they had gained a lot, 47% reported that it assisted them to develop as a person but only 12% thought that senior students took the subject seriously (pp. 116-122).

In a study conducted into students' and teachers' perception of the Year 12 (equivalent to Year 13 in New Zealand) Religious Education program in Australia, de Souza (1999), found that a majority of students surveyed were disinterested in Religious Education. An apparent discrepancy was evident between the students' and teachers' perception of the subject. Some students did not find it meaningful, relevant, important or intellectually challenging. While students reported that although Religious Education increased their knowledge about Catholicism, it did not increase their faith formation. However, teachers believed that their students were interested and found the Religious Education program meaningful and relevant (pp. 295-297). These results indicated that while classroom Religious Education may increase students' religious knowledge, it might not have promoted faith development, at least as far as the students subjective opinions were concerned.

Walker (2004) surveyed Year 9 and Year 12 students in a number of Catholic secondary schools in New Zealand on their attitudes towards Catholicism. Walker found that while students had positive attitudes towards social justice they were at best neutral towards Religious Education (p. 55 and p. 59). Students reported that while they knew more about their faith, Religious Education did not influence their faith development.

In a study of student and teacher perceptions of the atmosphere in religion classes in Catholic secondary schools in Queensland, Dorman (1997) found that task orientation was lower in religion than science classes. A contributing factor was the perceived unimportance of Religious Education as it did not contribute towards a student's tertiary entrance score (p. 9). This research suggested that student's perception of the subject was related to its contribution to tertiary study. Dorman also investigated students' and teachers' perceptions of classroom atmosphere. He found that teacher scores were higher than student scores and that teacher's perceived classroom atmosphere more positively than students (p. 10). Crawford and Rossiter (2006, pp. 307-309) explained this negativity as the "psychology of the learning environment". They noted that student attitudes toward the study of religion reflected societal attitudes. Religious Education was "not always regarded by many students as a necessary or valuable pursuit, certainly not one that could make a difference when getting a job. Neither was it seen by many as making a major contribution to their quality of life" although they might consider religion to be important.

Crawford and Rossiter (2006, p. 393) made a distinction between content and pedagogical relevance. Content was relevant when it was perceived to be linked "with the experience, interests and needs of students". However, they cautioned against students interests being the sole arbitrator of relevance given the limited nature of students' life experience. Pedagogical relevance made appropriate links between the content and "the potential personal significance of the content".

Carroll (2006), researched students' perception of multicultural classroom environments in Queensland and found that students perceived the Queensland Studies Authority *Study of Religion* classes that contributed to a student's Overall Position and school-based religion classes that did not contribute towards an external qualification, to be similar. This result differed from earlier studies by Dorman (1995), Flynn and Mok (2002) and Walker (2004) and may indicate that the current Religious Education curriculum was perceived by some students as being more relevant (pp. 222-225). This was possibly due to the use of a Subject-Oriented approach rather than the Life-Experience approach that was prevalent during some of these earlier studies. Also, the perception of religion as a state accredited program may have contributed to its having a higher 'status' in the eyes of students, regardless of its contribution to an external qualification.

Craig (2006) examined student meaning-making in the subject Study of Religion. This research found that 64% of students considered the course lacked relevance. Craig suggested that one reason for this was that the Study of Religion course followed a phenomenological approach that was less useful in a post-modern environment. One way possible to make Religious Education more relevant would be to adopt a post-modern pedagogical approach.

In a review of Australian research into Religious Education in Catholic secondary schools, Hackett (1995) reported that there had been significant changes over the last ten years. The quality of teaching practice in Religious Education had improved as sound educational practices were adopted. Religious Education was "now characterised by a curriculum model where both theory and practice served to illuminate how it should be managed in Catholic secondary schools" (p. 18). Dorman (1997) also noted a shift in teaching style from a teacher-dominated didactic style to a more interactive style (p.18). This may indicate that the shift to a Subject-Oriented approach has resulted in changes in pedagogy.

In a small research project on the future of Religious Education in Catholic secondary schools in New Zealand, O'Donnell (2000b) reported that 82% of teachers found Religious Education satisfying. The *Understanding Faith* curriculum was perceived as being "interesting, worthwhile and challenging, allowing the expression of creativity in their teaching" (p. 4).

Tinsey, (1998) in a study of the relationships between teachers and priests and their perceptions of the mission of Catholic schools found that 38% of secondary teachers agreed that there was a consensus of opinion about the religious aims of Catholic schools (p. 14). Eighty percent agreed that students had a satisfactory or good knowledge of the Catholic faith (p. 15). Eighty-nine percent agreed that all teachers had a role in the Religious Education of students, but only 5% agreed that this role was clearly defined. Fifty percent of teachers agreed that they were in touch with the spiritual needs of students. In terms of curriculum content, 100% thought that morality and contemporary moral and spiritual issues should be taught, 95% thought that it was of at least some importance to teach Catholic doctrine. Ninety-nine percent thought that it was at least of some importance to encourage spiritual development and religious commitment among students.

Ninety-nine percent of teachers thought that opportunities for Mass and sacraments were essential. On the question of whether the decline in religious practice indicated that Catholic secondary schools were failing in an important aspect of their mission, 50% of the clergy agreed while only 11% of teachers agreed. Tinsey concluded that there was a need to reconceptualise the religious dimension of the mission of Catholic schools.

In a recent study of contemporary youth spirituality among senior students in Catholic secondary schools in Australia, Maroney (2008) reported that students believed that Religious Education had a positive effect on faith formation. Parents (57.6%) had the most influence on student's faith in God, Religious Education (52%) and teachers (31.3%), (p.113).

These findings were related to this research because if teachers believed the purpose of classroom Religious Education was increased knowledge and understanding then a number of studies would indicate that the intended purpose was being achieved. If however, teachers believed that the purpose of classroom Religious Education also included a faith development dimension as measured by regular attendance at Sunday Mass, then the intended purpose may not be achieved.

3.4.7 Research into Student Spirituality

Crawford and Rossiter (2006) identified four characteristics of contemporary youth spirituality

> It is often secular in tone and not so dependent on traditional religion.
> It is eclectic, drawing on a wide range of resources, not the least significant of which is the world of film and television, and the entertainment and consumer industries that support it.
> Seeking identity is a major development task; it is difficult to balance the polarity between the core personal need to have distinctive individuality and the feeling of a sense of belonging to groups.
> Personal freedom is presumed to be an absolute – at least in western countries; balancing freedom and responsibility is often problematic.
> (Crawford & Rossiter, 2006, p. 385)

Three recent studies have investigated the religious attitudes and practices of adolescents and young people in Australia, Hughes (2007) and Mason, Singleton and Webber (2007) and in the United States of America, Smith and Denton (2005). These studies identified a number of characteristics of spirituality. The studies noted spirituality was influenced by the

surrounding culture. This was characterised by increased secularisation, individualism, mass-consumer consumption, the digital revolution and postmodern relativism. However, the influence of family, school and friends was identified as an important factor in relation to faith development.

Mason, Singleton and Webber suggested that classroom Religious Education with generation Y students needed to involve experiential learning, reflection, and the development of critical consciousness, analytical skills, cognitive learning and the creative use of music (pp. 345-347). They further identified the students in the first two years of secondary school as of particular concern.

> We found that the changes in belief and practice (i.e. rejection of beliefs, decline in attendance, disaffiliation), which used often to take place after finishing high school, moving out of home and entering university or the workforce, now occur around the transition from primary school to high school (Mason et al., 2007, p. 350).

Research conducted in Australia by Hughes (2007) found that for many adolescents, science provided the dominant paradigm for knowledge, with religion marginalised on the edge, although it was seen as providing ethical direction (p. 126). Hughes reported that classroom Religious Education appeared to have a major or moderate influence on 56% of students (p.188). No particular program was identified as more effective than another, rather "what was evident was that good relationships were important" (p. 192).

Crawford and Rossiter (2006) have suggested that the issue of the personal relevance of Religious Education could be addressed through an 'issue-oriented' curriculum in the senior secondary school. An 'issue-oriented' curriculum would focus on contemporary moral and spiritual concerns and could have the potential to engage disinterested students. Such an approach might also "be the best way of representing to young people the case for participation in the Church" (p.395).

Maroney (2008) found that Religious Education made a valuable contribution to the spirituality of senior students in Catholic schools. Religious Education for practising Catholic students was complementary. For non-practising and non-Catholic students Religious Education still offered something that was relevant and important for their everyday spirituality (p. 171). While endorsing the characteristics of spirituality identified by other

research, Maroney also found that students' images of God influenced "the style and direction of their personal spirituality" (p. 203).

The issue of attendance at Sunday Mass had been researched in a number of studies. Fahy, (1992) found that the main predicator of attendance at Sunday Mass was the home. While the school had a role, it was unreasonable for the school to be expected to compensate for any neglect on the part of parents. The task of the school Fahy suggested was that of "educating students to the meaning of the liturgical ritual" (p.133).

> It is the home background (parents' own Mass attendance and climate of trust and communication in the home) which are the key predicators of whether or not the students themselves will go to Mass. It would be unfair to criticise schools for the apparent lack of effectiveness in this area when it is clear that home climate is the major effect (Fahy, 1992, p. 131).

Smith and Denton (2005), in a large survey of Catholic adolescents in the United States reported that 51% attended Mass at least two or three times a month. This study also highlighted the important influence of parents and significant adults on adolescent religious practice. It was noted that their parents generation was also characterised by low Mass attendance and that this was a model for their children.

> The religion of U.S. teenagers often follows and looks a lot like the religion of their parents. Perhaps the relatively lower levels of Catholic teen religiosity simply reflect low levels of Catholic parent religiosity. Perhaps the issue is not U.S. Catholic *teen* religious practice at all, but overall U.S. Catholic religious practice generally, as engaged and modelled by adults (Smith & Denton, 2005, p. 208).

In a study of Western Australian Catholic undergraduate university students perception of their senior Religious Education classes, Saker (2004) reported that 12.8% attended Sunday Mass weekly and 30% rarely or never (p. 123). Saker concluded that many of these Religious Education student teachers had not integrated into their daily living regular participation in the sacramental life of the Church or "the dogma/doctrine that they would be expected to teach in the religious education classroom" (p. 244).

Walker (2004) in a study of Year 9 and Year 12 students in New Zealand Catholic secondary schools found that 39.8% of students reported that they attend weekly. This was a higher percentage than was reported in other studies, for example, Flynn and Mok (2002) in their

longitudinal study found that only 23% of Year 12 students attended Mass weekly (p. 311). However, it was comparable with the figure reported by Smith and Denton (2005). Walker also identified a comparatively large percentage of students who had a tenuous connection with the Catholic faith community, 22.1% attend Mass "a few times a year" and 14.3% "rarely or never."

Birch and Wanden (2008) investigated secondary students' perception of the mission of the Church. Students appeared to participate in multiple communities of interest, particularly family, school, sport and work. Church attendance had a low priority in their crowded lives (p.23). What they found attractive about the Church was a commitment to social justice (p. 22). Students also expressed a need for the Church to market itself and showed an interest in being part of this process. While many of these students proudly identified themselves as Catholic, attendance at Sunday Mass did not seem to be at the core of their identity as Catholics. A similar phenomenon was reported by Engebretson (2007) who noted that although students may have "high levels of a sense of being a Catholic" this sense did not necessarily translate into "regular Catholic practice" (p. 206). Maroney (2008) also found that the majority of students in his study believed that attendance at Sunday Mass was not necessary (p. 180). It may be that adolescents are attracted to a vibrant community that has a clearly identified purpose and they do not see this in their parish community.

3.4.8 Research on the Purpose of Classroom Religious Education
Several studies have noted confusion among teachers about the nature and purpose of Religious Education. The importance of a shared vision of Religious Education in Catholic secondary schools that was clearly articulated was highlighted by Di Giacomo (1984) in an evaluation of Religious Education in Australian Catholic secondary schools, when he commented that

> [i]n Australia, as elsewhere in the world, religious educators labour under a crisis of identity which afflicts even those who do not advert to it. Some confusion is inevitable when administrators and instructors operate from different philosophies and with different methodologies. To some extent this diversity can be enriching, as long as it reflects a healthy pluralism within a school department. But sometimes it results in people working at cross purposes, to the confusion of students, the loss of academic respectability in the eyes of the school community, and reduced effectiveness in sharing the message of Christ (Di Giacomo, 1984, p. 396).

Welbourne (1996) suggested that part of the confusion in the purpose of Religious Education might emanate from confusion in the terminology used within the subject. The "lack of consensus about the nature and identity of religious education and the lack of theoretical and conceptual clarity continue to arise, in some measure, from a confusion in the terms used to describe it" (p. 91).

To some extent the term 'Religious Education' was used as an umbrella term that described the overall religious aim of the school. It could also be used as a synonym, within the school context, for concepts such as 'evangelisation', 'catechesis' or 'education in faith'. At another level it could also mean the teaching of religion in a classroom setting.

Lund (1997) in a study of Religious Education in Catholic secondary schools in the United States of America, indicated that teachers had difficulty in agreeing on the goals of Religious Education and that finding a balance between the affective and cognitive dimensions of Religious Education presented a challenge (p. 43).

A number of studies have researched aspects relating to the purpose of Religious Education. Malone, (1990), researched teacher's approaches to planning Religious Education; Duffy, (1995) investigated Catholic primary school teachers' beliefs about the nature and purpose of Religious Education; Arthur and Gaine, (1996) surveyed primary school teachers' views on the relationship between catechesis and Religious Education; and Cook, (2000) surveyed high school teachers' perceptions of the purpose of Religious Education.

Malone, (1990) identified three approaches to the Religious Education curriculum, Academic, Catechetical and Personal Development (pp 257-258). In the academic approach, Religious Education was a subject and faith commitment while not assumed was encouraged where appropriate. In a catechetical approach, faith development was the primary goal and it assumed that students were participating members of the faith community. The personal development approach focused on the needs of the individual with the development of the student's self-esteem as the primary goal (p. 109).

The level of Religious Education qualifications rather than teaching experience was found to be a determinant in the teachers' approach to teaching Religious Education. Teachers with

higher qualifications tendered to prefer the academic approach. However, a significant group of teachers with higher qualifications also taught out of a catechetical approach. Teachers with no qualifications tended to use a catechetical approach. Those teachers who had completed their pre-service training in the 1970s preferred to teach out of the personal development approach (p. 260).

To determine teachers' attitudes to Religious Education, Malone asked what teachers found to be the "most rewarding / most difficult aspects of teaching RE?" The rewarding aspects tended to validate the teachers' preferred teaching approach. Teachers using a catechetical approach emphasised the faith tradition. Those preferring the personal development approach emphasised personal growth and teachers preferring the academic approach emphasised intellectual challenge when describing what was rewarding in teaching Religious Education (p.262).

No relationship was found between the teaching approach and the most difficult aspects of teaching Religious Education. Teachers across all approaches reported that student attitudes, and issues around school structures and staff attitudes were the major areas of concern. Student attitudes included, apathy towards the subject, a negative perception of the usefulness of the subject and differing values between the home and school. While Religious Education teachers perceived the subject as providing a positive contribution to the ethos of the Catholic school, there was a perception that, as a subject, Religious Education was marginalised by other staff and school administrations. This perception may be due to a lack of awareness of the role of Religious Education by other staff and administrators in Catholic secondary schools.

In a study of teachers' beliefs about the nature and purpose of Religious Education Duffy, (1995) surveyed 387 primary school teachers in Catholic schools in Brisbane. While no clear consensus emerged regarding the purpose of the Religious Education program, transmission of the faith was found to be the dominant aim of teachers (p. 105). Three different approaches to the transmission of the faith were identified, Cornerstones, Exuberants, and Benefactors. 'Cornerstones' considered the purpose of Religious Education to be the "transmission of faith to younger Catholics in order to keep the Catholic traditions and preserve the status quo". This group was characterised by a higher ratio of male teachers with advanced academic

qualifications, who perceived Religious Education as being an intellectual subject and used a traditional pedagogy (p. 108). 'Exuberants' who considered the purpose of Religious Education to be the transformation of "our social and public worlds" transmitted the faith by "nurturing the children into whole human beings" (pp. 109-110). This group was characterised by an informal approach to Religious Education, and a higher proportion of less experienced female teachers (p.110).

'Benefactors' considered the purpose of Religious Education to be the nurturing of the whole person in order to develop a personal relationship with Jesus. Religious Education should permeate the Catholic character and the entire curriculum of the school rather than be limited to "a body of knowledge or skills" (p. 110). This group was characterised by an informal approach to Religious Education, a desire not to assess it as a subject and a higher proportion of experienced female teachers (p. 110).

While this study concerned the beliefs of primary school teachers, three results emerge that are relevant to this investigation. Duffy found that gender, experience and qualifications influenced teachers' perceptions of the purpose of Religious Education and that teachers had different beliefs about it as an academic subject and the role of assessment in Religious Education. These findings related to the research question on the academic nature of Religious Education and the effect of teacher experience and qualifications on the purpose of teaching the subject.

As part of an extensive survey of 959 religion teachers in 195 Catholic high schools across the United States, Cook (2001) found that teachers were fairly evenly divided on the primary purpose of Religious Education. Forty-five percent of teachers considered religious instruction, defined as academic study that emphasised knowledge of the Catholic faith and the Christian message, to be the primary purpose, while 55% of teachers considered catechesis, defined as religious socialisation that emphasised the development of personal faith within a Christian community, to be the primary purpose (p. 535). This indicated that teachers could identify a primary purpose for Religious Education, but that there were different perceptions of the purpose.

3.4.9 Summary of the Research on Religious Education

The purpose of this section was to review the literature related to Religious Education and Catholic schools. Some of the literature indicated that there was confusion among teachers as to the nature and purpose of classroom Religious Education and the meaning of the term. The literature indicated that teachers perceived their role in a Catholic school in different ways: ministry, Bryk et al., (1993); vocational, O'Donnell, (2000a); moral educators, Donovan, (1995) and faith development, Kushner and Helbling, (1995). Studies on the religious knowledge, religious faith and practice of teachers indicated that some teachers had a strong personal relationship to God or 'vertical' faith and others had a strong social or 'horizontal' dimension to their faith (Benson et al., 1985). Other research such as Saker (2004) indicated that student-teachers may not have integrated their life with the sacramental life of the Church. These findings indicated that there were different understandings of the nature and purpose of Religious Education among teachers in Catholic schools. These findings may indicate that some teachers may place more emphasis on knowledge of the faith tradition, faith formation, or personal development.

The research by Malone (1990) indicated that teachers may work out of different approaches to the curriculum, academic, catechetical or personal development. Other research (Astley et al., 2000; Lund, 1997) indicated that teachers had a number of aims for classroom Religious Education.

The length of teaching experience in Religious Education was an indicator of teacher religious knowledge (de Souza, 1999). Studies into Catholic school effectiveness indicated that while classroom Religious Education may increase levels of knowledge among students it may not necessarily be nourishing faith formation (Galetto, 1996).

However, it should be noted that 'faith formation' was a personal and complex religious construct and that the research reported subjective comments only. In some instances the results may be saying that students just did not 'enjoy' Religious Education or did not find it 'exhilarating'; hence this result needs to be interpreted cautiously. Some Religious Education teachers questioned the personal efficacy of teaching Religious Education (Joseph, 2001). These findings suggested that clarifying the purpose of classroom Religious Education might be beneficial for teachers.

The empirical research literature also indicated that teachers might work out of a particular approach or understanding of classroom Religious Education. Four approaches were identified in the literature: academic (Malone, 1990; O'Donnell, 2000a); catechetical (Cook, 2001; Duffy, 1995; Kushner & Helbling, 1995; Malone, 1990); personal development (Duffy, 1995; Malone, 1990; O'Donnell, 2000a) and religious instruction (Cook, 2001).

While empirical studies have been undertaken into the Special Character of Catholic schools, the role of teachers, teachers' religious knowledge and religious beliefs, and classroom Religious Education, there have been few studies that focused on teachers and what they perceived to be the purpose of teaching classroom Religious Education in Catholic secondary schools. The literature review indicates that the proposed research questions are focusing on issues identified in earlier research that warranted further investigation.

As teachers are at the heart of all curriculum subjects, their beliefs about the purpose of classroom Religious Education are critical to the delivery of the subject and has implications for the wider mission of the Catholic school. For the Catholic schools to fulfil their role, it is important to have a clear understanding of the purpose of classroom Religious Education. The aim of this research was to address the question of what teachers' perceive as the purpose of classroom Religious Education.

3.5 Section Five: Research on Teacher Beliefs, Role, Qualifications and Professional Development

This section of the literature review summarises the research related to teacher beliefs, the role of teachers, teacher qualifications and teacher professional development.

3.5.1 Research on Teacher Beliefs

The primary purpose of educational research is to improve teaching and student learning. Teachers are an essential component in the quest to improve both the quality of teaching and of student learning. Teacher beliefs provide a means by which teachers are able to make sense of the complex realities they face in schools.

Building on the earlier work of Abelson (1979), Nespor (1987) sought to differentiate teacher knowledge and teacher beliefs. He identified four characteristics of beliefs: 1) existential

presumptions, 2) alternativity, 3) affective and evaluative loading, 4) episodic storage and two features of belief systems: 1) non-consequentiality and 2) unboundedness.

'Existential presumptions' were assumptions about the existence or non-existence of particular entities, for example, belief in God, or assumptions regarding intelligence. Teachers were found to attribute mathematical attainment to a students' "'ability', 'maturity', and 'laziness'" (p. 318). 'Alternativity' was the conceptualisation of a vision that may differ from the present reality but provided an ideal for which to strive. 'Affective and evaluative loading' were the aspects of beliefs that relied on "feelings, moods, and subjective evaluations based on personal preferences" (p. 319). 'Episodic storage' referred to crucial experiences that produce "richly-detailed episodic memory" that form a template for teaching practices (Nespor, 1987, p. 320).

'Non-consequentiality' was the consequence of the four characteristics above. It "refers to the fact that belief systems consist of propositions" that are "in principle disputable" (p. 321). 'Unboundedness' described the lack of "clear logical rules for determining the relevance of beliefs to real-world events" (p. 321). What this means "is that people read belief-based meanings into situations where others would not see their relevance" (p. 321). Nespor found that teachers' beliefs about the purpose of teaching History influenced their choice of content and pedagogical methods (p. 319).

Three important aspects concerning the nature of teacher beliefs were identified by Block and Hazelip (1995). That, 1) the strength of the belief varies depending on how certain the teacher was "that a particular object does indeed possess a certain attribute" for example, that lower streamed classes would perform poorly in examinations, 2) there were different types of belief, 'descriptive', 'inferential' and 'informational', and 3) beliefs coalesced over time to form a belief system which was very resistant to change (p. 25).

Positively, belief systems assisted teachers to make sense of the complexities of the classroom (Nespor, 1987) and provide mutual support (Pajares, 1992). However, beliefs were also powerful, persistent and difficult to change (Feiman-Nemser & Buchmann, 1986). Understanding the belief system out of which a teacher operated was a necessary precursor for effective change (Freeman, 1991). It was important to make these beliefs explicit. One

dimension of this process involved providing opportunities for teachers to examine and reflect on their beliefs. Part of this was to provide teachers with a language through which they could engage in professional discourse (Freeman, 1991).

In a summary of research into teachers' beliefs, Calderhead (1996), identified five categories of teacher beliefs: 1) beliefs about learners and learning, 2) beliefs about teaching, 3) beliefs about learning to teach, 4) beliefs about subject area and 5) beliefs about self and the teaching role (Calderhead, 1996, pp. 719-721). Every subject in the curriculum possessed a related core of beliefs "concerning epistemological issues – what the subject is about, what it means to know the subject or to be able to carry out tasks effectively within that subject domain" (Calderhead, 1996, p. 720). This study has particular relevance to teachers' beliefs concerning the purpose of Religious Education as a subject within the curriculum of the Catholic secondary schools.

What teachers believed was the purpose of teaching their subject has been found to influence a number of outcomes including: planning, pedagogy, teaching, learners and learning, and assessment (Grossman, 1995; Grossman et al., 1989; Nespor, 1987). Teachers' beliefs about the purpose of the subject were related to their view of education and of appropriate pedagogy (Calderhead, 1996; Russell, 1988). In turn beliefs concerning the nature of a subject influenced the content teachers believed to be important for student learning (Nespor, 1987). These results indicated that teachers' beliefs needed to be in alignment with the approach adopted in the curriculum.

Teachers will have an understanding or belief about the purpose of teaching Religious Education in a Catholic secondary school in New Zealand. International research indicated that a teacher's perception of the subject was related to their view of education, appropriate pedagogy and influenced the selection of content material (Ball, 1991). Research into other subjects indicated that teachers with deficient conceptual understandings of the subject presented it in a rigid manner rather than developing an understanding of the underlying concepts (Alton-Lee, 2003; Hattie, 1999, 2003).

Research into teacher beliefs has also concentrated on the relationship between teachers' subject matter knowledge and their planning and pedagogy (Grossman, 1995). A number of

studies have demonstrated a link between subject matter knowledge and teaching. The level of subject matter knowledge influenced the choice of subject matter, pedagogical approaches (Shulman, 1987) and curriculum content (Carlsen, 1991; Smith & Neale, 1991). Other case studies have demonstrated a relationship between teacher beliefs about their subject and classroom practice (Grossman et al., 1989; Marland, 1995; Onosko, 1990). Teachers with deficient conceptual understandings of mathematics tended to present the subject as a set of rules and procedures rather than develop an understanding of the underlying concepts (Ball, 1991, p. 21).

Teachers required a conceptual understanding of the theoretical approach that underpinned the curriculum (Buchanan, 2007, p. 266). While continuing professional development was desirable, it could not replace appropriate qualifications that encompassed subject-matter, and subject-specific pedagogical, content knowledge. Teachers required a conceptual understanding of the theoretical approach adopted by the curriculum in order to effectively deliver the curriculum, and to select appropriate teaching, learning and assessment strategies.

The alignment of teachers' beliefs with the objectives, values and underlying assumptions of the curriculum appeared to be necessary for effective teaching and learning. Religious Education teachers needed to have a clear idea of the *what* or content they were teaching, and of the *why* or purpose of teaching classroom Religious Education.

The research literature indicated that teacher beliefs about students had a significant effect on student achievement. There was also a link between teacher beliefs and professional learning (Calderhead, 1996; Nespor, 1987; Russell, 1988). In a review of the research on the relationship between pedagogy and student achievement Carr et al., (2000) concluded that although teaching was a complex activity, teachers played a crucial role in student achievement. In a meta analysis of student achievement, Hattie (2003) found that teachers account for approximately 30% of the variance in student achievement.

While research into teacher beliefs had been conducted in a number of subject areas including English, (Grossman, 1990); foreign languages, (Freeman, 1991); mathematics, (McDiarmid, 1993); science, (Cornett, Yeotis, & Terwillinger, 1990) and social studies, (Johnson, 1990),

there has been little research into teacher beliefs concerning the purpose of classroom Religious Education in secondary schools.

3.5.2 Research on the Role of the Teacher

Teaching fundamentally involves a relationship between students and teacher. The teacher has a pivotal role to play in the process of teaching and learning (*The Religious Dimension of Education in a Catholic School*, par. 96). Teachers are critical to the delivery of effective classroom Religious Education, "the religion teacher is the key, the vital component, if the education goals of the school are to be achieved" (Finlay, 2000, p. 60).

In New Zealand, considerable resources have been devoted to the development of Religious Education curricula and classroom resources. While the provision of teaching resources is important for teaching and learning, the quality of the teachers was also critical.

> The quality of teachers is obviously still of prime importance. And religious education teachers need good grounding in scripture, theology and in the theory of religious education/catechesis as well as an awareness of the culture and spirituality of children and young people (Finlay, 2000, p. 60).

Flynn and Mok (2002) concluded from their research that teachers played a vital role in a Catholic school.

> Students today will inevitably ask teachers if they believe what they are teaching and live accordingly. Students need teachers who are available and approachable, people with credibility who can help them to distinguish what is worth believing and living (Flynn & Mok, 2002, pp. 256-257).

Given the nature of the subject it is to be expected that students will ask questions and desire to engage in meaningful discussion about issues that are important to them.

Cook and Hudson (2006) in a study of the teacher professionalism of religious educators in Catholic high schools in the United States of America noted that Church documents provided very little guidance for identifying or describing the knowledge and skill set for religious educators (p. 411). While Religious Education had some elements of professionalism, it lacked "commonly agreed professional standards and a system of credentialing that would

establish minimum requirements for content knowledge" (p. 411). This lack of professionalism among religious educators resulted in a shortage of teachers and a reduction of academic credibility with students, parents and other teachers. The pre-eminent implication of this study was "that lower professionalization of religion teachers jeopardizes student learning and formation and ultimately the religious mission of Catholic high schools" (p. 419). In the New Zealand context, the Catholic Bishops' Conference through the National Centre for Religious Studies has determined minimum levels of content knowledge and introduced a system of Accreditation for teachers of Religious Education in 1982.

3.5.3 Research on Teacher Qualifications and Professional Development
Research indicated that a teacher's knowledge base was critical to quality teaching (Darling-Hammond, 2000; Mayer, Mullens, & Moore, 2000; Shulman, 1987). Teachers gained a conceptual understanding of the subject through qualifications and professional learning that included subject-matter knowledge, subject-specific pedagogical knowledge and subject related theory.

Shulman (1987) identified seven dimensions of the knowledge base of teachers. These were, 1) subject-matter content, 2) general pedagogical knowledge, 3) subject-specific pedagogical knowledge, 4) curriculum knowledge, 5) knowledge of the learner, 6) the context and 7) history of education. Grossman et al., (1989) identified four dimensions of pedagogical content knowledge as: 1) knowledge about the purpose of teaching a particular subject at a particular level, 2) knowledge teachers have of their students, 3) knowledge of content and curricula and 4) knowledge of instructional strategies.

Bransford, Brown and Cocking (1999) have shown that in addition to generic pedagogical knowledge, there was also subject-specific pedagogical knowledge. In a best evidence synthesis of quality teaching for diverse students, Alton-Lee (2003) reported that research indicated that while teacher subject-matter knowledge and pedagogical content knowledge were important factors in teacher effectiveness, teachers also required subject-specific pedagogical content knowledge (p. 10). International research has also indicated that teachers who teach subjects for which they have no training, had an adverse effect on student achievement (Darling-Hammond, 2000).

Welbourne (1996) in a study of teachers who undertook graduate study in Religious Education found that they had a better conceptual understanding of the subject and had expanded their "technical, practical and emancipatory knowledge" (p. 303). Welbourne identified ten characteristics of a competent religious educator, three of which were related to teacher knowledge.

> Conceptual clarity about the discipline of religious education and its distinctiveness from other activities such as catechesis and evangelisation;
> Possession of relevant technical knowledge of the cognate disciplines that are the substantive content of religious education;
> Pedagogical content knowledge and understanding of interactive theories of learning (Welbourne, 1996, p. 319).

In a best evidence synthesis of teacher professional learning and development, Timperly et. al. (2007) identified a number of factors related to teacher professional learning that had a substantive impact on student outcomes. An in-depth understanding of theory assisted instructional decision-making (p. xxxii). Teachers needed to "engage with new knowledge that involved theoretical understandings – typically pedagogical content and assessment knowledge – and its implications…for practice" (p. xiv). Teacher content knowledge was foundational to the process of teacher learning, "for without content on which to base deeper understandings and extend teaching skills there is no foundation for change" (p. xxxi).

These findings suggested that there might be differences in the perception of the purpose of Religious Education between teachers who have acquired Religious Education pedagogical knowledge and those without this knowledge, between subject-qualified and non-subject-qualified and between specialist and non-specialist Religious Education teachers.

In New Zealand secondary schools the qualification benchmark for teachers was a qualification at degree level in the subjects that they teach. Teachers of senior secondary classes (Years 11 – 13) were expected to have a range of 200-level university papers in their subject area, while teachers of junior secondary classes (Years 9 and 10) were expected to have at least one 100-level university paper (Ministry of Education, 2006, p. 39). The percentage of teachers holding appropriate degree qualifications in New Zealand secondary schools however, varied greatly across subject areas. While 70% of science, languages and commerce teachers had appropriate tertiary papers in their subject area, fewer than 30% of teachers in the arts, health and physical wellbeing and technology had appropriate tertiary

papers. The low level of degree qualification for technology teachers was because most entered the profession with a trade based qualification rather than a university degree.

3.5.4 Research on Teacher Qualifications in Religious Education in New Zealand

There have been few published studies on the level of teacher qualification for teaching Religious Education in New Zealand. The growing awareness of the need for qualified teachers of Religious Education was recognised in the period following Vatican II. Members of religious congregations were in many cases anxious to reinvigorate Religious Education in line with the insights from the Council. The professional development needs of the increasing number of lay teachers, who were teaching Religious Education, were different from that of religious. Lay teachers, while committed Catholics, lacked the formation received by members of religious congregations and in many cases had no qualifications in Religious Education.

It was recognised that "the present developments in the areas of Theology and Catechetics demand a necessary re-education program for the Teachers. The problem becomes even more acute with the rapid increase of Lay Teachers with no particular training in Religious Education" (Auckland Diocesan Religious Education Centre, 1973b, p. 13). The lack of qualified teachers and the awareness of the centrality of Religious Education in Catholic secondary schools were recognised.

> At present there is a real danger of our Catholic Schools becoming a replica of the State System with the addition of a few periods of Religious Instruction carried out, often insufficiently, and in a manner unsatisfactory to staff, students and parents (Auckland Diocesan Religious Education Centre, 1973b, p. 27).

As a result of these concerns a number of initiatives were put in place to address the issues and challenges confronting Catholic secondary schools at this time.

A number of priests and religious were sent overseas to obtained qualifications in Religious Education at Catholic universities and catechetical institutes. Many of these returned to take up newly created positions as diocesan directors of Religious Education or as Religious Education Advisors. In Auckland, for example, the position of Religious Education Advisor was created in 1971.

It was also proposed that either a national catechetical institute or at least an Auckland diocesan institute be established (Auckland Diocesan Religious Education Centre, 1973a, p. 3). The National Episcopal Conference commissioned Fr. David O'Neill to report on catechetical training in New Zealand (Auckland Diocesan Religious Education Centre, 1973b, p. 13). The proposed institute did not eventuate.

Another initiative at this time was to encourage schools to establish a position of Religious Education co-ordinator. These positions formed the basis for the eventual establishment of Directors of Religious Studies (DRS) at the time of Integration in 1975.

Professional development was addressed through local courses. A number of prominent international experts in Religious Education also were invited to conduct courses, for example, Fr. Hubert Richards, Corpus Christi College, London in 1972, James Di Giacomo SJ, USA, in 1973 and Dr. Christine Brusselmans, Leuven, in 1975. As a result of the increase in the number of lay teachers who lacked Religious Education qualifications teaching the subject, Religious Education Advisors were established in most dioceses.

Accurate figures of staffing are difficult to obtain particularly for secondary schools. Diocesan and national figures were only collected during the period of financial difficulty prior to integration as diocesan education offices assumed a greater responsibility for the payment of salaries. It is difficult to be certain of the accuracy of the figures, but they indicate a trend. The Auckland Catholic Education Centre predicted in 1973 that

> between 1976 and 1980 it can reasonably be expected that the national ratio of Religious to lay teacher staffing will become 50%:50% with a higher ratio of lay – religious staff occurring from 1973 onwards in Wellington and Auckland dioceses" (Auckland Diocesan Religious Education Centre, 1973b, p. 27).

As Table 3.2 indicates, this ratio was achieved by 1977.

Table 3.2
Catholic secondary school staffing 1971-1978

Year	Religious Teachers	Lay Teachers		
		Total	Catholic	Non-Catholic
1971	864	410	n/a	n/a
1972	608	408	n/a	n/a
1977	425	597	279	318
1978	377	691	313	378

Source: 1971 and 1972 figures, Auckland Catholic Education Centre Report 1973. The 1977 and 1978 figures, New Zealand Catholic Education Office Report 1978. Note: The figures included both full and part-time teachers.

A number of reports at this time expressed concern about the level of teacher qualifications in Religious Education. A report from the Auckland Diocesan Religious Education Centre 1972 "commented with 'grave concern' at the lack of training and of Vatican II insights in too many RE teachers" (Reid, 2008, p. 241). Following a visit to New Zealand in 1973, Di Giacomo noted in his report on the teaching of Religious Education that, "the most urgent need is for trained personnel". He commented that, "the status of secondary school religion teaching struck me as being very low indeed. I was amazed that there were schools which still let everyone 'teach' religion without any demand for professional qualifications" (Di Giacomo, ND).

3.5.5 Accreditation of Teachers and Qualifications for Teaching Religious Education in Catholic Secondary Schools

The system for the Accreditation of teachers for teaching Religious Education was introduced in 1982 to encourage teachers to gain qualifications in Religious Education and to undertake regular professional development in the subject. Level One (100 hours study and two years teaching the *Understanding Faith* curriculum), Level Two (an additional 75 hours study and two years teaching *Understanding Faith*) and Graduate Level (a recognised postgraduate qualification in Religious Education or Theology). The requirement for teachers to be Accredited to teach Religious Education was one of the mechanisms that the Church put in place to fulfil its responsibilities to support and enhance the Special Character under the PSCI Act (1975).

Historically, teachers in New Zealand have had difficulty in gaining appropriate qualifications in Religious Education or Theology through the state universities and teacher training colleges. The inability for teachers to access courses while training effectively meant that they must gain a qualification in Religious Education while engaged in full time teaching. This has presented a barrier to attaining qualifications for a large number of teachers.

While a Catholic teacher training college, Loreto Hall (1950-1984) existed, it only catered for primary candidates and secondary teachers had to attend state institutions, where there was no provision for Religious Education because it was not part of the curriculum in state schools.

Section 58(2) of the PSCI Act made provision for teachers training to work in an integrated school to have additional courses that supported the Special Character. This usually involved the Church providing a lecturer and the institution provided a teaching space and recognized the course as part of the teaching qualification or as an additional elective.

At undergraduate level, the National Certificate in Catechetical Studies was introduced in 1998 by NCRS that recognised courses taught at the various teacher training institutions throughout the country. The Certificate established an agreed outline of the subject-matter content knowledge needed for a foundational course for teachers of Religious Education. Using this outline as a base, The Catholic Institute of Theology, Auckland and the Wellington Catholic Education Centre established face-to-face and distance programs to up-skill teachers in the schools.

Teachers have also faced difficulties in obtaining graduate qualifications in Religious Education and theology. While the University of Otago, in Dunedin offered a degree that emphasised Protestant theology on campus from 1946 and eventually by distance, it was not until 1976 that Catholic theology was offered in a joint degree with Holy Cross College, Mosgiel, the national Catholic seminary. A theology degree was established in Auckland in 1989, initially through the Auckland Consortium of Theology Education (ACTE). The consortium initially consisted of the theological institutions of the Anglican, Baptist, Catholic and Methodist churches in partnership with the Melbourne College of Divinity until 1996 and from 1990 through The University of Auckland. In 2003 The University of Auckland established a School of Theology that replaced ACTE. Following the closure of Holy Cross College in 1997 and the relocation of the seminary to Auckland, Good Shepherd College, the seminary theological training provider, had offered a Catholic theological degree since 2004.

Graduate qualifications in Religious Education became available in 1992 when the Catholic Institute of Theology, Auckland offered the Graduate Diploma of Religious Education awarded by the Australian Catholic University. The Master of Religious Education (MRE) replaced the Graduate Diploma in 1994. Since 1994, over 100 candidates have been awarded the MRE (Wanden & Birch, 2007, p. 859).

In 2003 the National Centre for Religious Studies (NCRS) and the New Zealand Catholic

Education Office (NZCEO) conducted a survey of the qualifications of teachers of Religious Education (NZCEO, 2004); 73% of schools and 234 teachers responded to the survey. This survey was repeated in 2007 with responses from 88% of schools and 301 teachers. The results are presented in Tables 3.3 to 3.6 below.

Table 3.3
NZCEO: Religious affiliation of secondary religious education teachers 2003 and 2007

Religious Affiliation	2003 n. 234	2007 n. 301
Catholic	94.4%	90.0%
Christian	4.7%	9.0%
Other		1.0%
No Response	0.9%	

Table 3.4
NZCEO: Religious education teachers' major teaching subject 2007

Religious Education teachers' major teaching subject	Number n.301	Percentage
Religious Education	135	45.1%
Humanities	55	18.2%
Science	36	11.9%
Other (Health & PE, Commerce, Technology)	46	15.2%
No Response	29	9.6%

Table 3.5
NZCEO: Accreditation of teachers for teaching religious education and tagged positions 2003 and 2007

Accreditation	2003 n. 234	2007 n. 301
Level 1	7.0%	14.6%
Level 2	23.0%	10.6%
Graduate	8.0%	10.3%
No Accreditation	62.0%	64.5%
Tagged Position		
Tagged	n/a	66.2%
Not Tagged	n/a	15.6%
Unaware if Tagged	n/a	18.2%

Note: For an explanation of accreditation and tagged positions see glossary Appendix 1.

Table 3.6
NZCEO: Religious education qualifications 2003 and 2007

Highest level of qualification for teaching Religious Education	2003 n. 234	2007 n. 301
Minimum	23.0%	22.6%
Certificate level	20.5%	13.9%
Degree and Postgraduate	12.0%	20.2%
No qualification	44.5%	43.3%
DRS/HODRE qualifications for teaching Religious Education	2003 n. 39	2007 n. 51
Certificate level	54.0%	25.5%
Degree	7.6%	13.7%
Postgraduate (Master of Religious Education)		23.6%
Postgraduate (Other)		17.6%
Postgraduate (Total)	25.6%	41.2%
No qualification	12.8%	19.6%

3.5.6 Summary of Research on Teacher Beliefs, Role, Qualifications and Professional Development

The literature indicated that teacher beliefs about the purpose of their subject influenced planning, pedagogy, teaching, learning and assessment. Teachers play an important role in the teaching and learning process, particularly in their relationships with students and the establishment of an environment conducive of learning. The level of qualification of religion teachers has been an issue since the 1970s. This study aimed at identifying what teachers believed to be the purpose of classroom Religious Education, how they perceived their role and whether or not their level of qualification affected their belief about the purpose of the subject.

3.6 Conclusions from the Literature Review Incorporated into the Questionnaire Stem-items

While the following chapter on research design and methodology explains the development of the research instrument and comments on validity and reliability, this section shows how the content selection for items in the questionnaire drew on the issues raised and the conclusions reached in this literature review. The questionnaire stem-items were derived from purposes or issues related to classroom Religious Education identified in three major areas 1) ecclesial documents, 2) research literature and 3) the *Understanding Faith* curriculum statement.

3.6.1 Typology of Aims and Purposes for Classroom Religious Education in Catholic Schools
The stem-items were grouped into a conceptual scheme of purposes in Religious Education, based on a *Typology of Aims and Purposes for Classroom Religious Education in Catholic Schools* developed by Rossiter (2005). Rossiter's typology comprised six interrelated grids of the expectations of classroom Religious Education and a diagrammatic summary focused on student change and learning (see Appendix 5). The six grids were:

1. Focus on students.
2. Focus on the religious tradition.
3. Focus on the teachers' perspective of religious education processes.
4. Focus on issues in theory and practice.
5. Content areas.
6. Pedagogy.

Two grids, Focus on Students and Focus on Teachers' Perspective were used to develop the proposed theoretical conceptual scheme of purposes, see Table 3.7 below.

3.6.2 Explanation of the Structure of the Conceptual Scheme of the Purposes of Classroom Religious Education in Catholic Secondary Schools in New Zealand
The resultant conceptual scheme consisted of three orientations: Intention, Subject and Classroom. These orientations referred to the possible purposes of Religious Education. The orientations were further subdivided into subgroups. The Intention Orientation comprised the following subgroups: ecclesial, faith formation, development of religious practice, personal development and educational. The Subject Orientation comprised two subgroups: academic and teacher professionalism. The Classroom Orientation comprised: religious, student inquiry and articulation. Table 3.7 below lists the various purposes identified in the literature review that informed the development of the survey questions. The numbers in the table correspond with the stem-items in the questionnaire. The development of the survey instrument is outlined in Section 4.2.3. Tables 3.8, 3.9 and 3.10 present a summary of the purposes and identifies the sources in the review.

Table 3.7

Proposed theoretical conceptual scheme of the purposes of classroom religious education in Catholic secondary schools in New Zealand

Intention Orientation	Subject Orientation	Classroom Orientation
Ecclesial: Religious Education 25 Evangelisation 23 Catechesis 24 Transmit the Catholic faith 26 Social action 35 Socialisation into Catholic faith 27 RE as a Ministry 2 Teachers should believe what they teach 6 Teacher as spiritual role model 8 Teacher as witness 14	Academic: Academic subject 1 & 3 Similar assessment 4 External assessment 5 Influenced by contemporary educational theory 9 Based on sound educational theory 36 RE treated as a serious subject 11 Cater for gifted students 12	Religious: Clear explanations of Church teachings 16 Theology of Vatican II 38 Critical interpretation of Scripture 39 Follow rather than question Church teachings 40 Develop spirituality 42 Use liturgy and prayer in classroom 41
Faith Formation: Develop personal faith in Jesus 29 Develop students' faith journey 33	Teacher Professionalism: Require a degree 10 Annual Professional Development 13	Student Inquiry: Intellectually challenging 7 Critical thinking 34 Experiential approach 43 Start with student experience 44
Develop Religious Practice: Encourage attendance at Mass 21 Develop students' prayer life 31		Articulation: Students verbalise beliefs 17
Personal Development: Personal growth 15 Examine meaning and purpose of life 22 Assist to make meaning 30 Moral development 28 Values education 32		
Educational: Religious literacy 18 Comparative religion 19 Phenomenon of religion 20 Understand role of religion in society 37		

Note: The numbers are the number of the stem-item in the questionnaire.

3.6.3 Intention Orientation

This orientation included areas such as the theoretical approach forming the basis of the curriculum, institutional expectations of the Church, students' expectations, faith formation, personal, moral and spiritual development. The purposes may be described as direct or

indirect dispositions, hopes or aspirations. Direct purposes may involve intentional teaching or extortion. An indirect purpose would be where it was hoped that the student would reflect and come to a personal decision and act in a particular way.

Table 3.8
Intention orientation

Ecclesial	
Religious Education (25). Definition: furthering knowledge, understanding and appreciation of faith.	This was the theoretical approach used in *Understanding Faith*. LC par. 56 Research: Cook (2001), Joseph (2001), O'Donnell (2002a) Definition: *Understanding Faith* p. 12
Evangelisation (23). Definition: spreading the Good News of Jesus Christ by word or witness.	GDC par. 75 Definition: *Understanding Faith* p. 11
Catechesis (24). Definition: deepening the faith of believers.	GDC par. 19 RDECS par. 69 Research: Malone (1990), Duffy (1995), Cook (2001) Definition: *Understanding Faith* p. 11
The transmission of the Catholic faith tradition (26).	CS par. 49 CT par. 20 LC par. 16 RDECS par. 73 Research: Duffy (1995), Astley et. al. (2000)
Encourage students to engage in social action (35).	CS par. 58 LC par. 19 RDECS pars. 88-89 UF Objective 5. k Research: Crawford & Rossiter (1985), Fahy (1992), Walker (2004)
Socialisation into the rituals and practices of the Catholic faith tradition (27).	RDECS par. 83 UF Objective 5.i
Teaching Religious Education is a ministry of the Catholic church (2).	LC pars. 11, 15, 24, 57 and 60 CST par. 19 Research: Bryk et. al. (1993), Kushner & Helbling (1995), O'Donnell (2000a)
Religious Education teachers should believe what they teach (6).	UF #4, p. 16 Research: Fahy (1992), Flynn (1993), Malone & Ryan (1994), Hackett (1995)
Religious Education teachers are a witness and should express their personal faith position (14).	CS pars. 43, 53 and 78 LC pars. 4, 9, 14, 24, 32 and 39 RDECS pars. 37 and 96 UF #4, p. 16 Research: Joseph (2001)
The Religious Education teacher is a spiritual role model for students (8).	LC par. 23 Research: Kushner & Helbling (1995), Earl (2003)
Faith Formation	
Develop a personal faith in Jesus (29).	CS pars. 49 and 55 GCD par. 89

	UF Aim 4 Research: Fahy (1992), Earl (2003)
Develop students' faith journey (33).	RDECS pars. 83 and 98 UF Objective 4.b Research: Malone (1990), Fahy (1992), Leavey et al. (1992), Kushner & Helbling (1995), Flynn & Mok (2002)
Develop Religious Practice	
Encourage students to attend Sunday Mass (21).	For many, Sunday Mass attendance is the normative definition of being a Catholic. Research: Fahy (1992), Flynn & Mok (2002), Walker (2004)
Develop student's prayer life (31).	RDECS par. 83
Personal Development	
Promote personal growth rather than faith commitment (15).	CS pars. 30 and 36 Research: Malone (1990)
Assist students to examine issues related to the meaning and purpose of life (22).	CS pars. 51, 52 and 53 Research: de Souza (1999)
To assist students to make meaning in their lives (30).	RDECS pars. 7-23 Research: de Souza (1999), Walker (2004)
Moral development (28).	CPMS pars. 33 and 34 CS pars. 20 and 30 Research: Donovan (1995)
Values education (32).	CS par. 29 CST par. 14 LC pars. 12, 30 and 31 UF Objective 4.g
Educational	
Promote religious literacy (18).	UF Objective 5.d
Compare Christianity with the major world religions (19).	CPMS par. 53 UF Objective 5.d
Explore the phenomenon of religion (20).	UF Aim 5
Give a general understanding of the role of religion in society and the world (37).	CPMS pars. 31 and 34 UF Objectives 5.d and 5.m

3.6.3.1 intention orientation: ecclesial.

These purposes related to aspects of the expectations of the Catholic Church.

Q. 25. Religious Education (furthering knowledge, understanding and appreciation of faith). This was the theoretical approach that formed the basis of the *Understanding Faith* curriculum statement. The definition was from the *Understanding Faith* curriculum statement (p. 12). See also *Lay Catholics* par. 56 and research by Cook (2001), Joseph (2001), O'Donnell (2000a). This question sought to identify if teachers believed this to be a purpose of classroom Religious Education.

Q. 23. Evangelisation (spreading the Good News of Jesus Christ by word or witness).

Evangelisation was identified in the ecclesial documents as a purpose of the Catholic school. This question sought to identify if teachers believed it to be a purpose of Religious Education. The definition was from *Understanding Faith* curriculum statement (p. 11). See also *General Directory for Catechesis* par. 75.

Q. 24. Catechesis (deepening the faith of believers).

Catechesis was identified in the ecclesial documents as a purpose of the Catholic school. This question sought to identify if teachers believed it to be a purpose of Religious Education. The definition was from *Understanding Faith* curriculum statement (p. 11). See also *The Religious Dimension of Education in a Catholic School,* par. 69 and the *General Directory for Catechesis* par. 19. A number of theoretical approaches had emphasised this dimension of Religious Education. Catechesis was identified as a purpose of classroom Religious Education in research by Malone (1990), Duffy (1995), and Cook (2001).

Q. 26. The transmission of the Catholic faith tradition.

This question asked if the purpose of classroom Religious Education was to ensure that students have a knowledge and understanding of the essential beliefs of the Catholic faith, see *The Catholic School* par. 49; *The Religious Dimension of Education in a Catholic School*, par. 73 and *Catechesis in our Time* par. 20. A distinction was made in *The Religious Dimension of Education in a Catholic School* between a teacher whose role was to impart knowledge and the educator whose role was the formation of the student, see also *Lay Catholics* par. 16. Transmission of the faith tradition was identified in the research by Duffy (1995) and Astley et. al. (2000) as a purpose of Religious Education.

Q. 35. Encourage students to engage in social action.

The capacity to make judgements based on Gospel values, a commitment to social justice and to the building of a more just society were identified as purposes of Religious Education, see *The Catholic School* par. 58; *Lay Catholics* par. 19 and *The Religious Dimension of Education in a Catholic School*, pars. 88 and 89. The *Understanding Faith* curriculum statement stated that students should, "know and understand the Church's prophetic role in the area of Social Justice" Objective 5.k. Social action was identified in the research as a positive aspect of

classroom Religious Education by Crawford and Rossiter (1985), Fahy (1992), and Walker (2004).

Q. 27. Socialisation into the rituals and practices of the Catholic faith tradition.

To develop a sense of Catholic identity through participation in the liturgical life of the Church and through a knowledge and understanding of the history and organisation of the Church was identified as a purpose of classroom Religious Education, see *The Religious Dimension of Education in a Catholic School*, par. 83. The *Understanding Faith* curriculum statement stated that students should, "understand the basic concepts of sacramental theology and its expression in the rites and rituals of the Church" Objective 5.i.

Q. 2. Teaching Religious Education is a ministry of the Catholic church.

The ecclesial documents described the role and function of the classroom Religious Educator as a vocation, see *Lay Catholics* pars. 11, 15, 24, 57, 60 and *Catholic School on the Threshold of the Third Millennium* par. 19. This was identified in the research by Bryk et. al. (1993), Kushner and Helbling (1995), and O'Donnell (2000a).

Q. 6. Religious Education teachers should believe what they teach.

Teachers need to be committed Catholics who are active participants in the life of their faith community. They need to be people of faith. This did not mean that they necessarily must share this with their students. If teachers were to be witness to faith, it followed that they must also be believers. This was also related to the issue of teachers not personally believing all aspects of Church teaching, for example issues related to some aspects of marriage or the ordination of women. The *Understanding Faith* curriculum statement stated that religious educators would influence their students "through the witness of their lives of faith" (#4, p.16). This issue was identified in the research by Fahy (1992), Flynn (1993), Malone and Ryan (1994), and Hackett (1995).

Q. 14. Religious Education teachers are a witness and should express their personal faith position.

The ecclesial documents identified witness as an aspect of the role of the classroom religious educator, see *The Catholic School* pars. 43, 53, 78; *Lay Catholics* pars. 4, 39 and *The Religious Dimension of Education in a Catholic School*, pars. 37 and 96. Witness may lead to

evangelisation, see *Lay Catholics* pars. 24 and 32. Witness may be explicit or implicit, see *Lay Catholics* pars. 9 and 14. The *Understanding Faith* curriculum statement stated that all teachers witness through, "their lives of faith" (#4, p. 16). Witness was identified in the research by Joseph (2001).

Q. 8. The Religious Education teacher is a spiritual role model for students.

The document *Lay Catholics* par. 23 described the religious educator as a spiritual inspiration. This issue was identified in the research by Kushner and Helbling (1995), and Earl (2003).

3.6.3.2 intention orientation: faith formation.

Q. 29. Develop a personal faith in Jesus.

Faith formation was identified in a number of the ecclesial documents as being a purpose of the Catholic school. Particularly to assist students to come to a personal faith in Jesus Christ in the context of the Catholic faith, see *The Catholic School* pars. 49 and 55 and the *General Catechetical Directory* par. 89. The *Understanding Faith* curriculum statement stated that an aim of Religious Education was to "inspire and nourish the growth of a personal relationship with Jesus" (Aim 4). This issue was identified in the research by Fahy (1992) and Earl (2003).

Q. 33. Develop students' faith journey.

Assisting students to develop their faith at whatever stage it is at was identified as a purpose of classroom Religious Education, see *The Religious Dimension of Education in a Catholic School*, pars. 83 and 98. The *Understanding Faith* curriculum statement stated that an aim of Religious Education was for students to "respond in freedom to the call to live in conscious friendship with God according to their capacity as adolescents" (Objective 4.b). This was identified in the research by Malone (1990), Fahy (1992), Leavey et al. (1992), Kushner and Helbling (1995), and Flynn and Mok (2002).

3.6.3.3 intention orientation: develop religious practice.

Q. 21. Encourage students to attend Sunday Mass.

Regular attendance at Sunday Mass was the normative expression of what it means to be a Catholic. This was identified in the research by Fahy (1992), Flynn and Mok (2002), and Walker (2004).

Q. 31. Develop students' prayer life.

The provision of opportunities for students to explore different prayer styles and to develop their prayer life was identified as a purpose of classroom Religious Education, see *The Religious Dimension of Education in a Catholic School*, par. 83.

3.6.3.4 intention orientation: personal development.

Q. 15. Promote personal growth rather than faith commitment.

This question asked whether the formation of personal identity and issues such as personal development, relationships, sexuality, an understanding of personal character traits and psychological development, was a purpose of classroom Religious Education rather than faith commitment, see *The Catholic School* pars. 30 and 36. This was identified in the research by Malone (1990).

Q. 22. Assist students to examine issues related to the meaning and purpose of life.

The exploration of issues that allowed students to find meaning in life and to articulate personal meaning was identified as a purpose of classroom Religious Education, see *The Catholic School* pars. 51, 52 and 53. The research by de Souza (1999) found that some students did not find classroom Religious Education to be meaningful.

Q. 30. To assist students to make meaning in their lives.

This question addressed the issue of assisting students in their own search for meaning and purpose in their lives as a purpose of Religious Education, see *The Religious Dimension of Education in a Catholic School*, pars. 7-23. Research by de Souza (1999) and Walker (2004) found that some students did not find classroom Religious Education to be meaningful.

Q. 28. Moral development.

Moral development, moral decision-making, becoming informed about and developing a critical consciousness of moral issues were identified as purposes of a Catholic school, see *The Catholic School* pars. 20 and 30 and *Consecrated Persons and the Mission in Schools* pars. 33 and 34. This purpose was identified in the research by Donovan (1995).

Q. 32. Values education.

A critical evaluation of culture and the values that shape people's behaviour, a critical awareness of personal values and an understanding of the nature of values were identified in the ecclesial documents as aims of the Catholic school, see *The Catholic School* par. 29; *Lay Catholics* pars. 12, 30 and 31, and the *Catholic School on the Threshold of the Third Millennium* par. 14. Values education was a part of *The New Zealand Curriculum*. The *Understanding Faith* curriculum statement stated that students should, "form a personal values system based on Christ's values" (Objective 4.g.).

3.6.3.5 intention orientation: educational.

Q. 18. Promote religious literacy.

An awareness of and understanding about religion was identified as a purpose of classroom Religious Education. This included how to behave in a sacred place, respect for sacred objects and respect for other religious beliefs. The *Understanding Faith* curriculum statement stated that students should acquire knowledge of other religions and Christian traditions, (Objective 5.d.).

Q. 19. Compare Christianity with the major world religions.

Knowledge and understanding of the major world religions, particularly those that influence the New Zealand context was identified as a purpose of Religious Education. The *Understanding Faith* curriculum statement stated that students should acquire knowledge of other religions and Christian traditions, (Objective 5. d.) See also *Consecrated Persons and their Mission in Schools* par.53.

Q. 20. Explore the phenomenon of religion.

An understanding of the nature of religion and its place in culture and peoples' lives was identified as a purpose of classroom Religious Education. The *Understanding Faith* curriculum statement stated that an aim of Religious Education was to lead students to a "knowledge and understanding of religious realities" (Aim 5).

Q. 37. Give a general understanding of the role of religion in society and the world.

An understanding of the role and place of religion in New Zealand society, as well as an understanding of non-religious worldviews was identified as a purpose of classroom Religious

Education. The *Understanding Faith* curriculum statement stated that students should acquire knowledge of other religions and philosophies, (Objective 5.d.) and the place of the Church in New Zealand, including its history, cultural diversity and emerging spirituality, (Objective 5.m.) *Consecrated Persons and their Mission in Schools* recommended that students learn about different cultures par. 31 and study contemporary issues par. 34.

3.6.4 Subject Orientation

This orientation included areas such as the place of Religious Education within the educational context of the school, the academic nature of the subject, department organisation, school organisational processes and policies, structural elements, assessment, timetables, teacher qualifications, professional development, professional expectations, the school curriculum, the Religious Education curriculum and the New Zealand Curriculum.

Table 3.9
Subject orientation

Academic	
Classroom Religious Education is an academic subject similar to all other subjects in the school (1).	CS par. 60 GDC par. 73 RDECS par. 70 UF p.13 Research: Malone (1990), Duffy (1995), Kushner & Helbling (1995), Cook (2001), Carroll (2006)
Classroom Religious Education should be treated as a non-academic subject (3).	This was an assumption of the Life-Experience theoretical approach adopted in the previous curriculum. Research: Hackett (1995)
Religious Education should use the same assessment methods as other subjects in the curriculum (4).	RDECS par. 70 UF p.13
Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification (5).	NCEA was the school leaving qualification.
Religious Education should be influenced by contemporary educational theory (9).	LC par. 70 RDECS pars. 38, 62, 70-76 UF Aim 5.1.i
Be based on sound educational theory (36).	LC par. 60 RDECS pars. 51, 62 and 70 UF Aim 5.1.i
Religious Education in your school is treated as a serious subject in the curriculum e.g. staffing, timetabling and resources (11).	RDECS pars. 63, 70 and 73 UF #1, p. 16 Research: Malone (1990)
Gifted and talented students need to be catered for in Religious Education classes (12).	RDECS par. 22
Teacher Professionalism	
Religious Education teachers should have degree level qualifications in theology /Religious Education (10).	CPMS par. 21 LC pars. 27, 60 and 62 RDECS pars. 70 and 96 UF #2, p. 16

	Research: Malone (1990)
Participation in annual Professional Development in Religious Education is very important (13).	CPMS par. 21 CS pars. 52 and 78 LC pars. 62, 67 and 68 RDECS par. 97 and UF #2, p. 16

3.6.4.1 subject orientation: academic.

Q. 1. Classroom Religious Education is an academic subject similar to all other subjects in the school.

This question was based on *The Catholic School* par. 60; the *General Directory for Catechesis* par. 73 and *The Religious Dimension of Education in a Catholic School*, par. 70. An academic approach to Religious Education formed part of the current theoretical approach used in the *Understanding Faith* curriculum statement. In this sense, classroom Religious Education was considered an academic subject similar to others in the school curriculum. Teachers were to expect the same standards "in terms of study habits, class participation, homework etc., as would be the case with other subjects" (p. 13). Research by Malone (1990), Duffy (1995), Kushner and Helbling (1995), Cook (2001), and Carroll (2006) indicated that teachers perceived classroom Religious Education as an academic subject.

Q. 3. Classroom Religious Education should be treated as a non-academic subject.
The previous Religious Education curriculum used in Catholic secondary schools in New Zealand had adopted a Life-Experience approach that treated classroom Religious Education as a non-academic subject, different from the general curriculum particularly in terms of assessment and also pedagogy. This question was designed to elicit any responses that might indicate that teachers preferred a non-academic approach. This issue was raised in the research by Hackett (1995).

Q. 4. Religious Education should use the same assessment methods as other subjects in the curriculum.
Assessment was a feature of an academic approach to Religious Education. This question asked if the assessment methods used in other subjects, usually related to knowledge, understanding and skills, were applicable to Religious Education. The *Understanding Faith* curriculum statement indicated that the expectations of other subjects should apply to Religious Education. Assessment would be an expectation (p. 13). See also *The Religious Dimension of Education in a Catholic School*, par. 70.

Q. 5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification.

This question asked if teachers believed that classroom Religious Education should be assessed against Unit Standards as part of the National Certificate of Educational Achievement (NCEA). NCEA was the formal school qualification in New Zealand. Participation in external qualifications would indicate an academic approach. NCEA had three levels corresponding to the last three years of secondary schooling, see Appendix 1. The reference to 'other formal qualification' refers to foreign examinations, for example, Cambridge University examinations that could potentially be used in New Zealand schools.

Q. 9. Religious Education should be influenced by contemporary educational theory.

This question related to the influence contemporary trends in education, especially pedagogy, had on classroom Religious Education. *The Religious Dimension of Education in a Catholic School*, pars. 38, 62 and 70-76, encouraged teachers to use the best educational methods. See also *Lay Catholics* par. 70. Aim 5.1.i of the *Understanding Faith* curriculum statement indicated that teaching materials needed to meet the learning needs of students.

Q. 36. Be based on sound educational theory.

This question related to an aspect of the educational purpose of classroom Religious Education, that it should be based on sound educational theory. *The Religious Dimension of Education in a Catholic School*, pars. 51, 62 and 70; *Lay Catholics* par. 60 and *Understanding Faith* curriculum statement, Aim 5.1 i urged teachers to be informed by appropriate educational theory. This was identified as an issue by Malone (1990).

Q. 11. Religious Education in your school is treated as a serious subject in the curriculum e.g. staffing, timetabling and resources.

This question was based partly on *The Religious Dimension of Education in a Catholic School* par. 70 and on the research by Malone (1990). It related to the perceived status of classroom Religious Education in the curriculum. *The Religious Dimension of Education in a Catholic School*, pars. 63 and 73 required that Religious Education to be presented systematically. The *Understanding Faith* curriculum statement indicated the primary responsibility of the Religious Education department in a Catholic secondary school was "the effective teaching of Religious Education as a subject" (#1 p. 16). *The Religious Dimension of Education in a*

Catholic School also recommended that Religious Education should dialogue with other subject areas.

Q. 12. Gifted and talented students need to be catered for in Religious Education classes. This question related to the issue of personalisation; whereby the curriculum was designed to cater to the individual needs of students, see *The Religious Dimension of Education in a Catholic School* par. 22. This was grouped with the academic elements of a subject orientation because extension activities may involve higher order thinking skills. Some schools have opted to have Year 13 students enrolled in university distance courses in Theology or Ethics, or have an extension class based on the *Understanding Faith* curriculum statement.

3.6.4.2 subject orientation: teacher professionalism.

Q. 10. Religious Education teachers should have degree level qualifications in theology / Religious Education.

One criterion for Religious Education to be considered an academic subject was the assumption that teachers would have similar levels of qualifications as they would in other subjects. This issue was also related to the perception status of the subject within the school. The ecclesial documents *Lay Catholics* pars. 27, 60, 62; *The Religious Dimension of Education in a Catholic School* pars. 70 and 96; *Consecrated Persons and their Mission in Schools* par. 21 and the *Understanding Faith* curriculum statement (#2, p. 16), identified the need for qualifications in both subject-matter knowledge and pedagogical knowledge as well as religious and spiritual formation. The issue of qualifications was identified in the research of Malone (1990).

Q. 13. Participation in annual Professional Development in Religious Education is very important.

Research indicated that participation in regular professional development was important for teachers. The ecclesial documents, *The Catholic School* pars. 52 and 78; *Lay Catholics* pars. 62, 67 and 68; *The Religious Dimension of Education in a Catholic School* par. 97 and *Consecrated Persons and their Mission in Schools* par. 21 identified the need for regular updating of knowledge, pedagogy and formation. The *Understanding Faith* curriculum

statement indicated that "all Religious Education teachers need appropriate professional development" (p.16).

3.6.5 Classroom Orientation

This orientation included areas such as teaching and learning processes, subject content matter, pedagogy, how students learn, expectations about student and teacher interrelationships, teacher behaviour, student articulation and subject expectations.

Table 3.10
Classroom orientation

Religious	
Provide clear explanations of the teachings of the Catholic church (16).	RDECS pars. 65 and 74 *Catechism of the Catholic Church* UF Objective 5.b
Emphasise theological understandings consistent with Vatican Council II (38).	LC par. 70
Emphasise a critical interpretation of Scripture (39).	UF Objective 5.h
Encourage students to follow rather than question Church teaching (40).	CS par. 19 RDECS par. 49
Develop spirituality rather than concentrate on knowledge (42).	RDECS par. 71
Use liturgy and prayer as an integral part of classroom Religious Education (41).	RDECS par. 83 UF Objective 4.C and 4.f
Student Inquiry	
Religious Education should be intellectually challenging (7).	CS pars. 38 and 40 RDECS pars. 49, 50 and 59 UF p. 13 Research: de Souza (1999)
Develop students' critical thinking (34).	LC pars. 30 and 32 RDECS par. 21 NZCF (p. 12) UF (p. 13)
Use an experiential approach (43).	GCD pars. 72-73
Start with the students' experience rather than the text book (44).	CS par. 27 RDECS pars. 22 and 67 GCD pars. 72 and 73 Research: de Souza (1999), Walker (2004)
Articulation	
Encourage students to verbalise their beliefs (17).	This was a feature of the Life-Experience theoretical approach adopted in the previous curriculum.

3.6.5.1 classroom orientation: religious.

Q. 16. Provide clear explanations of the teachings of the Catholic church.

This question was based on the *Understanding Faith* curriculum statement (Objective 5. b.) and indicated that students should "know and understand the doctrines of the Catholic Church" and the *Catechism of the Catholic Church. The Religious Dimension of Education in*

a Catholic School pars. 65 and 74 identified the primary mission of the Religious Education teacher as the systematic presentation of religion.

Q. 38. Emphasise theological understandings consistent with Vatican Council II.

This question was based on the *Understanding Faith* curriculum statement and the *Catechism of the Catholic Church*, both of which were set within the context of the theological teaching of the Second Vatican Council. *Lay Catholics* par. 70 cautioned against outdated knowledge and acknowledged the need for regular professional development.

Q. 39. Emphasise a critical interpretation of Scripture.

This question was based on the *Understanding Faith* curriculum statement that required an appropriate course of study to develop a heightened "understanding and appreciation of Scripture" (Objective 5.h.).

Q. 40. Encourage students to follow rather than question Church teaching.

This was related to the issue of critical thinking in classroom Religious Education. Was the purpose perceived as exhorting students to unquestioningly follow Church teaching or to come to a critical understanding and appreciation of Church teaching? It was also based in part on the issue of proselytising, see *The Catholic School* par. 19 and *The Religious Dimension of Education in a Catholic School* par. 49, that urged a critical examination of knowledge rather than blind acceptance. It would also indicate support for a critical pedagogy.

Q. 42. Develop spirituality rather than concentrate on knowledge.

This question sought to elicit whether teachers believed that the purpose of Religious Education was the development of spirituality rather than knowledge. *The Religious Dimension of Education in a Catholic School* par. 71 stated that teachers add their spiritual lives and prayers to the process of Religious Education.

Q. 41. Use liturgy and prayer as an integral part of classroom Religious Education.

This question sought to elicit if teachers believed that liturgy and prayer were purposes of classroom Religious Education. This question was based on the *Understanding Faith* curriculum statement (Aim 4.c.) "that students become familiar with different forms of

prayer" and (Aim 4.f.) "that students appreciate the sacramental life and worship of the Church". *The Religious Dimension of Education in a Catholic School* par. 83 noted the importance of liturgy in an age of religious indifference.

3.6.5.2 classroom orientation: student inquiry.

Q. 7. Religious Education should be intellectually challenging.

The ecclesial documents recognised the value of knowledge and the search for truth, *The Catholic School* pars. 38, 40 and *The Religious Dimension of Education in a Catholic School* pars. 49 and 50. This document also identified a relationship between intellectual development and growth as a Christian, par. 59. The document also cautioned that knowledge will not solve all of the challenges facing Religious Education but is nevertheless a privileged place in which to engage faith and culture. The *Understanding Faith* curriculum statement stated that students "need to become actively engaged in their learning" (p.13). Research by de Souza (1999) indicated that some students did not find Religious Education intellectually stimulating.

Q. 34. Develop students' critical thinking.

This was a key competency for all subjects in the *New Zealand Curriculum Framework* (p. 12). The ecclesial documents identified this as an important skill in the search for truth and in the critique of the contemporary culture, see *Lay Catholics* pars. 30 and 32 and *The Religious Dimension of Education in a Catholic School* par. 21. The *Understanding Faith* curriculum statement stated that students needed to develop accuracy and clarity of thought and a systematic approach to Religious Education as for other branches of learning" (p. 13).

Q. 43. Use an experiential approach.

This question related to the use of the experiential approach to Religious Education which was a feature of the previous curriculum. The reason for asking this was to gauge the extent to which teachers believed this was a more suitable approach than the current Religious Education approach. See also the *General Catechetical Directory* pars. 72 and 73.

Q. 44. Start with the students' experience rather than the textbook.

This question related to the issue of relevance. This emerged from the research by de Souza (1999) and Walker (2004), where some students appeared to indicate that Religious Education

is not relevant. The ecclesial documents identified the need for Religious Education to be related to the student's lives, see *The Catholic School* par. 27. The *General Catechetical Directory* pars. 72 and 73 also emphasised the need for a pedagogy that started with the students' experience. *The Religious Dimension of Education in a Catholic School* in pars. 22 and 67 recognised that for some students a Religious Education was perceived with indifference.

3.6.5.3 classroom orientation: articulation.

Q. 17. Encourage students to verbalise their beliefs.

A feature of the Life-Experience approach to Religious Education was the encouragement of students to share their beliefs and opinions. This question sought to elicit whether this was considered a purpose of Religious Education in a curriculum that adopted a Subject-Oriented approach. This question sought to identify if teachers expected students to share their personal views, beliefs, opinions or if students were not expected to share personal views although these were accepted if proffered.

3.7 Conclusion

This chapter outlined the major theoretical approaches that influenced classroom Religious Education in Catholic secondary schools in New Zealand. It summarised the development of secondary Religious Education curricula with particular reference to the *Understanding Faith* curriculum. The chapter presented an analysis of the normative Church documents and empirical research used to identify purposes of Religious Education. These formed the basis of an interpretative conceptual scheme of the purposes of Religious Education and the development of the questionnaire. The following chapter outlines the research design and methodology used in this project.

CHAPTER FOUR

Research Design and Methodology

This chapter discusses design and methodological considerations related to the study. It then describes the development of the research instrument, the selection of participants and the analysis of research data.

Figure 4.1
Overview of chapter four
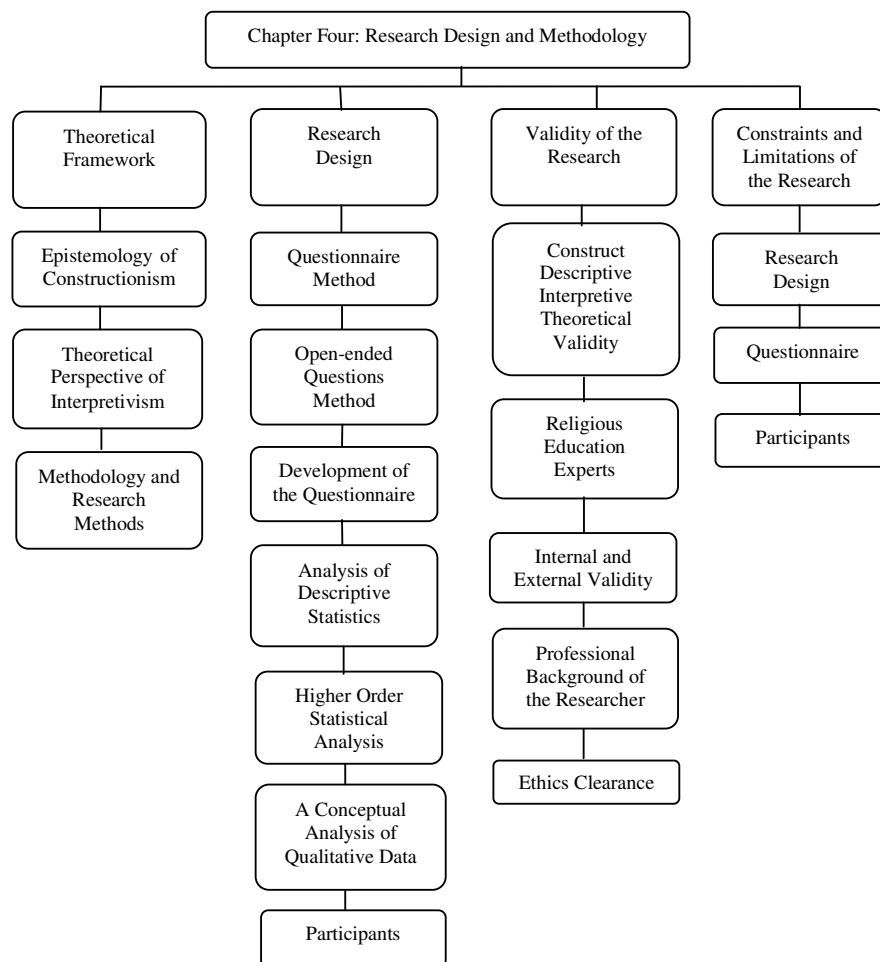
4.1 Theoretical Framework

All research is essentially concerned with understanding the world in which we live and in turn it is "informed by how we view our world(s), what we take that understanding to be, and what we see as the purpose of understanding" (Cohen, Manion, & Morrison, 2000, p. 3). If educational research that seeks to understand how individuals think about their professional practice is to be valid and reliable it needs to explicate the *theoretical framework* that underpins the research. The theoretical framework is the basic set of assumptions about knowledge and how it is constructed and accessed, together with assumptions about the research perspective and the methods employed. The theoretical framework, by informing research design, helps achieve consistency between the problem being investigated, the nature of the data sought, the methods of data collection, and the interpretation of the meaning and significance of the data (Crotty, 1998).

In this investigation of teachers' understandings of the nature and purposes of Religious Education, a theoretical framework was needed that could accommodate both a Likert scale questionnaire (quantitative data) and open-ended questions (qualitative data). Because information was being sought about teachers' professional thinking, this research was likely to tap into their ideas about education, and also into the ways in which their views might have been influenced by beliefs, attitudes and values.

The theoretical framework judged to be most suitable with such data included three main elements: an epistemology of constructionism, a theoretical perspective of interpretivism, and a mixed methods approach. This is summarised in Figure 4.2.

Figure 4.2
Theoretical framework

Epistemology	Constructivism
Theoretical Perspective	Interpretivism
Research Methods	Likert scale questionnaire Open-ended questions

4.1.1 Epistemology of Constructionism

Epistemology is the area of philosophy that studies the nature of human knowledge, its origins, modes of communication and limits (Strauss & Corbin, 1998). The epistemological position of constructionism was considered appropriate for the type of knowledge being

sought in this study, rather than objectivism (or positivism) or subjectivism, the other two common epistemological positions taken in social science research (Crotty, 1998). A positivist or objectivist epistemology is commonly used in the physical sciences because it views knowledge as being quantifiable, objective and based on the behaviour as subject to universal laws of physics. By analogy, a similar paradigm has been applied in educational research where the emphasis has been on experimental design, treatments, control samples and measurements, and where there may appear to be universal laws that affect human behaviour. However, constructionism is a more appropriate epistemological paradigm to accommodate human knowledge as subjective and influenced by, and formed through, social interaction.

The epistemology of constructionism proposes that knowledge is *actively constructed* by the knower through interaction with the known; it is not just passively received through the senses (Bogdan & Biklen, 1998; Creswell, 2002). Truth or meaning is relational because it comes from the relationship between the knowing subject and known object. The transmission of knowledge occurs within a social context.

> It is a view that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context (Crotty, 1998, p. 42).

Constructionism is concerned with "the collective generation of meaning" (Crotty, 1998, p. 58). While individuals construct meaning through their interaction, this meaning is also shared. These shared interpretations are termed social constructionism. The real world and the social world are not separate spheres, "they are one human world. We are born, each of us, into an already interpreted world and it is at once natural and social" (Crotty, 1998, p. 57).

Hence in social research, the relationship between the researcher and participant is central to the discovery of influential beliefs and ideas. This is a suitable epistemology for researching the ways in which educators construe their professional practice, taking into account the complex influences on the development of their knowledge. It is concerned with the basic meanings that inform their teaching including knowledge of the content being taught. It acknowledges that the process of constructing meaning about teaching is subjective and active, drawing on professional training, practical experience and potentially, and on a large

range of other factors. The constructionist epistemology is also appropriate for acknowledging the complexity of the pedagogical relationship between teachers and students.

Crotty (1998) considered that the choice of qualitative or quantitative research was only a choice of method within one chosen epistemology. For Crotty, both methods were considered appropriate within a constructionist framework.

4.1.2 Theoretical Perspective of Interpretivism

A number of theoretical perspectives are located within the epistemological paradigms in educational research (Cohen et al., 2000; Crotty, 1998). Within the constructionist paradigm interpretivism was the most appropriate perspective for this study which focuses on teachers' understandings of the purposes of Religious Education. The aim of interpretivism is to "understand the subjective world of human experience" (Cohen et al., 2000, p. 22), and it "looks for culturally derived and historically situated interpretations of the social life world" (Crotty, 1998, p. 22). Interpretative research seeks to investigate the understandings, attitudes, beliefs and values that influence people's behaviour. In interpretative research, theory emerges from the research rather than being external or imposed. This emergent theory develops "sets of meanings which yield insight and understanding of people's behaviour" (Cohen et al., 2000, p. 23). The aim is to produce a descriptive analysis that interprets the social phenomenon being studied; it studies the social action in which people attach subjective meaning; it identifies patterns created out of evolving meaning systems, or social conventions that people generate as they interact (Crotty, 1998).

Hermeneutics, phenomenology and symbolic interactionism have been identified by Neuman (2003) as three principal interpretive approaches. The interpretation within this study is most consistent with symbolic interactionism because of its focus on the subjective rather than the objective aspect of social life (Neuman, 2003). Individual meaning is constructed through a process of interaction and interpretation with objects or symbols. Symbolic interactionism informed the exploration of how respondents constructed their professional beliefs. This included analysis of the normative educative purposes in the relevant authoritative documents and the ideas of theorists as potential key influences on thinking. This provided a baseline for interpreting the more personal, idiosyncratic purposes as articulated by respondents in both the questionnaire and open-ended questions.

4.1.3 Methodology and Research Methods

A mixed methodology where the researcher "combines quantitative and qualitative research techniques into a single study" (Johnson & Christensen, 2004, p. 410) was selected for this research. The use of two methods of data collection provided a way to obtain in-depth rich data from the selected population. While this study used mixed methods, both quantitative and qualitative, it worked consistently out of an interpretivist perspective. In seeking to identify and interpret patterns in teacher understandings, from both types of data, the study in effect was trying to develop an interpretative conceptual scheme or 'theory' in an inductive way (Johnson & Christensen, 2004, p. 387). In areas where there is little research or developed theory, the inductive interpretative approach provided a useful method to build exploratory theory from the research data (Merriam, 1998, p. 7).

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4.2 Research Design

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4.2.1 Questionnaire Method (Quantitative Data)

Questionnaires in educational research have been used extensively to gather data from large populations. A questionnaire may be defined as "a self-report data-collection instrument" (Johnson & Christensen, 2004, p. 164) and "are frequently used in educational research to describe attitudes, beliefs, opinions" (McMillan & Schumacher, 1993, p. 36). They provide a versatile tool to enable researchers to collect a range of data from a large number of respondents and are not restricted to one research approach. Johnson and Christensen (2004) identified fifteen principles of questionnaire construction that assist in the validity of the instrument and the reliability of the data obtained (pp. 165- 178). These principles were followed during the development of the questionnaire.

The use of a questionnaire is not without issues related to its clarity and interpretation by both the respondents and the researcher. A questionnaire assumes that the respondents can read, understand and possess the knowledge to answer the stem-items. It also assumes that they will answer them honestly (Wolf, 1997, p. 422). One of the aims of the trial was to improve the clarity of the questions. It was assumed by the researcher that as respondents participated voluntarily in the research their responses were likely to be honest.

4.2.2 Open-ended Questions Method (Qualitative Data)

Two forms of qualitative data were collected. Space was provided for respondents' written comments related to the stem-items. The second technique was the use of five open-ended questions in the last section of the questionnaire. The use of open-ended questions allowed "participants to respond in any way they please" (Johnson & Christensen, 2004, p. 168). Open-ended questions had the possibility of generating 'in depth' data that expanded on the issues embedded in the stem-item questions. It was assumed by the researcher that given the nature of the target population, respondents would provide detailed and direct comments.

4.2.3 Instrumentation: The Development of the Questionnaire

The lack of research on New Zealand teachers' views of Religious Education influenced the decision to use a questionnaire as the primary method of data collection. As this was the first significant research of this type in the country, a questionnaire administered to the whole population of secondary religion teachers would provide significant descriptive data on this population, as well as data specifically on their understandings of Religious Education. A postal questionnaire provided an efficient way of collecting data from as many teachers as possible on a national scale.

Following the formulation of the research problem, analytical data was collected through a review of the normative ecclesial documents, New Zealand developed documents, and the literature and research related to classroom Religious Education in Catholic schools. This data identified a number of purposes that were used to develop a proposed theoretical conceptual scheme of the purposes of classroom Religious Education in Catholic schools in New Zealand (see Table 3.7). The proposed scheme of purposes was translated into a set of stem-items for the questionnaire that was used in the second empirical phase of the study. Both the proposed scheme of purposes and the resultant questionnaire were developed in the light of an extensive *Typology of Purposes for Classroom Religious Education in Catholic Schools* (Rossiter, 2005) (see Appendix 5). This comparison helped ensure that the range of purposes investigated in the questionnaire was comprehensive. Also, the questionnaire on *Teachers' Understanding of what Constitutes 'Success' in Religious Education*, developed by Kenyon (2005), was examined with a view to checking further that the range of items used in the study was adequate.

One of the aims of trialling the questionnaire was to improve the clarity of the questions. Six people were invited to trial the questionnaire and to comment on the stem-items and the open-ended questions. These included the diocesan secondary Religious Education Advisors and colleagues at the Catholic Institute of Theology in Auckland. The triallists were asked to record any comments or suggestions which were later discussed with the researcher. This group was selected to trial the questionnaire rather than teachers so as not to limit the number of teachers able to participate in the research. Following feedback from the trial, the questionnaire was adjusted to improve the clarity of the stem-items and the layout. There were no additions or deletions of stem-items or other questions. Confidence in the reliability of the questionnaire was also enhanced by ensuring that respondents had a common understanding of the meaning of any terms used in the questionnaire. Where this occurred the appropriate definition was supplied with the stem-item.

The questionnaire (Appendix 6) consisted of three sections, 1) teacher and school statistical information, 2) stem-items and 3) open-ended questions. The statistical information was collected by the use of tick boxes, circles or space for a written response. A five point fully anchored Likert rating scale was used for each stem-item 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, p. 171).

The 44 stem-items were divided into four sections to make the questionnaire more manageable for the participants. Section 1 consisted of stem-items 1 to 14, section 2 stem-items 15 to 22, section 3 stem-items 23 to 33 and section 4 stem-items 33 to 44. Following each section space was available for respondents to make written comments related to the preceding questions. Five open-ended questions asked respondents to identify challenges and aspirations for Religious Education. An A4 page was available for a written response to each of the open-ended questions.

Following the trial in 2005, the draft questionnaire was sent to national and diocesan agencies with oversight of Catholic schools and Religious Education inviting comment. At the national level these were the New Zealand Catholic Bishops' Conference, the National Centre for Religious Studies (NCRS) and the New Zealand Catholic Education Office (NZCEO). Comments were also sought from the Wellington Catholic Education Centre. The local

agencies included the diocesan vicars of education and directors of the Catholic education offices. The questionnaire was commented on favourably and no changes to the questionnaire were suggested as a result of the review by these agencies. A number of dioceses requested that the data was analysed and presented in the results by diocese as a condition of approval. In the light of this extensive testing and review, it was decided not to conduct a trial with teachers.

Permission to distribute the questionnaire was obtained from the appropriate diocesan authorities and the school proprietors. Permission was then obtained from Boards of Trustees and principals in 2005. Schools that agreed to participate were asked to indicate the number of questionnaires they required. The number of questionnaires requested was posted to the Principal with postage paid return envelopes supplied in November 2005. The Principal was asked to give the questionnaires to the DRS for distribution and collection. Schools were offered the option of an electronic version but in all cases opted for a paper copy.

On receipt of the returned questionnaires, each was given an individual and a school identification number. The individual identification number was used to identify the verbatim comments used in the thesis. The statistical and stem-item data was entered into a Statistical Package for the Social Sciences (SPSS) data base. To ensure the accuracy of the data entry, each record was checked against the questionnaire by two people and any errors were corrected. A sample of every fifth questionnaire was checked for accuracy. The data was also checked for accuracy following the procedures outlined in the SPSS manual (Norusis, 2005). The statistical questions and responses to the stem-items were analysed using the SPSS version 13.0 software.

4.3 Analysis of Data

4.3.1 Analysis of Descriptive Statistics

Descriptive statistics have two main purposes, to check the reliability of the data for violations of the assumptions of statistical tests. Secondly, to "describe, summarize, or make sense of" the data (Johnson & Christensen, 2004, p. 434). The descriptive statistics were used for the first level of interpretation of the empirical data from the questionnaire. The statistical techniques used followed the procedures in the SPSS manual for obtaining descriptive statistics of the frequency distribution, mean, median, standard deviation and percentages.

4.3.2 Higher Order Statistical Analysis

Three higher order statistical techniques were performed on the data, independent samples t-tests, crosstabulations and factor analysis.

T-tests allowed the researcher to explore differences between groups (Pallant, 2007). Crosstabulations show the relationship between two variables by presenting "the number of cases with particular combinations of values of the two variables" as percentages (Norusis, 2005, p. 163). The t-tests and crosstabulations were used to address research questions two, three, four, five, six and seven. The crosstabulations also show a size effect statistic, the *phi* coefficient. Cohen's criteria of .10 indicated a small effect, .30 a medium effect and .50 a large effect (Pallant, 2007, p. 217). Following the statistical analysis the descriptive statistics, crosstabulations and factor analysis of the stem-items were organised into tables. The statistical results are presented in Chapter five and Appendix three.

The third higher order statistical technique performed on the data was a factor analysis. This provides a measure of the underlying construct by looking for "patterns of correlations among items to generate a set of new variables called factors" (McMillan & Schumacher, 1993, p. 316). It assisted the researcher in determining "whether there is one underlying construct" or several (p. 316). The larger group of stem-items are condensed into a smaller set of factors. This is achieved "by summarising the underlying patterns of correlation and looking for 'clumps' or groups of closely related items" (Pallant, 2007, p. 102).

There are a number of different types of factor analysis. The type used in this research was Principal Component Analysis (PCA) which yields components rather than factors. The PCA attempts "to provide a smaller number of linear combinations of the original variables in a way that captures most of the variability in the patter of correlations" (Pallant, 2007, p. 179) There were four steps in the PCA procedure: 1) Assessment of data suitability, 2) Factor extraction, 3) Factor rotation and 4) Interpretation. The procedure and terminology are outlined below.

1. Assessment of the suitability of the data relates to the size of the sample and the strength of the relationship between the items or variables. The size of the sample in this study, 173 was within accepted parameters (Pallant, 2007, p. 181). Determining the strength of the

relationship between items involved three techniques, the computation of a correlation matrix, Bartlett's test of sphericity and the Kaiser-Mayer-Olkin (KMO) index.

a. Correlation Matrix. This is a matrix of the correlation coefficients that show the relationship between the variables or items. For the data to be suitable for a factor analysis the correlation matrix should show correlations of $r = .3$ or greater. The matrix is presented in Table A4.1 in Appendix 4.

b. Bartlett's Test of Sphericity (BTS), a test that was used to determine if the items were correlated highly enough for a good factor analysis. A statistically significant Test of Sphericity ($p < .05$) is required. The BTS is presented in Appendix 4, Table A4.2.

c. The Kaiser-Mayer-Olkin (KMO) index was a measure of sampling adequacy. It "compares the sizes of the observed correlation coefficients to the sizes of the partial correlation coefficients" (Norusis, 2005, p. 398). The index ranges from 0 to 1; a KMO value of .7 is recommended for a good factor analysis. The (KMO) is presented in Appendix 4, Table A4.2.

2. Factor Extraction was used to determine the smallest number of components that represent the interrelationships among the items. A common procedure is Principal Component Analysis (PCA). The number of components extracted was determined by, the table of total variance explained, eigenvalues and Catell's scree test.

a. Principal Component Analysis (PCA) is a statistical algorithm that was used to extract components from the correlation matrix. In PCA linear combinations of items are formed. The first principal component is the linear combination that explains the largest amount of the variance. The second principal component explains the next largest amount of variance, but is not correlated with the first component.

b. Total Variance Explained. The 'Total' column shows the variance explained by each component. The '% of Variance' column shows the percentage of total variance attributed to each component. The 'Cumulative %' column is the sum of the

percentage variances for the component and of the components that precede it in the table. The Total Variance Explained is presented in Appendix 4, Table A4.4.

 c. Eigenvalues show the variances of the components. The sorting of the components by eigenvalues, ranks the components in order of importance. Components with an eigenvalue of 1 or more are suitable for extraction. The Initial Eigenvalues are presented in Appendix 4, Table A4.4.

 d. Catell's Scree Test plots the eigenvalues and show the total variance associated with each component. Components above the point at which the curve becomes horizontal contribute the most to the explanation of variance in the data.   The scree plot is presented in Appendix 4, Figure A4.1.

3. Factor Rotation. Once the number of components to extract was determined the components were rotated to show distinct clusters of relationships. There are two "main approaches to rotation, resulting in either orthogonal (uncorrelated) or oblique (correlated)" component solutions (Pallant, 2007, p. 183). A successful rotation results in a simple structure that loads each variable onto one component, with each component having a number of strongly loaded items. Component or factor loading shows the correlation of the item with the component. In this study, the Direct Oblimin oblique rotation was used as it allowed for correlation of the components.

 a. Communalities. This table shows how much of the variance in each item was explained by the common components. Communalities range from 0 to 1. Values of less than .3 may indicate that the item did not fit well with the other items in its component and may be removed from the analysis. The communalities are presented in Appendix 4, Figure A4.3.

 b. Component Matrix shows the unrotated loading for each item on the extracted components. The component matrix is presented in Appendix 4, Figure A4.5.

 c. Pattern Matrix shows the rotated component solution with the highest component (factor) loadings for each item. The factor analysis procedure labels the components

with a numerical value. The researcher used the highest loading items for each component to label the components. Table 5.28 presents the combined pattern and structure matrix. The pattern matrix is presented in Appendix 4, Table A4.6.

d. Structure Matrix shows the correlation between the items and the components. A simplified structure matrix is presented in Table 5.29. The structure matrix is presented in Appendix 4, Table A4.7.

e. Component Correlation Matrix shows the strength of the relationship between the components. The component correlation matrix is presented in Appendix 4, Figure A4.8.

4. Interpretation. The pattern and structure matrices outputs yielded by the PCA were used to interpret the data to identify an underlying pattern. The PCA identified four components which formed the basis of an interpretive scheme of the purpose of classroom Religious Education in Catholic secondary schools in New Zealand (see Figure 6.2). The proposed theoretical scheme of purposes (Table 3.7) was reconfigured to form a template of purposes based on the results of the PCA (see Table 6.1), which was used as the basis for the discussion of the results presented in Chapter six.

4.3.3 Conceptual Analysis of the Qualitative Data

The stem-item comments were typed up as a word document and were presented the stem-item results. The responses to the open-ended questions were typed up as a word document with four columns. The first indicated the entry; the second contained the verbatim text. The third column was used to record key words and the fourth for category analysis. A conceptual analysis of the qualitative data was based on close reading to identify key words or concepts. These were highlighted in the text and transferred into column three. A category analysis was performed to group the key words into larger categories. The qualitative data obtained from the open-ended questions was transformed into quantitative data by converting the coded categories to a percentage in order to obtain a measure of frequency and strength of the idea. These were placed in tables that recorded the category, number of responses and the percentage of total responses. The tables are presented as Tables 5.14, 5.16, 5.18 and 5.20. The categories were also grouped as religious or educational purposes and are presented as

Tables 5.15, 5.17, 5.19 and 5.21. These procedures assisted the researcher to examine the responses in detail to identify key concepts while permitting flexibility in coding and categorising the ideas.

The quotes used in the presentation of results or in the discussion were verbatim. Where the respondent's abbreviations required expansion these were bracketed. Underlined words indicate emphasis in the original comment. Each verbatim was labelled with the respondent's identification number and teaching position in the school.

A further level of analysis of the interpretive scheme was undertaken by a discussion with three experts in Religious Education (see section 4.4.5 below). The stages in the research process are summarised in Table 4.2 below.

4.3.4 Participants

The research population consisted of all teachers involved in classroom Religious Education in Catholic secondary schools in New Zealand. The questionnaire was restricted to teachers of the Year 9 to 13 secondary school program. Thirty-seven (75.5%) of the 49 Catholic secondary schools in New Zealand invited agreed to participate. The schools requested 261 questionnaires of which 173 were returned, giving a response rate of 66.3%. The response rate was considered to be adequate and within recommended guidelines for postal surveys (Johnson & Christensen, 2004).

Table 4.2
Summary of the stages of the research process

Exploratory phase	Step 1	Initial inquiry and development of the research question.
	Step 2	Scoping of the literature.
Data collection phase 1: Document analysis	Step 3	Literature review related to teacher beliefs and classroom Religious Education in Catholic schools.
	Step 4	Document analysis of the normative ecclesial documents and the *Understanding Faith* curriculum statement and research related to the purposes of classroom Religious Education.
	Step 5	Identification of purposes of classroom Religious Education from the literature review.
Proposed Conceptual Scheme of Purposes and Questionnaire development	Step 6	Development of the proposed theoretical conceptual scheme of the purposes of classroom Religious Education.
	Step 7	Development and trial of the questionnaire.
Data collection phase 2: Questionnaire	Step 8	Distribution and collection of questionnaire.
Analysis and reporting of the data	Step 9	Recording and analysis of the quantitative data from the questionnaire using SPSS (v.13).
	Step 10	Higher order statistical and factor analysis
	Step 11	Coding and analysis of qualitative data from the written responses to the questionnaire.
Discussion of the research findings	Step 12	Discussion of the research findings.
	Step 13	Discussion of the interpretive conceptual scheme of purposes with Religious Education experts.
Conclusions and recommendations	Step 14	Major conclusions and recommendations of teacher beliefs of the purposes of classroom Religious Education in Catholic secondary schools in New Zealand.

4.4 Validity of the Research

Validity of research has to do with whether the data is reporting validly on the constructs that are under investigation. In turn, validity also refers to whether or not the research process leads to valid conclusions. Use of both quantitative and qualitative questions meant that the data could be triangulated, seeing if the qualitative responses endorsed the findings in the quantitative data. Triangulation was through both data triangulation, the use of multiple data responses and method triangulation, the use of two research methods (Johnson & Christensen, 2004, p. 250). Research validity is concerned with plausibility, credibility, trustworthiness and defensibility. Various strategies can be used to "maximize validity" (Johnson & Christensen, 2004, p. 249) as noted in the sub-sections below.

4.4.1 Construct Validity

When researching abstract concepts such as teacher beliefs about the purpose of a subject, the researcher must devise a way of representing the construct being investigated. In quantitative research "this refers to the extent to which a higher-order construct...is accurately represented in the particular study" (Johnson & Christensen, 2004, p. 247). In this study, the purposes were derived from the normative ecclesial documents, New Zealand developed documents and literature and research related to Religious Education in Catholic schools.

4.4.2 Descriptive Validity

This "refers to the factual accuracy of the account" as reported by the researcher (Johnson & Christensen, 2004, p. 251). The description of the phenomenon in this study included a detailed account of the research process, together with the transparent presentation of the data in the light of ideas about the topic in the research literature.

4.4.3 Interpretive Validity

For the questionnaire stem-items, interpretive validity was sought by the development of items that represented well-established ideas in the relevant literature. For the qualitative data, interpretive validity related to how accurately the respondents' views were presented by the researcher. This requires that the researcher tries to "get inside the heads of the participants, look through the participants' eyes and see and feel what they see and feel" (Johnson & Christensen, 2004, p. 251). The primary strategy used to ensure interpretive validity in this area was the use of low-inference descriptors such as participants' verbatim comments. The use of verbatim comments presents the exact words of the participants and allows the reader to "experience for themselves the participants' perspectives" (Johnson & Christensen, 2004, p. 251).

4.4.4 Theoretical Validity

This is the extent to which the "theoretical explanation developed from a research study fits the data and is therefore credible and defensible" (Johnson & Christensen, 2004, p. 252). The interpretive scheme built up to interpret the data (Goulding, 2002, p. 43) was developed in the light of knowledge and theory from other sources (Glaser, 1978). Theoretical validity was also enhanced by peer review by three experts/critical friends in classroom Religious Education with experience of the context of Catholic secondary schools in New Zealand. In

addition, the initial findings of the research were presented for consideration and discussion at an international seminar, the *International Seminar on Religious Education and Values* in 2008 where a number of respondents affirmed that the interpretive scheme in their judgement had validity in their particular contexts.

4.4.5 Professional Background of the Religious Education Experts

Three experts in Religious Education were asked to respond to the interpretive scheme developed in this study to account for the findings. This consultation with experts served two functions. Firstly, the experts provided confirmation regarding the apparent validity of the interpretive scheme. Secondly, their experience and knowledge provided additional insight that contributed a further level of analysis. The professional experience and expertise of each expert is outlined below. The results of the consultation are reported in section 5.6.1.

Expert 1 (OJ)

OJ spent many years as a teacher of classroom Religious Education. Her teaching career encompassed the period of changing approaches to the teaching of Religious Education. She completed graduate and postgraduate studies in theology and Religious Education in New Zealand and overseas. She has extensive experience in the development, writing and editing of Religious Education curriculum resources for primary and secondary schools in New Zealand. OJ has been involved in the development of resources for adult education and has held the position of diocesan Religious Education advisor.

Expert 2 (YL)

YL spent twenty years as a teacher of classroom Religious Education at secondary level. She was a Director of Religious Studies for over nine years and has held senior management positions. She has completed graduate and postgraduate studies in theology and Religious Education in New Zealand and overseas. YL currently teaches Religious Education in tertiary institutions at graduate and post-graduate level and organises continuing professional development for principals and teachers in the areas of theology, Religious Education, Leadership, curriculum design and Catholic Special Character. She has been involved in working with NZQA on unit standards and has participated in a number of national writing parties to produce curriculum resources for Catholic secondary schools.

Expert 3 (HC)

HC has had extensive experience as a Religious Education teacher at secondary level. He was employed to undertake the revision of the student texts and teacher guides for the *Understanding Faith* curriculum. He also lectures in Religious Education at tertiary level and has responsibility within the diocese for the professional development of teachers in the subject. HC currently holds the position of a diocesan Religious Education advisor.

4.4.6 Internal and External Validity

Internal validity is the "degree to which a researcher is justified in concluding that an observed relationship is causal" (Johnson & Christensen, 2004, p. 253). This study sought to report teachers' understandings of Religious Education and to clarify something of the complexity of influences on their professional thinking about their teaching. Hence, trends and correlations were sought; but it was judged unrealistic to propose clear cut causal links. More research would be needed to increase the probability of causal links. The purpose of this study was more the development of an 'insightful interpretation' of the data than a 'causal web' of influences.

External validity refers to the generalisability of the research findings. As new research in this field in New Zealand, the study sought initially to document the 'particularistic' findings rather than 'universalistic' ones (Johnson & Christensen, 2004, p. 255). But there is a possibility that similar situations occur in other countries; this could to some extent be determined from the wider literature. In turn, the explanation of the particular data might eventually be further substantiated by similar research in other contexts.

4.4.7 The Professional Background of the Researcher

Another possible threat to the validity of the research is researcher bias. This is the tendency for the researcher to find evidence in the data that confirms the researcher's opinion. No research design can be bias-free. The nature of interpretative research is that it requires the researcher to interpret the data to the level of presenting a 'construct theory'. Creswell (1998, p. 55) has suggested that the researcher needs to identify the context and "in what way his or her own personal experiences will be introduced into the study". A strategy that can reduce researcher bias is reflexivity, whereby the researcher "engages in critical self-reflection about his or her potential biases and predispositions" (Johnson & Christensen, 2004, p. 249). In the

context of this research the researcher's voice was not presumed to be absent in the data collection, data analysis and the interpretation of the findings. A second strategy is negative-case sampling where the researcher systematically tries to identify "examples that disconfirm" the researcher's expectation and explanation of the phenomena (Johnson & Christensen, 2004, p. 251). This was done by locating negative-cases and checking the comments made by the respondents.

The researcher's professional background provides evidence of a competence to engage in the study and in the interpretation of results. It involved seventeen years of teaching Religious Education in Catholic secondary schools in New Zealand. Initially, this involved teaching using the Life-Experience approach and later the Subject-Oriented approach adopted with the introduction of the *Understanding Faith* curriculum (see Chapter two). The researcher was involved in the trial of resources for this curriculum. The researcher participated in the development and moderation of unit standards and the design of achievement standards in religious studies. At the time that the research was conducted, the researcher lectured in Religious Education at the tertiary level. Associated with this the researcher was also had responsibility for the provision of opportunities for teachers to gain Religious Education qualifications and participate in continuing professional development. During the data analysis phase of the research, the researcher was appointed as director of the agency of the New Zealand Catholic Bishops' Conference responsible for the Religious Education curriculum in Catholic schools.

4.4.8 Ethics Clearance

This research study followed the ethical protocols established by the Australian Catholic University. Ethics approval was obtained from the ACU Research Project Ethics Committee (see Appendix 6). In New Zealand Catholic schools two levels of permission were required, one from the proprietor and the other from the Board of Trustees and the Principal. A letter of request was sent to the proprietors of the schools (see Appendix 6). In New Zealand fifteen secondary schools had religious congregations as their proprietor; the remainder were diocesan schools with the bishop as proprietor. The participants were guaranteed confidentiality and privacy. All identifying marks were removed in the data entry phase. Each entry was given a sequential number that was used with the position descriptors in the verbatim presented in the results and discussion.

Participation in the research provided participants with an opportunity to reflect on their understanding of the nature and purpose of classroom Religious Education. This process was augmented by the opportunity to make written responses to the stem-items and the open-ended questions. A number of teachers commented that they found the opportunity to reflect on their beliefs about the purpose of the subject a worthwhile activity. Some commented it was the first time they had reflected on the purpose of teaching the subject. The reciprocal nature of the research was consistent with the interpretative framework that provided a mechanism to collect the personal insights of the participants (Glesne, 2006). At least one stem-item comment was made by 61.2% of participants with 12.7% making five or more comments. An average of 90% of participants responded to the open-ended questions.

4.5 Constraints and Limitations of the Research

The aim of this research was to develop a nascent theory of teacher beliefs of the purpose of classroom Religious Education in Catholic secondary schools in New Zealand. It analysed and interpreted the data forming an interpretive scheme. This required a degree of self-awareness by the researcher to limit the potential influence of personal bias.

4.5.1 Research Design

One limitation of this study was the research design. Data on teacher beliefs was gathered by way of questionnaire. The research design could have provided in-depth interviews with a number of teachers rather than a questionnaire. The questionnaire was chosen for two reasons. The first was that this was the first study of its type in the context of New Zealand Catholic schools. Secondly, it provided a method that allowed the largest number of Religious Education teachers to participate.

4.5.2 The Questionnaire

Any research method has inherent limitations. One limitation is the clarity of the language used and the extent to which the respondents' and researcher's interpretations of the stem-items corresponded. A major potential constraint of a postal questionnaire is the response rate. It is important to obtain the largest possible response rate as the results may be skewed unless a sufficiently large number of responses are received. It was difficult to estimate the actual number of teachers who taught Religious Education. The only available statistic from

NZCEO showed that in 2003 there were at least 234 secondary Religious Education teachers. The number of returned questionnaires was 173.

4.5.3 Participants

This research specifically examined Religious Education teachers' perceptions rather than those of all teachers in Catholic schools. It was limited to secondary teachers Years 9 to 13 and was not distributed to teachers in Year 7 and 8 because they used the primary program, *Religious Education Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand* (National Centre for Religious Studies, 1996). As all Catholic secondary schools in New Zealand were required to use the *Understanding Faith* curriculum, it provided a degree of commonality between participants.

4.6 Conclusion

This chapter detailed the epistemological and theoretical perspectives that underpinned the design and methodological considerations of this study. It also described the development of the research instrument, the collection of data and the procedures used to analysis the quantitative and qualitative data. In the following chapters the results of the questionnaire are presented and discussed.

CHAPTER FIVE

Results

This chapter presents the results of the questionnaire in five sections. Section one presents the profile of respondents. The results of the Religious Education stem-items are presented in Section two. Section three presents the results to the open-ended questions. Section four presents the results of the questions related to teacher planning in Religious Education. Section five presents the results of the questions related to teacher qualifications and professional development in Religious Education. Section six presents the results of the factor analysis of the stem-items.

Figure 5.1
Overview of chapter five
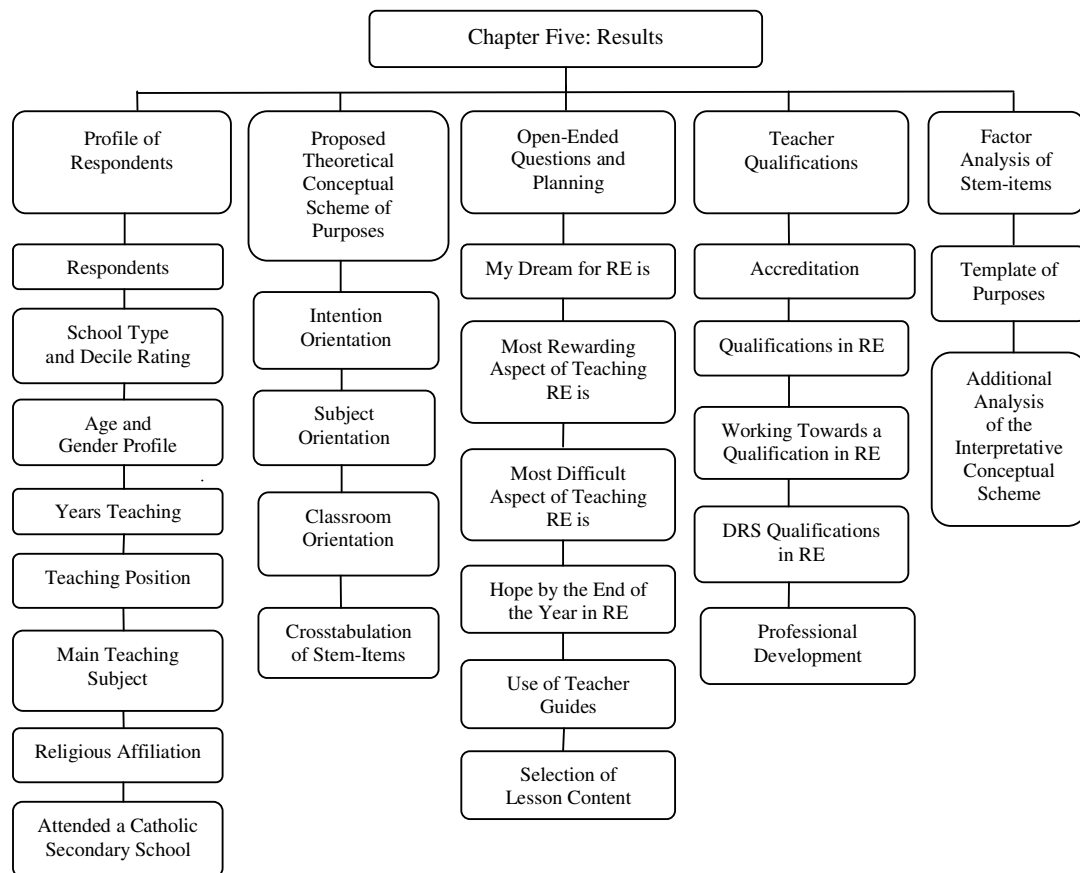
5.1 Section One: Profile of Respondents

The first section of the questionnaire consisted of twenty questions. This statistical data was collected for two reasons. The first reason was the lack of research related to Catholic secondary schools and Religious Education teachers in New Zealand. Secondly, the questionnaire provided an opportunity to collect a wide range of data that provided a statistical context for this research. During the diocesan consultation phase of the research, it was requested that the results be presented nationally and by diocese. As much of the data collected provided background information for this research while it has been reported in this chapter, the associated tables are located in Appendix 2. The results related to the profile of the respondents are presented in Section one. The results related to teacher qualifications and professional development are reported in Section four.

5.1.1 Respondents

Of the 49 Catholic secondary schools in New Zealand, 37 (75.5%) agreed to participate in the questionnaire. Schools requested 261 questionnaires of which 173 were returned, representing a return rate of 66.3%. Table 5.1 below shows the participation of schools.

Table 5.1
Participation of schools by diocese

	Schools	Participating schools	Questionnaires requested	Questionnaires returned	% Response
National	49	37	261	173	66.28
Auckland	16	12	82	50	60.9
Hamilton	5	5	37	29	78.3
Palmerston North	8	6	47	32	68.0
Wellington	9	5	21	19	90.4
Christchurch	7	6	52	27	51.9
Dunedin	4	3	22	16	72.7

5.1.2 School Type and Decile Rating

The decile was a Ministry of Education rank of the socioeconomic status of the school, 10% of schools nationally were in each of the ten deciles. Returns were evenly distributed across school type, single-sex or co-educational, with approximately one third coming from each type of school, 30.1% single-sex boys, 33.5% single-sex girls and 36.4% co-educational. This compared well with the percentage distribution of all secondary schools in New Zealand by type, boys 30.6%, girls 30.6% and co-educational 38.8%. The majority of returns were

received from middle (50.3%) and high (43.9%) decile schools. Detailed results by diocese are located in Appendix 2, Table A2.1 participating schools and all Catholic secondary schools by school type and decile and, Table A2.2 respondents by school type and decile (%).

5.1.3 Age and Gender Profile of Religious Education Teachers
The age profile of respondents showed that 66.5% were 41 years or older and 31.8% were younger than 40 years. The gender balance of the respondents was 61.3% female, 38.2% male and 0.5% no response. Table 5.2 presents the results of the age and gender profile of respondents. Detailed results by diocese are located in Appendix 2, Table A2.3 gender profile of respondents and Table A2.4 age profile of respondents.

Table 5.2
Age and gender profile of respondents (%)

	Male	Female	Under 30 years	30 to 40 years	41 years or older
National	38.2	61.3	15.6	16.2	66.5
Auckland	40.0	58.0	12.0	16.0	70.0
Hamilton	64.3	35.7	14.3	10.7	71.4
Palmerston North	34.4	65.6	15.6	12.5	71.9
Wellington	15.8	84.2	31.6	26.3	42.1
Christchurch	29.6	70.4	18.5	18.5	55.5
Dunedin	35.3	64.7	5.9	17.6	76.5

5.1.4 Number of Years Teaching
Nationally, 17.9% of respondents had 1-3 years' experience teaching in secondary and 63.6% of respondents had taught for more than eight years. Detailed results are presented in Appendix 2, Table A2.5 years teaching secondary school. 23.7% of respondents had taught Religious Education for between one and three years, while 69.6% had taught the subject for more than eight years. These results indicate that there is a considerable pool of experienced teachers, with Dunedin having the lowest number of inexperienced teachers. With 79% of teachers having taught for more than four years plus, this may mean that less experienced teachers will have reasonable access to professional support.

A significant percentage of teachers had previously taught primary Religious Education. One reason for this could be the number of Catholic secondary schools with Year 7 and 8 classes, which in New Zealand are the last two years of primary schooling. These teachers may move

further up the school. This could also partly explain why teachers may have a component of Religious Education in their initial teaching qualification.

A number of teachers had taught Religious Education in primary schools prior to teaching in secondary schools, which accounts for the difference between years teaching Religious Education and the number of years teaching in secondary school nationally (17.9%) and (23.7%) respectively of teachers of three or fewer years' experience. In some cases teachers may have taught in secondary schools for a number of years and not taught Religious Education, for example, in Dunedin 17.6% and 5.9% respectively of teachers of three or fewer years' experience. Detailed results are presented in Appendix 2, Table A2.6 years teaching secondary Religious Education and respondents who have taught Religious Education at primary school.

Equal percentages of respondents taught in the junior school (Years 9 and 10) and in the senior school (Years 11 to 13), 21.4% respectively; 57.2% of respondents taught across all year levels. Detailed results are presented in Appendix 2, Table A2.7 year level teaching Religious Education.

5.1.5 Teaching Position
Nationally, 61.9% of respondents were either full-time or part-time assistant teachers. 33.1% of respondents held either a senior management (Principal, Deputy Principal or Assistant Principal) or middle management (head of department) position comprised which compares favourably with the Teacher Census (2004) that reported 37% in senior or middle management positions.

Director of Religious Studies (DRS), Head of Department Religious Education (HODRE) or Assistant DRS represented 24.9% of respondents. The Director of Religious Studies (DRS) is a position created in the Private Schools Conditional Integration Act (1975). The DRS has responsibility for the curriculum area of Religious Education and for Catholic Special Character. Because of increasing work load and roll growth, a number of schools have split these two functions by creating a position of Head of Department Religious Education (HODRE) or Assistant DRS responsible for the Religious Education curriculum with the DRS retaining oversight of Special Catholic Character. Detailed results are presented in Appendix

2, Table A2.8 teaching position.

Director of Religious Studies represented 21.3% of respondents with a total of 35.9% responding that they either are, or are interested in becoming, a Director of Religious Studies. This result indicates that there are a number of respondents (14.6%) who are interested in becoming a Director of Religious Studies. Detailed results are presented in Appendix 2, Table A2.9 respondents' interest in the position of DRS.

5.1.6 Main Teaching Subject

Nationally, 46.8% of respondents indicated that Religious Education was their main or only teaching subject. 26% of Religious Education teachers had humanities, and 11% had science as their main teaching subject areas.

The highest percentage of respondents whose main teaching subject was Religious Education occurred in Auckland 66% and Wellington 52%. This may indicate that there were more specialist Religious Education teachers. The lower percentages for Christchurch (25%) and Dunedin (35%) may indicate that there were fewer specialist teachers with Religious Education teachers being drawn from across other subject areas.

Traditionally teachers in New Zealand are multi-subject rather than specialist teachers. The Teacher Census (2004), indicated that only 35% of secondary teachers teach one subject, 30% teach three or more subjects, with only 7% teaching more than four subjects. 66% of teachers were reported to teach in the humanities and 37% in science (the percentages do not add up to 100% as teachers may teach in more than one subject area). Detailed results are presented in Appendix 2, Table A2.10 major teaching subject.

5.1.7 Religious Affiliation of Respondents

Nationally, 91.3% of respondents indicated that they were Catholic, 4% Anglican, 1.7% Presbyterian, 1.2% Christian, 0.6% no religion and 1.2% no response. This compares well with the NZCEO Qualifications and Training of Teachers in New Zealand Catholic Secondary Schools (2003) that reported 94.4% of Religious Education teachers were Catholic, 4.7% Christian and 0.9% no response. Detailed results are presented in Appendix 2, Table A2.11 religious affiliation of respondents.

5.1.8 Attended a Catholic Secondary School

Most respondents had attended a Catholic secondary school (70.5%). A higher percentage of respondents in the North Island, especially Auckland (78%) and Wellington (78.9%) attended a Catholic secondary school than in the South Island, Christchurch (59.3% and Dunedin (58.8%). Detailed results are presented in Appendix 2, Table A2.12 attended a Catholic secondary school.

5.1.9 Summary: Profile of Respondents

The twenty questions related to school and teacher data aimed to provide a snapshot of the type of schools and background statistical data on Religious Education teachers in Catholic secondary schools in New Zealand. The implications of this data relating to teachers beliefs of the purpose of classroom Religious Education will be discussed in Chapter six.

5.2 Section Two: Stem-Items

This section of Chapter five presents the results of part two of the questionnaire, stem-items. The results of the stem-items are presented in groups based on the proposed theoretical conceptual scheme of the purposes of classroom Religious Education in Catholic secondary schools, see Table 3.7. In general there was high level of agreement among respondents regarding most statements made in the stem-items. The comments related to the stem-items provided an additional source of qualitative data that expanded on that obtained from the Likert rating scale. This allowed a deeper level of analysis in the discussion in Chapter six.

5.2.1 Intention Orientation

The Intention Orientation comprised five emphases:

1) Ecclesial,
2) Faith formation,
3) Development of religious practice,
4) Personal development,
5) Educational.

5.2.1.1 intention orientation: ecclesial.

The Ecclesial indicators were:

1) Religious Education, question 25,
2) Evangelisation, question 23,

3) Catechesis, question 24,

4) Transmission of faith, question 26,

5) Social action, question 35,

6) Religious socialisation, question 27,

7) Ministry, question 2,

8) Teacher commitment, question 6,

9) Role model and witness, questions 8 and 14,

    as shown in Table 5.4 below.

Table 5.4

Percentage response: intention orientation: ecclesial

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
25. Religious Education.			0.06		50.3	49.1	99.4	99.4	4.48	4.0	.535
23. Evangelisation.		0.06	5.8	6.9	57.8	28.9	86.7	93.6	4.09	4.0	.799
24. Catechesis.	0.06		3.5	8.7	60.7	26.6	86.7	95.4	4.09	4.0	.761
26. The transmission of the Catholic faith tradition.		0.06	1.2	6.4	60.7	31.2	91.9	98.3	4.21	4.0	.658
35. Encourage students to engage in social action.				2.9	54.9	42.2	97.1	100.0	4.39	4.0	.546
27. Socialisation into the rituals and practices of the Catholic faith tradition.		1.2	2.9	8.1	49.1	39.3	88.4	96.5	4.12	4.0	.738
2. Teaching Religious Education is a ministry of the Catholic Church.	0.06		2.9	3.5	39.3	53.8	93.1	96. 6	4.42	5.0	.778
6. Religious Education teachers should believe what they teach.	0.06	1.7	8.1	6.9	37.0	45.7	82.7	89.6	4.15	4.0	1.040
8. The Religious Education teacher is a spiritual role model for students.	0.06	1.2	3.5	16.8	46.2	31.2	77.4	94.2	4.35	4.0	.752
14. Religious Education teachers are a witness and should express their personal faith position.	2.3	4.0	13.3	23.7	38.7	17.9	56.6	80.3	3.46	4.0	1.184

Q. 25. The purpose of classroom Religious Education in a Catholic secondary school is Religious Education (furthering knowledge, understanding and appreciation of faith). The definitions used for the questions related to Religious Education, Evangelisation, and Catechesis were taken from the *Understanding Faith* curriculum statement. Respondents believed the purpose of classroom Religious Education was 'Religious Education', defined as "furthering knowledge, understanding and appreciation of faith", with almost complete agreement, 99.4% of respondents agreed or strongly agreed.

Twenty written comments related to question 25. The comments emphasised the complexity involved in teaching classroom Religious Education.

> It is probably because there are so many 'purposes' of RE that it is an incredibly complex area to teach in. There are so many 'balls in the air' that occasionally you feel as though it is so easy to drop one! That is why it is so important to be personally committed to what is taught, the teacher is able to simply 'be themselves' and hopefully they will still be covering the majority of the areas.
> 127 Assistant Teacher

A distinction was drawn by respondents, between the primary focus of classroom Religious Education which was knowledge, and other dimensions which were not to be excluded.

> Huge differences between evangelisation, catechesis and RE and their place in the formal environment.
> 118 Assistant Teacher

> The purpose of classroom RE in a CSS [Catholic secondary school] encompasses all of the dimensions mentioned here, using dimensions of catechetical, educational and outcomes-based education approaches.
> 15 Director of Religious Studies

> A well rounded and properly developed RE programme with qualified teachers should do all of the above.
> 76 Assistant Teacher

Respondents also recognised that the religious formation of students was a task of the whole school and should not be restricted to the Religious Education classroom.

> A lot of these aspects are whole school jobs and are a natural response or individual response to RE.
> 73 Director of Religious Studies

Q 23. The purpose of classroom Religious Education in a Catholic secondary school is Evangelisation (spreading the Good News of Jesus Christ by word or witness).
86.7% of respondents agreed or strongly agreed with this item and 93.6% were not opposed to it as a purpose. Seven written comments were made to question 23. While evangelisation was the reason for the existence of Catholic schools, it was not perceived by respondents to be a primary purpose of classroom Religious Education.

> A purpose not the purpose. 5% non-preference, 50% ambivalent.
> 139 Director of Religious Studies

Respondents' comments indicated that evangelisation was more necessary in the contemporary Catholic school than catechesis and recognised that parishes and families also had a responsibility for evangelisation. The increasing religious plurality of classrooms provided a challenge for schools. The comments indicated that while 5% of the roll might be non-preference, a larger percentage may be ambivalent towards religion.

Q. 24. The purpose of classroom Religious Education in a Catholic secondary school is Catechesis (deepening the faith of believers).
86.7% of respondents agreed or strongly agreed with this item and 95.4% were not opposed to it as a purpose. Seven written comments were made to question 24. Respondents commented that while students should have faith, it may not be assumed.

> Hopefully those who already have the gift of faith can have it strengthened.
> 161 Assistant Teacher

> As a teacher this question poses some other questions. We hope we are doing this but,
> depending on the moral development stage of students, we cannot assume it will happen.
> It is natural to dispute and question at adolescence and so we always hope that students
> will come to accept faith if they don't already and therefore the RE classes will deepen it.
> 128 Assistant Principal

While classroom Religious Education should assist students to develop and nurture their faith, it should not be a vehicle for proselytising. Catechesis was a task of the whole school community and required support from parishes and families and should not be restricted to the Religious Education class.

> The above things should occur in a successful and effective class where you have a teacher who is confident in sharing their knowledge and faith with their students. To do this well you need experience, maturity, faith, a sense of humour and a love for the growth and development of your students.
> 144 HOD Religious Education

Q. 26. Transmission of the Catholic faith tradition.

91.9% of respondents agreed or strongly agreed with this item that a purpose of classroom Religious Education in a Catholic secondary school was the transmission of the faith tradition. 98.3% were not opposed to this as a purpose.

Q. 35. Encourage students to engage in social action.

Respondents agreed that students should be encouraged to engage in social action, 97.1% agreed or strongly agreed with this item. 100% of respondents were not opposed to this as a purpose. One written comment was made to question 35 that indicated a lack of motivation in some students.

> If only.
> 13 Assistant Teacher

Q. 27. Socialisation into the rituals and practices of the Catholic faith tradition.

88.4% of respondents agreed or strongly agreed that a purpose of classroom Religious Education was socialisation into the rituals and practices of the Catholic faith tradition. Seven written comments were made to question 27. The comments indicated that it was important to familiarise non-Catholic and non-practising students with Catholic rituals, symbols and liturgy, that there is a need to reinvigorate, rediscover symbols and develop new ideas and creative approaches to liturgy.

> Being aware of the way teenagers identify with certain worship styles and express comfort level in given settings is important, so that they will in turn continue in rituals / practices but with perhaps a distinct style they partly 'own'.
> 90 Assistant Teacher

> I believe that students need to understand the rituals of the church and the need for community.
> 143 Director of Religious Studies

Q. 2. Teaching Religious Education is a ministry of the Catholic Church.

Respondents believed that Teaching Religious Education was a ministry of the Catholic Church, 93.1% of respondents agreed or strongly agreed. One written comment was made to this question that asked for a greater involvement of the hierarchy with secondary students.

There was a significant difference in scores for Master of Religious Education graduates MRE and Non-MRE graduates and DRS and Non-DRS on the item Teaching Religious Education was a ministry of the Catholic Church. Separate independent-samples t-tests were conducted to compare the stem-item scores for MRE graduates and Non-MRE graduates and DRS and Non-DRS. MRE = 4.92, SD = .289 and Non-MRE = 4.39, SD = .791; t (171) = 2.311, p = .022 (two-tailed). The magnitude of the difference in the means (mean difference = .532, 95% CI: .078 to .986) was very small (eta squared = .013). DRS = 4.69, SD = .471 and Non-DRS = 4.36, SD = .822; t (171) = 2.160, p = .032 (two-tailed). The magnitude of the difference in the means (mean difference = .326, 95% CI: .028 to .623) was small (eta squared = .02).

A crosstabulation analysis of teachers with a qualification in Religious Education and those without a qualification showed that there was a medium effect (*phi* = .325). This indicated that teachers with a qualification in Religious Education endorsed this purpose more than those without a qualification, see Appendix 3, Table A3.11.

Q. 6. Religious Education teachers should believe what they teach.

There was good agreement that Religious Education teachers should believe what they teach, 82.7% of respondents agreed or strongly agreed with this item. Six written comments were made to this question. Respondents commented that it was important for teachers to believe what they taught, that they needed to have an adequate understanding of Catholic teaching especially on controversial issues, but that teachers were there to teach the curriculum regardless of their personal opinions.

> I believe it is important to clearly state Church teaching and reasons for the Church's stance on various issues. I also believe it is important (a matter of conscience) to honestly acknowledge with students that people's practice may be somewhere apart from rigid adherence to Church teaching and also acknowledge the place and role of conscience for the individual.
> 18 Assistant Teacher

Teachers may not always agree on some aspects but this would be balanced out with teaching what and why Church teaching is.
126 Director of Religious Studies

Q. 8. The Religious Education teacher is a spiritual role model for students.

Respondents agreed or strongly agreed that the Religious Education teacher is a spiritual role model for students (90.7%). Five written comments were made to question eight. This was recognised as a significant responsibility that was shared by all teachers in a Catholic school and with parishes and families and not restricted to teachers of Religious Education.

But a big responsibility that can't always be lived up to.
172 Assistant Teacher

All teachers in Catholic schools have responsibilities not just RE teachers.
23 Assistant Teacher

Q. 14. Religious Education teachers are a witness and should express their personal faith position.

While 56.6% of respondents agreed or strongly agreed that Religious Education teachers were witness and should express their personal faith position, 23.7% were uncertain and 17.3% disagreed or strongly disagreed. This may reflect ambivalence about the desirability of teachers making person statements in class.

Sometimes yes, sometimes no.
90 Assistant Teacher

Thirty-one written comments were made to question 14. Comments indicated that while acceptable, such expressions should be consistent with Church teaching.

Only where this is in line with the position of the Church's teaching.
11 Assistant Teacher

The expression of the teacher's personal opinion was not considered to be a purpose of Religious Education.

RE teachers agree to pass on the information of the Catholic faith tradition but may not always necessarily be able to express their personal faith position especially when they are going through a time of personal faith crisis. They have the responsibility of handing

on and teaching the Catholic faith and teachings not their own personal faith story if it is not going to help build up students' faith.
62 Director of Religious Studies

Danger of proselytisation arises in the overeager or insecure teachers of RE.
118 Assistant Teacher

Provided their personal faith position is in line with the Church I strongly agree however far too many teachers use RE as a time to get on their soap box regarding what they think the Church is wrong about. This is inappropriate and highly detrimental to the Church.
140 Assistant Teacher

This is a difficult question. I think that RE teachers should reflect the teachings of the Church when they make comments. Their personal faith position may not at that time conform to the Church's position. It is more 'secure' for the teacher to 'teach' what is the Church teaching. The students do not need to know what the teacher 'personally' thinks all the time.
172 Assistant Teacher [Emphasis in original]

There are time when its appropriate to express a personal faith position in class but it should not interfere with the delivery of the curriculum e.g. personal faith beliefs about other religions, cults, sects. Should be both.
51 Part-time Teacher

RE teachers should tread with caution in expressing personal faith position. I think it depends on the dynamics and rapport you have with the class.
100 Assistant Director of Religious Studies

It was not considered that it was always appropriate for teachers to make comments particularly in sensitive situations.

I would like to think they should but some people have strong opinions that are a long way from Church teaching. And it's not always appropriate, often it's better to express Church teaching and why the Church thinks this way. I have heard some bad 'personal opinions' e.g. "people who commit suicide are condemned to hell."
13 Assistant Director of Religious Studies

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5.2.1.2 intention orientation: faith formation.

The Faith Formation indicators were:

1) Personal faith in Jesus Christ, question 29,

2) Faith journey, question 33,

as shown in Table 5.5 below

Table 5.5
Percentage response: intention orientation: faith formation

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
29. Develop a personal faith in Jesus.	0.06		2.9	8.1	49.1	39.3	88.4	96.5	4.23	4.0	.795
33. Develop students' faith journey.			1.2	2.9	52.6	43.4	96.0	98.9	4.38	4.0	.604

Q. 29. Develop a personal faith in Jesus Christ.

Respondents believed that classroom Religious Education had a role to play in developing a personal faith in Jesus, 88.4% of respondents agreed or strongly agreed. 96.5% of respondents were not opposed to this as a purpose. Three written comments were made to question 29. The comments indicated that while developing a personal faith in Jesus Christ may be appropriate for Catholic students, it might pose problems in a pluralistic classroom environment.

> Refer to <u>affective</u> situations where God must intervene in a student's life for something to occur. While this is desirable for <u>each</u> student and should be encouraged whenever possible, RE cannot govern these particular situations or bring them about directly.
> 86 Assistant Teacher [Emphasis in original]

Q. 33. Develop students' faith journey.

There was high agreement with this item, 96% of respondents agreed or strongly agreed. 98.9% of respondents were not opposed to this as a purpose. One written comment was made to question 33. The comment indicated that while developing student's faith journey may not be perceived as a core or intentional aim, hopefully it was an outcome of the classroom experience.

5.2.1.3 intention orientation: develop religious practice.

The Develop Religious Practice indicators were:

1) Encourage Mass attendance, question 21,
2) Student prayer, question 31,
   as shown in Table 5.6 below.

Table 5.6

Percentage response: intention orientation: develop religious practice

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
21. Encourage students to attend Sunday Mass.		2.9	21.4	18.5	43.9	13.3	57.2	75.7	3.43	4.0	1.058
31. Develop students' prayer life.			2.3	4.0	61.8	31.8	93.6	97.6	4.23	4.0	.632

Q. 21. Encourage students to attend Sunday Mass.

75.7% of respondents were not opposed to this as a purpose. A majority of respondents (57.2%) agreed or strongly agreed that a purpose of classroom Religious Education in a Catholic secondary school was to encourage students to attend Sunday Mass. 18.5% were uncertain and 24.3% disagreed or strongly disagreed. Nineteen written comments were made to this question.

While not seen as a core purpose of classroom Religious Education, respondents believed that active and regular participation in a faith community was important for Catholics. This should be promoted and students challenged, but not pressured into attendance at Sunday Mass.

> I boost those who do [and] encourage those who don't to at least reflect.
> 40 Assistant Teacher

> Encourage yes, coerce no.
> 58 Assistant Teacher

Encouraging Sunday Mass attendance was seen by those who disagreed with this as a purpose of classroom Religious Education as a responsibility of the school, parish and home rather than solely that of the Religious Education teacher.

> This is a school's job as a whole along with families [and] parishes.
> 73 Director of Religious Studies

A crosstabulation analysis of teachers with a qualification in Religious Education and those without a qualification showed that there was a medium effect (*phi* = .335). This indicated that teachers with a qualification in Religious Education endorsed this purpose more highly than those without a qualification, see Appendix 3, Table A3.15.

Q. 31. Develop students' prayer life.

Respondents showed high agreement that developing students' life was a purpose of classroom Religious Education, 93.6% agreed or strongly agreed with this item. 97.6% were not opposed to this as a purpose. Two written comments were made to this question.

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Again it comes down to role models and experiences of students in the use of and the power of prayer.
104 Assistant Teacher

5.2.1.4 intention orientation: personal development.

The Personal Development indicators were:

1) Personal development or faith development, question 15,

2) Meaning and purpose of life, questions 22 and 30,

3) Moral development and Values education, questions 28 and 32,

as shown in Table 5.7 below

Table 5.7
Percentage response: intention orientation: personal development

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
15. To promote personal growth rather than faith commitment.	7.5	5.2	25.4	19.1	38.7	4.0	42.7	61.8	2.88	3.0	1.298
22. To assist students to examine issues related to the meaning and purpose of life.				0.06	43.9	55.5	99.4	100.0	4.55	5.0	.511
28. Moral development.					49.7	50.3	100.0	100.0	4.50	5.0	.501
30. To assist students to make meaning in their lives.				0.06	45.1	54.3	99.4	100.0	4.54	5.0	.512
32. Values education.		1.7	0.06	2.9	47.4	47.4	94.8	97.7	4.38	4.0	.735

Q. 15. To promote personal growth rather than faith development.

The aim of this question was to discover if respondents considered either faith development or personal development as a more important purpose than the other. The results indicated that respondents were divided, 42.7% agree or strongly agree, 19.1% uncertain and 30.6% disagree or strongly disagree. Thirty-eight written comments were made to question 15. The duality posed generated a large number of comments. Most respondents commented that faith development and personal development were both purposes of classroom Religious Education. The emphasis should be on both purposes rather than on one at the expense of the other. This indicated that respondents perceived classroom Religious Education as a complex undertaking with multiple aims and purposes. Faith development and personal development were both purposes of classroom Religious Education.

> Personal growth and faith commitment should be seen as side by side rather than as either or.
> 29 Deputy Principal

> The purpose is both personal growth and faith commitment. Faith cannot be assessed but it can be explored and encouraged.
> 15 Director of Religious Studies

> Both personal and faith development go hand in hand. Each area is part of the other. I would emphasise faith commitment, personal growth follows.
> 31 Assistant Teacher

> FC [faith commitment] is PG [personal growth], the dichotomy is false. The aim is full religious literacy and knowledge that will call forward a faith response and a growth in the student's personal religious awareness.
> 77 Director of Religious Studies

> Personal growth without faith commitment is an empty idea. All are on the continuum of a faith at some point. Faith commitment should be strengthened.
> 11 Assistant Teacher

Q. 22. To assist students to examine issues related to the meaning and purpose of life.

Respondents believed that a purpose of classroom Religious Education in a Catholic secondary school was to assist students to examine issues related to the meaning and purpose of life, 99.4% agreed or strongly agreed. Four written comments were made to question 22, highlighting the importance of this in a Catholic school.

> For RST [religious studies] to be effective, students will feel it has relevance to their lives.
> 107 Assistant Teacher

There was a significant difference in scores for Master of Religious Education graduates MRE and non-MRE graduates and for DRS and non-DRS on this stem-item. An independent-samples t-test was conducted to compare the stem-item scores for MRE graduates and Non-MRE graduates. MRE = 4.83, SD = .112 and Non-MRE = 4.53, SD = .040; t (171) = 2.017, p = .045 (two-tailed). The magnitude of the difference in the means (mean difference = .305, 95% CI: .006 to .049) was very small (eta squared = .011).

An independent-samples t-test was conducted to compare the stem-item scores for DRS = 4.75, SD = .078 and non-DRS = 4.50, SD = .043; t (171) = 2.503, p = .013 (two-tailed). The magnitude of the difference in the means (mean difference = .246, 95% CI: .052 to .068) was small (eta squared = .028).

Both MRE graduates and DRSs agreed more strongly than other respondents that one of the purposes of classroom Religious Education was to assist students to examine issues related to the meaning and purpose of life.

Q. 30. To assist students to make meaning in their lives.

99.4% of respondents agreed or strongly agreed with the need to assist students to make meaning in their lives. One written comment was made to this question that highlighted the need for this to occur within a Catholic context rather than in an aimless way.

> I hope we discover meaning not make it. The former comes from God and God's creation. The latter is relativism at its worst.
> 35 Assistant Teacher

Q. 28. Moral development.

There was complete agreement on moral development as a purpose of classroom Religious Education, 100% of respondents agreed or strongly agreed. One written comment was made to this question that emphasised the need for Christian values.

> Values, Christian values mostly. A moral decision could be perceived by some as personal.

110 Assistant Teacher

Q. 32. Values education.

94.8% of respondents agreed or strongly agreed that values education was a purpose of classroom Religious Education. Five written comments were made to this question and they emphasised the importance of promoting Gospel values.

I certainly agree that RE is about education in Gospel values.
4 Assistant Teacher

5.2.1.5 intention orientation: educational.

The Educational indicators were:

1) Religious literacy, question 18,

2) Comparative religion, question 19,

3) Understanding religion in the world, questions 20 and 37,

as shown in Table 5.8 below.

Table 5.8

Percentage response: intention orientation: educational

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
18. Promote religious literacy.	0.06	0.06	2.9	2.3	65.3	28. 3	93.6	95.9	4.16	4 0	.737
19. Compare Christianity with the major world religions.			6.9	10.4	62.4	20.2	82.6	93.0	3.96	4.0	.765
20. Explore the phenomenon of religion.	1.7	0.06	4.6	7.5	61.3	24.3	85.6	93.1	3.99	4.0	.915
37. Give a general understanding of the role of religion in society, and the world.		0.06	0.06	3.5	57.8	37.6	95.4	98.9	4.31	4.0	.625

Q. 18. Promote religious literacy.

Respondents believed that a purpose of classroom Religious Education in a Catholic secondary school was to promote religious literacy, 93.6% agreed or strongly agreed. 95.9% of respondents were not opposed to this as a purpose. One written comment was made to this question that emphasised that there should be a general level of religious knowledge.

> Should be general knowledge.
> 40 Assistant Teacher

Q. 19. Compare Christianity with other major world religions.

There was high agreement with comparing Christianity with the major world religions, 82.6% agreed or strongly agreed. 93% were not opposed to this as a purpose. Seven written comments were made to this question. The comments indicated that although it was an important component of Religious Education it was important for students' to have a thorough knowledge of their own tradition.

> Students should certainly be encouraged to develop awareness of differing worldviews
> and other religions, but this is not Religious Studies, it is RE (i.e. education in the
> Catholic faith) that we are promoting.
> 86 Assistant Teacher

Q. 20. Explore the phenomenon of religion.

85.6% of respondents agreed or strongly agreed that classroom Religious Education should explore the phenomenon of religion.

Q. 37. Give a general understanding of the role of religion in society and the World.

95.4% of respondents agreed or strongly agreed with the need to give students a general understanding of the role of religion in society, and the world. 98.9% were not opposed to this as a purpose.

There was a significant difference in the scores for teachers with a qualification in Religious Education and those with no qualification. An independent-samples t-test was conducted to compare the stem-item scores for a qualification = 4.40, SD = .684 and no qualification = 4.16, SD = .492; t (171) = 2.351, p = .020 (two-tailed). The magnitude of the differences in the means (mean difference = .239, 95% CI: .038 to .059) was small (eta squared = .026). The result indicated that teachers with a qualification in Religious Education agreed more

strongly than teachers without a qualification that one of the purposes of classroom Religious Education was to give students a general understanding of the role of religion in society and the world.

5.2.2 Subject Orientation

The Subject Orientation comprised the two emphases:

    1) Academic,

    2) Teacher professionalism.

This orientation related to classroom Religious Education as a subject within the curriculum of a Catholic secondary school.

       5.2.2.1. subject orientation: academic.

The Academic indicators were:

    1) Academic vs non-academic, questions 1 and 3,

    2) Assessment and school qualifications, questions 4 and 5,

    3) Religious Education as a serious curriculum area, question 11,

    4) Gifted and talented students, question 12,

    5) Influence of educational theory, questions 9 and 36,

        as shown in Table 5.9 below.

Table 5.9

Percentage response: subject orientation: academic

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
1. Classroom Religious Education is an academic subject similar to all other subjects in the school.	1.7	3.5	16.8	6.4	49.7	22.0	71.7	78.1	3.65	4.0	1.195
3. Classroom Religious Education should be treated as a non-academic subject.	1.2	31.8	48.0	11.6	6.4	1.2	7.6	19.2	1.94	2.0	.916
4. Religious Education should use the same assessment methods as other subjects in the curriculum.		3.5	9.2	11.6	44.5	31.2	75.7	87.3	3.91	4.0	1.052
5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification.	0.06	1.7	4.0	10.4	42.2	41.0	83.2	93.6	4.15	4.0	.953
9. Religious Education should be influenced by contemporary educational theory.	1.2	1.2	3.5	16.8	46.2	31.2	77.4	94.2	3.99	4.0	.955
11. Religious Education in your school is treated as a serious subject in the curriculum e.g. staffing, timetabling and resources.	0.06	0.06	5.2	4.6	54.3	34.7	89.0	93.6	4.16	4.0	.852
12. Gifted and talented students need to be catered for in Religious Education classes.			4.6	6.9	53.2	35.3	88.5	95.4	4.19	4.0	.758
36. Be based on sound educational theory.	0.06		0.06	3.5	49.1	46.2	95.3	98.8	4.39	4.0	.679

Q. 1. Classroom Religious Education is an academic subject similar to all other subjects in the school.

Q. 3. Classroom Religious Education should be treated as a non-academic subject. Questions one and three addressed the issue of Religious Education as an academic subject. The majority of respondents strongly agreed or agreed that Religious Education should be an academic subject 71.7%, and 79.8% of respondents disagreed or strongly disagreed with the reversed question 3. However, there appears to be some ambivalence in the responses to these questions. While 71.7% agree or strongly agree that Religious Education should be an academic subject, a proportion, 20.3% disagree or strongly disagree. This may suggest that respondents believed that Religious Education has both academic and non-academic dimensions. This ambivalence was reflected in the written responses.

> In some ways yes, in some ways, no!
> 172 Assistant Teacher

Some comments reflected the ambiguity about classroom Religious Education.

> As well as being strongly academic in content and subject, there has to be a balance with the moral values that have to be practised.
> 6 Assistant Teacher

Nine written comments were made to question one. These responses indicated that respondents viewed Religious Education as complex. While it has an academic dimension within the parameters of the educational milieu of school and classroom, it was perceived as having the additional dimensions of personal and faith development. While the academic dimension was important in the context of the educational environment, it may not be perceived as the exclusive reason for teaching Religious Education in a Catholic school.

> In today's educational, qualification driven climate, it is important that RE is given the academic emphasis. We all know that is not the main reason why we teach RE but it gives it status in the eyes of students / parents many of whom are not practising Catholics.
> 26 Part-time Teacher

> It is so very important that <u>all</u> staff and students develop the mindset that RE is an academic subject.
> 145 Director of Religious Studies [Emphasis in original]

The eight written comments to question three all commented that classroom Religious Education was more than an just an academic subject, it involved other dimensions, for example, spirituality, liturgy, prayer, sacramental formation and catechesis.

Q. 4. Religious Education should use the same assessment methods as other subjects in the curriculum.

75.7% of respondents agreed or strongly agreed that Religious Education should use similar assessment methods to other subjects, while 12.7% disagreed or strongly disagreed.

> I personally feel that it should not be assessed along the same lines as an academic
> subject at any level. However, I can see the need to do so in terms of the subject's status
> with students and parents.
> 34 Careers Advisor

Three comments were made to question four. While acknowledging that assessment was appropriate for some aspects of Religious Education, for example, knowledge, it may not be appropriate for other dimensions or at the expense of formation.

Q. 5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualifications.

This stem-item asked about the use of formal assessment of Religious Education as part of the qualification gained by students at Catholic schools. 83.2% of respondents agreed or strongly agreed that Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification. 93.6% were not opposed to assessment.

There was a significant difference in the scores for teachers with a qualification in Religious Education and those with no qualification. An independent-samples t-test was conducted to compare the stem-item scores for a qualification = 4.02, SD = .092 and no qualification = 3.68, SD = .151; t (171) = 1.973, p = .050 (two-tailed). The magnitude of the differences in the means (mean difference = .333, 95% CI: .000 to .017) was small (eta squared = .02). This result showed stronger support for the formal assessment of Religious Education in Years 11 to 13 by teachers with a qualification in the subject than those without a qualification.

Fifteen written comments were made to question five. The need to have academic credibility for Religious Education was identified. Respondents expressed a preference to assess with

achievement standards rather than unit standards (these were introduced by NZQA in 2009) and that Religious Education should be recognised for University Entrance (the NCRS application was rejected in 2006).

> I would much prefer that RE should be using AS [achievement standards] instead of US [unit standards].
> 145 Director of Religious Studies

Some respondents also noted in the comments box that assessment was not a panacea for all of the perceived challenges in teaching Religious Education and that there needed to be a balance as Religious Education was not confined to knowledge.

> I thought that by having a formal accredited RE programme would give it more status with girls, staff and parents. However, I think we have lost the plot. I think that we need a balance of weighty info and time to reflect, discuss, discover and enjoy our faith.
> 173 Assistant Teacher

Religious Education was recognised as being more complex than other subjects and that not every dimension of classroom Religious Education could or should be assessed.

> RE is different, some aspects can be assessed using NCEA US [unit standards]. This should not be the main focus however.
> 108 Assistant Teacher

Concern was expressed that Religious Education should meet the needs of all students. Some respondents however preferred a totally academic focus.

> My only worry is that using NCEA or other is that it will still be too "un-academic" not academic enough.
> 35 Assistant Teacher

While other respondents cautioned that the learning needs of non-academic students also needed to be considered.

> Students' low academic ability means material is often not relevant.
> 9 Director of Religious Studies

> US [unit standards] unsatisfactory, for too many students the material is beyond them and their needs. The pendulum seems to have swung too far towards RE as intellectual

challenge and lost the warmth and stimulus of a good Christian Living course. We need more evangelisation not catechesis.
10 Assistant Teacher

Q. 11. Religious Education in your school is treated as a serious subject in the curriculum. There was high agreement with this item, 89% of respondents agreed or strongly agreed. 93.6% were not opposed to this as a purpose. Eight written responses were made to this question. These comments appeared to indicate that while respondents agreed in general that the schools supported Religious Education, there were a number of concerns.

RE should be a way of life not a separate part. Certain factors of the school treat it seriously, others no.
132 Assistant Teacher

Treat RE as a subject and not something that they have to do. Appreciate RE and practise and promote it.
100 Assistant Director of Religious Studies

One concern expressed in the comments related to the amount of teaching time allocated to classroom Religious Education in the school timetable.

Even though it is verbalised as a 'serious' subject, time allocation esp. for Y9 and 10 is insufficient to fulfil curriculum, plus students want more RE.
15 Director of Religious Studies

Some schools allocated as little as two hours per week, compared to four hours for other subjects. The *Understanding Faith* curriculum was designed for three hours' teaching per week with additional time for assessment. The comments indicated that some students appeared to believe that as the timetable did not allocate serious time to the subject, why should they. This put the academic credibility of Religious Education as a subject at risk.

Another concern centred on the need for Religious Education teachers to have suitable qualifications in order to teach the subject at the academic level required particularly in the senior school.

The subject is being taken more seriously by senior management as teachers become more qualified and the US [unit standards] are taken more seriously by the students.
76 Assistant Teacher

Other concerns related to the allocation of resources and the recommendation that the DRS should be a member of the senior management team.

Q. 12. Gifted and talented students need to be catered for in Religious Education classes.
88.5% of respondents agreed or strongly agreed that gifted and talented students need to be catered for in Religious Education. Four written responses were made to this question. These highlighted several issues; the need for individualised Religious Education material, that each student possessed gifts and talents, and that teachers as professionals, should cater for the learning needs of all students.

Q. 36. Be based on sound educational theory.
Most respondents agreed or strongly agreed (95.4%) that Religious Education should be based on sound educational theory.

Q. 9. Religious Education should be influenced by contemporary educational theory.
There was less agreement (77.4%) however, that Religious Education should be influenced by contemporary educational theory. This was seen by at least some respondents as merely following trends. Six written comments were made to question nine. These emphasised that while Religious Education should be informed by best practice where appropriate, it should not be chasing fads.

> Only in so far as best practice is concerned. The RE curriculum should not be altered at
> the beck and call of educational theory.
> 11 Assistant Teacher

> Yes as long as it coincides with the purposes of RE.
> 156 Assistant Teacher

5.2.2.2 subject orientation: teacher professionalism.

The Teacher Professionalism indicators were:
1) Teacher qualifications, question 10,
2) Participation in annual professional development, question 13,
   as shown in Table 5.10 below.

Table 5.10

Percentage response: subject orientation: teacher professionalism

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
10. Religious Education teachers should have degree level qualifications in Theology /Religious Education.	0.06	4.6	30.1	15.6	42.8	6.4	49.2	64.8	3.14	3.0	1.098
13. Participation in annual Professional Development in Religious Education is very important.			2.3	2.9	50.9	43.9	94.8	97.7	4.36	4.0	.656

Q. 10. Teachers should have degree level qualifications in theology / Religious Education. This question addressed the issue of what respondents perceived as an appropriate qualification for teaching Religious Education. Fewer than half of respondents (49.2%) agreed or strongly agreed that Religious Education teachers should have degree level qualifications in Theology or Religious Education. 34.7% of respondents disagreed or strongly disagreed that teachers should have degree level qualifications and 15.6% were uncertain.

An independent-samples t-test showed that MRE graduates endorsed this stem-item more strongly than Non-MRE graduates. MRE = 4.17, SD = .167 and Non-MRE = 3.07, SD = .086; t (171) = 3.447, p = .001 (two-tailed). The magnitude of the difference in the means (mean difference = 1.098, 95% CI: .469 to .704) was small (eta squared = .038).

A crosstabulation analysis of teachers with a qualification in Religious Education and those without a qualification showed that there was a medium effect (*phi* = .318). This indicated that teachers with a qualification in Religious Education endorsed this purpose more strongly than those without a qualification, see Appendix 3, Table A3.17.

Twenty written comments were made to question 10. There appeared to be a perception among some respondents that a qualification was unnecessary to teach Religious Education.

> My best RE teacher has no formal qualifications in RE, but does have a deep faith and a love for teaching, so that has made them keen to teach the topics and research the info required. In an ideal world a degree would be great but we have enough trouble getting teachers prepared to teach at our school let alone having a theology degree.
> 106 Director of Religious Studies

> Some may need qualifications in Theology / RE but others may be capable of providing good teaching in RE without any degree level qualifications.
> 60 Assistant Principal

Historically, it has been difficult in New Zealand to obtain a degree level qualification in Theology or Religious Education, particularly in some parts of the country. This was not necessarily through a lack of motivation, but rather a number of barriers.

> A degree in Catholic theology would need to be made more accessible to current teacher trainees. Present teachers have very busy lives and it is extremely hard for them to maintain their teaching load and study.
> 101 Director of Religious Studies

> Some of the best teachers I know have no formal academic education in theology. Conversely some of the most ineffective are 'qualified'; thus very good PD is the answer.
> 146 Assistant Teacher

There was a significant difference in scores for MRE and non-MRE respondents on the item Religious Education teachers should have degree level qualifications in Theology / Religious Education. An independent-samples t-test was conducted to compare the stem-item scores for respondents holding a Master of Religious Education (MRE) and Non-MRE respondents. MRE = 4.17, SD = .577 and non-MRE = 3.07, SD = 1.090; t (171) = 3.447, p = .001 (two-tailed). The magnitude of the differences in the means (mean difference = 1.098, 95% CI: .469 to 1.727) was small (eta squared .038).

Q. 13. Participation in Annual Professional Development.

A high level of agreement was shown for participation in professional development, 94.8% of respondents agreed or strongly agreed that annual professional development was important. One written comment was made to this question.

> Attendance at RE PD is important for teachers but the quality and relevance of the PD is more important.
> 149 Director of Religious Studies

A crosstabulation analysis of DRSs and non-DRSs showed that there was a medium effect (*phi* = .318). This indicated that DRSs endorsed this purpose more highly than non-DRSs, see Appendix 3, Table A3.7.

5.2.3 Classroom Orientation

The Classroom Orientation comprised three emphases:

1) Religious,
2) Student inquiry,
3) Articulation.

These relate to the operation of Religious Education in the classroom context in New Zealand Catholic secondary schools.

5.2.3.1 classroom orientation: religious.

The Religious indicators were:

1) Explain Church teachings, question 16,
2) Contemporary theological explanations, question 38,
3) Critical interpretation of Scripture, question 39,
4) Critique Church teachings, question 40,
5) Liturgy and prayer integral to Religious Education, question 41,
6) Developing spirituality rather than knowledge, question 42,
   as shown in Table 5.11 below.

Table 5.11

Percentage response: classroom orientation: religious

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
16. Provide clear explanations of the teachings of the Catholic Church.	0.06	0.06	1.7	2.9	63.0	31.2	94.2	97.1	4.21	4.0	.717
38. Emphasise theological understandings consistent with Vatican Council II.	0.06	0.06	3.5	8.1	58.4	28.9	87.3	95.4	4.10	4.0	.805
39. Emphasise a critical interpretation of Scripture.	0.06		1.2	6.4	52.0	39.9	91.9	98.3	4.29	4.0	.722
40. Encourage students to follow rather than question Church teaching.	1.2	21.4	50.3	14.5	7.5	5.2	12.7	27.2	2.21	2.0	1.065
41. Use liturgy and prayer as an integral part of classroom Religious Education.			5.2	6.9	54.9	32.9	87.8	94.7	4.16	4.0	.765
42. Develop spirituality rather than concentrate on knowledge.	2.3	1.7	34.7	25.4	26.6	9.2	35.8	61.2	3.00	3.0	1.126

Q. 16. Provide clear explanations of the teachings of the Catholic Church.

Respondents strongly considered that a purpose of classroom Religious Education in a Catholic secondary school was to provide clear explanations of the teachings of the Catholic Church, 94.2% agreed or strongly agreed with this item. Five written comments were made to question 16 that emphasised the need to assist students to find meaning in their lives.

> If they attend a Catholic school this should be part of it.
> Assistant Teacher

> It is more important that students become more familiar with scripture, gospels, particularly in the senior school, and that they are given the tools for interpreting scripture. Also students are interested in spirituality, but not religion. Church teaching is important too, but not the <u>most</u> important. I don't believe RE should be the vehicle for indoctrination. Education to me, is about allowing students to find their own way to meaning in life, we provide the tools for them to do this.
> 127 Assistant Teacher [Emphasis in original]

Q. 38. Emphasise theological understandings consistent with Vatican Council II.

There was a good level of agreement that theological understandings were to be consistent with the teachings of the Second Vatican Council, 87.3% of respondents agreed or strongly agreed.

Q. 39. Emphasise a critical interpretation of Scripture.

Respondents showed high agreement with the item on the critical interpretation of Scripture with 91.9% agreeing or strongly agreeing. The two comments indicated the interpretation of Scripture was to be consistent with Church teachings and scholarship.

Q. 40. Encourage students to follow rather than question Church teaching.

Only 12.7% of respondents agreed or strongly agreed that classroom Religious Education in a Catholic secondary school should encourage students to follow rather than question Church teaching. 14.5% of respondents were uncertain and 71.7% disagreed or strongly disagreed with this item.

An independent-samples t-test showed that teachers without a qualification in the subject more strongly endorsed this stem-item than those with a qualification. A qualification = 2.07, SD = .976 and no qualification = 2.5168, SD = 1.182; $t(171) = 2.595$, $p = .010$ (two-tailed).

The magnitude of the differences in the means (mean difference = .440, 95% CI: .774 to .779) was small (eta squared = .029).

Nineteen written comments were made to question 40. The written comments supported appropriate age related questioning.

> Depends on age, questioning within boundaries of clear understanding of Church as pilgrim but also authoritative.
> 2 Director of Religious Studies

The aim of questioning should be for understanding and faith development.

> Students need to be made aware of the Church teachings and find out the reasons for the Church teaching. They need to understand what they are following.
> 42 Assistant Teacher

> A certain amount of discussion questioning re Church teaching is very desirable, but teachers should be aware of the impressionable nature of students and emphasise the divine inspiration and governance of the Church; that she teaches what she does for a reason.
> 86 Assistant Teacher

A blind unquestioning acceptance of Church teaching was not supported.

> A blind faith is not a living faith.
> 132 Assistant Teacher

Q. 41. Use liturgy and prayer as an integral part of classroom Religious Education. Respondents agreed or strongly agreed that liturgy and prayer had an integral place in classroom Religious Education (87.8%). Seven written comments were made to question 41. The comments indicated that while prayer and liturgy were important aspects of classroom Religious Education, there needed to be a balance between the different dimensions of Religious Education.

> A balance needs to exist.
> 16 Deputy Principal

Difficulties with the classroom environment, assessment pressures, an overcrowded curriculum and time constraints all mitigate against the incorporation of these dimensions in

the classroom and it may be better to separate them from classroom Religious Education in order to provide quality experiences for students.

> Should exist separately.
> 35 Assistant Teacher

Q. 42. Developing spirituality rather than knowledge.

This question was structured to present spirituality and knowledge as a duality. This was an attempt to tease out respondents' thinking in relation to these concepts. If they were presented separately, a high percentage of respondents would in all probability have agreed with both. Having the question structured in this way, respondents were forced to make a distinction either on the numerical scale or as a written response. The problem in the interpretation of the responses was that the question did not sufficiently discriminate between the two concepts of spirituality and knowledge. The mean of 3.00 was lower than the others for this orientation, with the exception of stem-item 40. Only 35.8% of respondents agreed or strongly agreed with the item that Religious Education should develop spirituality rather than knowledge, 25.4% were uncertain and 36.4% disagreed or strongly disagreed. Twenty-two written comments were made to question 42. Respondents indicated that classroom Religious Education should aim for both outcomes rather than one or the other. Neither outcome was considered to be mutually exclusive.

> This is phrased as an either or, one more than the other. Both dimensions the spiritual curriculum and the knowledge curriculum need time in balance within our classrooms.
> 33 HOD Religious Education [Emphasis in original]

> Do not believe that spirituality and knowledge should be opposites of the spectrum.
> 15 Director of Religious Studies

> Trying to balance those scales between the head and the heart curriculum. That one dimension in the RE is not more important than the other. Time needs to be allocated for both dimensions. Silence and reflection is an important as knowledge and skills.
> 33 HOD Religious Education

5.2.3.2 classroom orientation: student inquiry.

The Student Inquiry indicators, as shown in Table 5.12 below, were:

1) Intellectual challenge, question 7,

2) Critical thinking, question 34,

3) Experiential learning, questions 43 and 44.

Table 5.12

Percentage response: classroom orientation: student inquiry

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
7. Religious Education should be intellectually challenging.	0.06		1.7	2.3	46.8	48.6	95.4	97.7	4.40	4.0	.714
34. Develop students' critical thinking.					50.3	49.7	100.0	100.0	4.50	4.0	.501
43. Use an experiential approach.	5.2	0.06	8.1	31.2	48.6	6.4	55.0	86.2	3.36	4.0	1.089
44. Start with the students' experience rather than the textbook.	2.9	1.7	12.1	21.4	46.2	15.6	61.8	83.2	3.53	4.0	1.123

Q. 7. Intellectual challenge.

Respondents strongly supported intellectual challenge as a purpose of classroom Religious Education in a Catholic secondary school, 95.4% of respondents agreed or strongly agreed with this item. There was a significant difference in scores for DRS and non-DRS on this stem-item. An independent-samples t-test was conducted to compare the stem-item scores for DRS = 4.75, SD = .440 and non-DRS = 4.33, SD = .742; t (171) = 3.106, p = .002 (two-tailed). The magnitude of the difference in the means (mean difference = .424, 95% CI: .154 to .225) was small (eta squared = .03). This result indicated that DRSs were more likely to endorse this as a purpose of classroom Religious Education than non-DRSs.

Three written comments were made to question seven. These supported the need for intellectual challenge in the subject.

> If the subject does not stimulate, provoke discussion, including controversy, and to some extent inspire, it is not of great value. Too many students do not value the field of religious study because they associate it too strongly with ritualised worship, with dogma, with regulated thought. It has to be presented as fundamental to life itself and linked to personal spirituality, especially when only a minority actually attend churches.
> 43 Assistant Teacher

> Encourage young people to interact with the ideas, concepts, knowledge is really important. I think that we have a duty to show the students how liberating our faith is, including its ability to be questioned, rather than present them with something that allows them neither to discuss or engage with it.
> 172 Assistant Teacher [Emphasis in original]

> Students to share and guide them along the path of Christ's teachings.
> 162 Assistant Teacher

> The opportunity to think, question, challenge and debate while still having the curriculum framework. In addition offering time in class for silence and reflection. We don't get enough opportunities for this today. RE teachers must facilitate this.
> 33 HOD Religious Education

> Students should be able to question the teachings of the Church in order for them to develop. I personally would not have been enabled to grow in my faith without questioning and finding answers. The problem with this being teachers need to be confident enough to be challenged in this way. I've allowed this with my classes and it is hard but rewarding. If I don't know I simply say and then we find out. It should be personal to them and their relationship with Jesus.
> 59 Assistant Teacher [Emphasis in original]

There was a significant difference in scores for Directors of Religious Studies (DRS) and Non-DRS respondents on the stem-item that Religious Education should be intellectually challenging. An independent-samples t-test was conducted to compare the intellectually challenge stem-item scores for DRS and non-DRS. DRS = 4.72, SD = .440 and non-DRS = 4.33, SD = .742; t (171) = 3.106, p = .002 (two-tailed). The magnitude of the differences in the means (mean difference = .424, 95% CI: .154 to .693) was small (eta squared = .035). This result indicated that DRSs were even more likely than other respondents to believe that Religious Education should be intellectually challenging.

Q. 34. Develop students' critical thinking.

There was complete agreement among respondents that Religious Education should develop students' critical thinking (100%). Fifteen written comments were made to this question. The comments emphasised the interrelationship between intellectual development and faith development.

> Questioning Church teaching may be a good thing if it comes from a faith perspective. Such questioning may lead to faith being deepened.
> 107 Assistant Teacher

> They often need to question in order to own during the teenage years.
> 101 Director of Religious Studies

> Allowing students to question what they have traditionally always accepted so as to come to a greater understanding of what it means to be a religiously literate young adult. When analysing scripture brings a new meaning and understanding for students without undermining what they 'always thought'.
> 92 Director of Religious Studies

> Providing a platform for questioning and exploring our Catholic faith.
> 155 Assistant Director of Religious Studies

Q. 43. Use an experiential approach.

Respondents showed less agreement about the need to use an experiential approach, 55% agreed or strongly agreed, 31.2% uncertain and 8.7% disagreed or strongly agreed. Nine written comments were made to this question. The comments indicated that for some it was essential,

> By all means the experience of students is paramount.
> 35 Assistant Teacher

while for other respondents knowledge was also important.

> Need to use both experience and knowledge. Knowledge builds on experience and
> expands it.
> 62 Assistant Teacher

Q. 44. Start with the student's experience rather than the textbook.

This received higher support than question 43. 61.8% of respondents agreed or strongly

agreed, 21.4% uncertain and 13.8% disagreed or strongly disagreed. Eighteen written

comments were made to this question. These emphasised the need to base Religious

Education on the experience of students and the context of their lives.

> The RE needs to be based on the experiences of the learners and their understandings.
> That is what can be built on, the learning, prayer etc need to be set within a context
> which the students can understand.
> 89 Assistant Teacher

> Must start from where child is at, so independent differentiated learning required.
> 159 Director of Religious Studies

> Crucial in my view to enable a <u>meaningful</u> RE programme.
> 127 Assistant Teacher [Emphasis in original]

The issue of the lack of religious experience of some students posed problems for some

aspects of the curriculum.

> Not all students have experiences, may have no 'Church', 'religious' experiences at all
> that they are able to verbalise.
> 15 Director of Religious Studies

5.2.3.3 classroom orientation: articulation.

The Articulation indicator, as shown in Table 5.13 below, was:

1) Verbalise beliefs, question 17.

    .

Table 5.13

Percentage response: classroom orientation: articulation

Stem-Item	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	Median	SD
17. Encourage students to verbalise their beliefs.			1.7	5.8	68.8	23.7	92.5	98.3	4.14	4.0	.88

Q. 17. Encourage students to verbalise their beliefs.

Respondents believed that a purpose of classroom Religious Education in a Catholic secondary school was to encourage students to verbalise their beliefs, 92.5% of respondents agreed or strongly agreed. Five written comments were made to question 17.

The Religious Education classroom should provide a safe and secure environment for students to engage in the search for truth, where they could discuss their religious beliefs and engage in a process of dialogue. The sharing of beliefs and opinions was an important process in Religious Education as it assisted students to clarify their thinking. However, some students may lack the knowledge, ability or confidence to participate in class discussions. This could pose a problem for some students if the articulation of beliefs was an expectation of the teacher.

> Only so they can see clearly what they believe.
> 40 Assistant teacher

> Not all have the knowledge, confidence to do this.
> 64 Part-time Teacher

> Depends on age. Younger students need more concrete information about Church teaching. Older students Year 12 and 13 comparing and exploring.
> 132 Assistant Teacher

5.2.4 Crosstabulations of the Stem-Items

A Crosstabulations analysis was conducted on four recoded groups: 1) DRS and Non-DRS, 2) MRE graduates and non-MRE graduates, 3) a qualification and no qualification in Religious Education and 4) 1-3 years and 4 or more years of experience teaching Religious Education, see Appendix 3, Tables A3.1 to A3.40. For the DRS crosstabulation, group one consisted of DRSs and group two, all other respondents. Group one comprised non-MRE and group two MRE graduates. In the qualifications crosstabulation group one consisted of all respondents with a qualification in Religious Education and group two consisted of respondents with no qualification.

The SPSS crosstabulation analysis provided a correlation between the two groups to be tested. The *phi* coefficient is a correlation coefficient that ranges from 0 to 1. A higher value indicated a stronger association between the two variables. Cohen's criteria (1998) suggested

that .10 represented a small effect, .30 a medium effect and .50 a large effect. Generally the results show that each of the four recoded groups tended to share a slightly higher endorsement of the stem-item. However, due to the small size of the sample the difference in the means was the result of one or two respondents. In the majority of stem-items the effect was very small or small. There were no large effects. Four medium effects were identified and were reported on with the respective stem-item. In summary they were: DRSs endorsed professional development more highly than non-DRSs. Teachers with no qualification endorsed encouraging attendance at Sunday Mass as a purpose of classroom Religious Education more highly than teachers with a qualification. Teachers with a qualification in Religious Education endorsed ministry, a critical interpretation of scripture and the desirability of a degree more highly than teachers without a qualification.

5.3 Section Three: Open-ended Questions

This part of the questionnaire consisted of four open-ended questions, questions 47 to 50:

- My dream for Religious Education is…
- I find that the most rewarding aspect of teaching Religious Education is…
- I find that the most difficult aspect of teaching Religious Education is…
- I would hope that at the end of the year students in my Religious Education class would…

The open-ended questions provided respondents with an opportunity to comment on their experience as a religious educator. The responses indicated that teachers were able to express their beliefs and concerns about the subject. The expectation that the open-ended questions would provide in-depth data proved to be correct.

5.3.1 Question 47: My Dream for Religious Education is…

144 respondents wrote a comment to this question representing a response rate of 83% (n. 173). The 193 comments were analysed and coded into discrete categories. Some respondents made several separate comments. Table 5.14 below shows the coded analysis of the responses to question 47.

Table 5.14
Coded analysis of responses to question 47: my dream for religious education is….

Category	Number of comments	%
Academic	57	29.6
Faith development	42	21.8
Integration of faith and life	39	20.2
Desire to learn	25	13.0
Qualified, enthusiastic teachers	15	7.7
Make a difference in the world	8	4.1
Evangelisation	7	3.6
Total	193	100

Seven categories were identified from the responses. The four highest categories were: academic, faith formation, the integration of faith and life and a desire to learn. The academic category contained 29.6% of comments.

> Academic provision is just as important as the faith development side. The latter shouldn't be set aside to provide for academic success.
> 126 Director of Religious Studies

> Some aspect[s] of RE should be academic while some aspects should <u>show</u> the Catholic and Christian faith by doing.
> 52 Deputy Principal [Emphasis in original]

> Some assessment methods should be used, although additional (more subjective) methods may be used as well.
> 107 Assistant Teacher

> In some areas, knowledge.
> 172 Assistant Teacher

> While RE should use the same assessment tools relative to other subjects in the curriculum, there is one respect in which it is different. This is the prayer dimension of the subject. This is not assessed. As such RE is not similar to other subjects, has the affective domain component.
> 108 HOD Religious Education

> I think that aspects of RE need to be treated in a more academic manner that coincide with assessment methods in other curriculum areas. However, there are definitely areas which are not and should not be assessed or made academic.
> 89 Assistant Teacher

A degree of frustration was detected in a number of the comments. The comments related to treating Religious Education as a serious subject area in the school curriculum. Other comments related to the allocation of adequate teaching time in the timetable, resources, assessment time and facilities.

> Too much about knowledge and assessment, put kids new to RE off.
> 55 Assistant Teacher

> Crude assessment tools, i.e. US [unit standards]. Too much emphasis on textbook learning. Assessing knowledge, too content driven.
> 57 Assistant Teacher

> Certainly think that RE should be treated in the same way assessment wise as other curriculum subjects (i.e. NCEA), but perhaps not with the same methods i.e. essays, tests etc. perhaps more multidisciplinary or kinaesthetic ways of assessing students would suit the subject better.
> 86 Assistant Teacher [Emphasis in original]

> I would much prefer that RE should be using AS [achievement standards] instead of US [unit standards]. It is so very important that all staff and students develop the mindset that RE is an academic subject.
> 145 Director of Religious Studies [Emphasis in original]

> The current assessment method in the senior school i.e. US [unit standards] work against our efforts to provide a meaningful RE programme in the senior school. US force us to teach to the US as opposed to the fullness of the syllabus. US have the potential to be a good form of assessment, if the right language is used, but often the US tasks are simply written straight from element criteria. As a result only very bright students experience success. A more meaningful assessment task would allow students to reflect on their own life experiences in light of material / content presented in class. We could be assessing students in different ways for skills in RE e.g. the ability to integrate students experience with faith concepts, to self reflect, to comprehend meaning in scripture, to articulate their own faith position on a particular topic e.g. loss, grief, death, dying, to interpret the signs of the times.
> 127 Assistant Teacher [Emphasis in original]

> Some topics can be assessed using NCEA but it is most important that emphasis is not placed only on assessment. It is the learning and experiencing RE is important for students, to have good role models whom students can base their beliefs and see Catholicism in words and deeds.
> 104 Assistant Teacher

Faith formation was the second highest category with 21.8% of comments. These related to developing confident Catholics who were part of the Catholic faith community and were developing a personal relationship with Jesus.

To enhance students understanding of their own faith and to develop an awareness and appreciation of it. Also that students come to a broad appreciation of the faith of others who are not Christian.
5 Campus Minister

Be open to exploring their faith in the person of Jesus.
44 Assistant Teacher

Have come to appreciate the reality of God in their lives.
45 Part-time Teacher

Have developed a better understanding of their own faith journey.
46 Deputy Principal

The integration of faith and life contained 20.2% of comments. These related to developing knowledgeable, confident Catholics who integrated their faith into their lives.

Each school should have a solid 'faith development' aspect i.e. rituals and liturgies that inspire and help faith grow. Academics on the other hand are to understand that faith.
35 Assistant Teacher [Emphasis in original]

To help students have some understanding of the faith tradition to which they belong. To have a sense that the spiritual is an important part of their human make up and that it gives a sense of hope and purpose in their lives. To give students some good experiences of liturgy and help them gain some idea of who God is for them.
88 Director of Religious Studies

A desire to learn was the fourth highest category with 13.3% of comments. These related mainly to the creation of an environment where students want to learn. It was hoped that classroom Religious Education was valued and support by families and that students have adequate background knowledge of the faith tradition.

The purpose of RE is to evangelise. Students are open to the message of Jesus. They like to discuss issues especially at the senior levels. Juniors are more interested in content knowledge.
76 Assistant Teacher

That students explore and share a more personal side of themselves. They are curious to know more about religion and it is a fascinating subject to teach as it covers all options, history, art, English, social studies etc.
14 Assistant Teacher

The remaining categories identified from the responses were qualified and enthusiastic teachers 7.7%, that students would make a difference in the world 4.1% and evangelisation

3.6%. An analysis of the comments related to the religious or educational purposes of classroom Religious Education indicated that although there was a slight emphasis on the educational purposes (50.3%) rather than religious purposes (49.7%), the purposes were balanced, see Table 5.15.

Table 5.15
Question 47: educational and religious purpose: my dream for religious education is…

Category	%
• Educational Purpose	
Academic	29.6
Desire to learn	13.0
Qualified, enthusiastic teachers	7.7
Sub-total	50.3
• Religious Purpose	
Faith formation	21.8
Integration of faith and life	20.2
Make a difference in the world	4.1
Evangelisation	3.6
Sub-total	49.7
Total	100

5.3.2 Question 48: I Find that the Most Rewarding Aspect of Teaching Religious Education is…

163 respondents wrote a comment to this question representing a response rate of 94.2% (n. 173). The 209 comments were analysed grouped into discrete categories. Some respondents made several separate comments. Table 5.16 below shows the coded analysis of the responses to question 48.

Table 5.16
Coded analysis of responses to question 48: I find that the most rewarding aspect of teaching religious education is….

Category	Number of comments	%
Engaging educational environment	119	57.0
Faith formation	34	16.3
Catholic spirituality	17	8.1
Deepening knowledge	14	6.7
Moral development	12	5.7
Faith sharing	10	4.8
Sowing seeds	3	1.4
Total	209	100

Seven categories were identified from the responses. The two highest categories were: an engaging educational environment and faith formation. The development of an engaging educational environment represented 57% of comments. They related to the provision of a stimulating educational environment in the classroom that was creative, challenging, safe for questions, and promoted openness, sharing, searching.

I think it is our job to pass on the beliefs of the Church in order to enable students to gain insight and knowledge. It is important that it is important to be role models and to share the faith if it is in keeping with the beliefs of the Church. My students know how much my religion means to me but if I am at odds with certain issues, I would not share that directly.
143 Director of Religious Studies

I strongly believe that while we can explain and sometimes justify the Church's teachings we cannot force or expect our students to embrace them openly. They are on their own paths of faith and we can only guide them.
89 Assistant Teacher

Meaningful lessons that develop a relationship with God / Jesus.
53 Assistant Teacher

That students in my classes will take away something each period that builds on the faith they have or establish small seeds of knowledge and faith if they have none.
104 Assistant Teacher

Have developed a faith spirituality, be aware of their role as Christians outside the school. Sharing Gospel values with them and use them in everyday life.
101 Director of Religious Studies

Building relationships with students in an environment where God, faith are concepts and beliefs that are safe for students to explore and expose.
45 Part-time Teacher

Sometimes giving your own view helps the kids not work this out for themselves. There are times to do this and not to. It's being aware of the when and where.
136 Director of Religious Studies

This is very important.
40 Assistant Teacher

In a Catholic context.
106 Director of Religious Studies

For RS [religious studies] to be effective, students will feel it has relevance to their lives.
107 Assistant Teacher

Sharing my faith journey with students and nurturing each other.
118 Assistant Teacher

To be able to share my faith with others and to encourage students in their Christian walk.
124 Assistant Teacher

It is one of my greatest delights as a teacher when a student questions rather than blindly accepting what the Church is teaching. To me this indicates that they are thinking which to me is an important part of their faith journey.
145 Director of Religious Studies

The second category faith formation accounted for 16.3% of comments. These expressed a desire for students to develop a personal faith and living this faith out as a Catholic.

Teaching my students what it is to be Catholic and expanding their own ideas.
72 Assistant Teacher

When students find out for themselves what the Catholic teachings are really about.
93 Assistant Teacher

Sharing the scripture, prayer, being able to challenge students' belief structures.
162 Assistant Teacher

I think RE should be challenging students to believe in Jesus and have a personal relationship with him in this media driven world. Students should also be challenged with the beliefs of the Church and given good catechesis and understanding into values and ethics.

59 Assistant Teacher [Emphasis in original]

The remaining categories identified from the responses were: Catholic spirituality (8.1%) comments in this category related to the importance and centrality of the Eucharist, meditation, prayer, retreats and spirituality.

> For every student to recognise his/her spirituality in terms of Jesus, God, Spirit works in them. They need to recognise reciprocal working of G[God], J[Jesus], S[Spirit] in others to bring about the kingdom.
> 133 Assistant Director of Religious Studies

> Being aware of way teenagers identify with certain worship styles and express comfort level in given settings is important, so that they will in turn continue in rituals / practices but with perhaps a distinct style they partly 'own'.
> 90 Assistant Teacher

> I do see a need for prayer in class.
> 35 Assistant Teacher

> Sharing meditation time.
> 19 Deputy Principal

> Seeing students learning to pray. When kids who say they are atheists come and ask you why Jesus needed to become true sacrifice. When these self avowed non-believers pray for a classmate who has experienced death in their family. God is moving through the Holy Spirit in their lives. It is very exciting.
> 11 Assistant Teacher

> The enthusiasm my students have for participating in my classes especially leading prayer. The student response to material covered is open and accepting. The hunger for meaning from many of the Y 13 students is very rewarding.
> 42 Assistant Teacher

Deepening knowledge (6.7%) comments in this category related to deeper knowledge about Jesus, Scripture and Catholicism. Moral development (5.7%) comments in this category related to developing morality, values, conscience, social conscience and personal development.

Faith sharing (4.8%) comments in this category related to teachers sharing their personal faith and communicating an awareness of God's love.

The student who at the beginning of the year openly told me she was angry with God and didn't want anything to do with him but who is now one of the most active participants in class. Year 13's who leave my lesson saying they've learnt heaps about the Catholic Church that lesson.
59 Assistant Teacher

Sowing seeds (1.4%) comments in this category related to the hope that students would eventually come to a fuller appreciation of their experience in Religious Education.

The challenging questions. The openness of these and the wheels in girls' minds that start turning. The hope that later in life, some of these pupils may come back to the seeds of faith sown in the school.
173 Assistant Teacher

Know and believe that, they are made in God's image, a spark of the divine rests in each of them, they are unconditionally loved by God, Jesus Christ is truly the Son of God, he suffered, died and rose, became incarnate out of love for us. The Spirit of God is our constant hope. Wisdom is our guiding presence in such a troubled world. We are nourished in the Eucharist.
20 Director of Religious Studies

An analysis of the comments related to the religious or educational purposes of classroom Religious Education indicated that there was an emphasis on the educational purposes (63.7%) rather than religious purposes (36.3%), see Table 5.17.

Table 5.17
Question 48: educational and religious purpose: I find that the most rewarding aspect of teaching religious education is…

Category	%
• Educational purpose	
Engaging educational environment	57. 0
Deepening knowledge	6. 7
Sub-total	63. 7
• Religious purpose	
Faith formation	16.3
Catholic spirituality	8.1
Moral development	5.7
Faith sharing	4.8
Sowing seeds	1.4
Sub-total	36.3
Total	100

5.3.3 Question 49: I Find that the Most Difficult Aspect of Teaching Religious Education is…

156 respondents wrote a comment to this question representing a response rate of 90.1% (n. 173). The 192 comments were coded and analysed into discrete categories. Some respondents made several separate comments. Table 5.18 below shows the coded analysis of the responses to question 49.

Table 5.18
Coded analysis of responses to question 49: I find that the most difficult aspect of teaching religious education is….

Category	Number of comments	%
Negativity	59	31.0
Student religiosity	33	17.2
School issues	32	16.6
Lack of time	22	11.4
Explaining Catholic theology	17	8.8
Engaging students	16	8.3
Assessment	13	6.7
Total	192	100

Seven categories were identified from the responses. The four highest categories were: negativity, student religiosity, school specific issues and the lack of time.

Negativity was the highest category with 31.0% of comments related to negative attitudes expressed by students, parents and staff regarding classroom Religious Education.

Students apathy, often a reflection of home values.
126 Director of Religious Studies

Recognise RE as a legitimate academic, as well as a faith discipline.
8 Assistant Teacher

Students need to see RE as a 'valid' subject with assignment, homework, research etc.
165 Assistant Teacher

Getting over the negativity, especially in senior classes.
103 Assistant Teacher

Students who do not wish to be 'doing' RE, but are 'doing' it because it is compulsory.
8 Assistant Teacher

Teaching students who do not want to be in RE class so take little interest in their work. Students treating RE assessment as secondary to other subjects.
141 Assistant Teacher

That the students receive little, if nothing at all in the form of reinforcement at home. That parents say to their sons that RE is not important.
76 Assistant Teacher

Overcoming the apathy of students, many of whom have little understanding of the reasons for their attendance at a Catholic College. The "anti-Church" sentiments which must have been gleaned from home, many of which relate to pre-Vatican II thinking.
79 Part-time Teacher

Student religiosity was the second highest category with 17.2% of comments. These were related to the wide range of student knowledge and practice of the faith, the compulsory nature of classroom Religious Education and non-attendance of students at Sunday Mass.

In my school, a significant number of students are churched in Christian denominations that are not Catholic. Familiarising them with Catholic ritual and practice is an important part of Religious Education.
18 Assistant Teacher

Because of the % of non-believers or students of different faith backgrounds, I do not believe in developing a personal faith in Jesus. For students who are of a Christian faith, I believe in doing so.
5 Campus Minister

While I think that it is important that students take Religious Education seriously, they should not be under pressure to conform to the teachers or schools beliefs, or be assessed on their faith development. Because New Zealand is such a multi-cultural, multi-religious country it is important that students of a different faith belief are not ostracised.
14 Assistant Teacher

The reality of reaching a majority of students who are non-practising is a huge challenge and therefore my answer is I agree to this challenge and work very hard with the student's theological, faith reality.
20 Director of Religious Studies

It is a very difficult subject to teach. Many students carry the prejudices and misconceptions of their parents. New Zealand society is not very religious. So religious literacy for many students is not a common language.
117 Director of Religious Studies

The knowledge is more pre-evangelisation for a student with no faith expression.
77 Director of Religious Studies

Unchurched pupils who don't want to know anything about their 'faith' and parents who avoid their responsibility and even when asked to ensure RE is taken seriously, will back the child to avoid learning experiences.
106 Director of Religious Studies

A purpose not the purpose. 5% non-preference, 50% ambivalent.
139 Director of Religious Studies

Making it relevant for students with no Catholic background to build on.
48 Deputy Principal

Dealing with a class where 3 out of 4 students haven't got a clue what you are on about. Those students who are in some way involved in the life of the Church well and truly experience the 'tall poppy syndrome'.
83 Assistant Teacher

Dealing with such a broad spectrum of knowledge base that the students have. Catering for their individual needs because of this.
158 Assistant Teacher

Many students do not regularly attend Mass. Students are 'preference' in name only and a huge challenge.
20 Director of Religious Studies

Although this is related to the faith practices that underlie a Catholic school's philosophy, RE should not be seen as intended to dragoon students into attendance, "because they ought to." I would strongly urge students to attend without suggesting that this would be the only right and proper course of action for all seeking students.
43 Assistant Teacher

School specific issues accounted for 16.6% of comments. These expressed frustration resulting from timetable issues, curriculum constraints, resources and the lack of status of classroom Religious Education in some Catholic secondary schools. The issue of the lack of time accounted for 11.4% of comments. These were concerned with the demands that large class size placed on preparation and teaching. The comments on teaching indicated that in some schools, insufficient time was allocated to teach the required curriculum.

The lack of recognition it has at times.
80 Assistant Teacher

Lack of time given junior and senior to do all that is expected and desired of RE teachers. As this questionnaire is highlighting.
16 Deputy Principal

To be given the recognition it deserves in a Catholic school.
39 Assistant Teacher

Having students and the staff realise that RE is an integral part of other subjects.
66 Assistant Teacher

That it is not lost and that it is treated as a subject in its own right which challenges the thinking of students and helps to provide them with the tools needed to actively participate in society.
89 Assistant Teacher

That it is treated with the same respect as other subjects and supported accordingly. It would be nice to think students regarded the RE lessons positively, contributed positively and did their class and homework tasks positively.
103 Assistant Teacher

Having it timetabled in period 4 or 5.
6 Deputy Principal

A perception of other staff that RE doesn't count so it doesn't matter if they miss an RE lesson to catch up on a Maths assessment.
92 Director of Religious Studies

The attitude of many students, parents, and staff that it is an 'extra' and not really important.
66 Assistant Teacher

Lack of time to fulfil the curriculum. Lack of timetable slots. Lack of time to fulfil students spiritual and intellectual needs.
15 Director of Religious Studies

The remaining categories identified from the responses were: explaining Catholic theology (8.8%), comments in this category related to difficulties some teachers experienced in explaining doctrine.

Because a large % of students have no contact with the Catholic faith outside of school, RE lessons become increasingly about values education. Teaching values education leads to the core of our values system, Catholic faith. So in a round-about way we are always led back to Catholic faith, doctrine etc. it just seems that now we start at the end and go in the reverse. The outcome hopefully the same. Chicken and egg situation I suppose.
134 Assistant Teacher

Engaging students in learning (8.3%), comments in this category related to the challenges involved in engaging some students in learning. Assessment (6.7%), comments in this category related to the issue of assessment driving teaching.

> School RE teachers are not priests and should not be expected to fill that role. School has its place and Church also has its role and responsibilities.
> 153 Assistant Teacher

> The demands of the curriculum and pushing to complete modules and assessments. Large classes e.g. when we have 3 large classes at a Form level, English and Maths have 4 classes. Timetable restrictions.
> 21 Assistant Teacher

> Time taken to give good resources so that teaching will be meaningful.
> 126 Director of Religious Studies

> Resources can be a pain if you can't get them.
> 130 Assistant Teacher

> Keeping students interested.
> 67 Assistant Teacher

> Making it relevant enough for the students to care.
> 85 Assistant Teacher

> Encouraging unmotivated students to see RE as relevant to their lives.
> 107 Assistant Teacher

> The need to make it twice as invigorating as other curriculum areas.
> 126 Director of Religious Studies

> Because they have not freely chosen to take the subject some students are often reluctant to get involved and take it seriously. There is a certain amount of inertia to overcome constantly!
> 161 Assistant Teacher

Table 5.19
Question 49: educational and religious purposes: I find that the most difficult aspect of teaching religious education is…

Category	%
• Educational purpose	
School issues	16.6
Lack of time	11.4
Engaging students	8.3
Assessment	6.7
Sub-total	43.0
• Religious purpose	
Negativity	31.0
Student religiosity	17.2
Explaining Catholic theology	8.8
Sub-total	57.0
Total	100

5.3.4. Question 50: I Would Hope that at the End of the Year Students in my Religious Education Class Would…

161 respondents wrote a comment to this question representing a response rate of 93% (n. 173). The 296 comments were coded and analysed into discrete categories. Some respondents made several separate comments. Table 5.20 below shows the coded analysis of the responses to question 50.

Table 5.20
Coded analysis of responses to question 50: I would hope that at the end of the year students in my religious education class would….

Category	Number of comments	%
Increased knowledge and understanding	90	30.5
Deeper knowledge of God	61	20.7
Engaging learning environment	55	18.6
Living faith	40	13.5
Catholic spirituality	18	6.0
Compassion	13	4.3
Moral development	11	3.7
Achievement	8	2.7
Total	296	100

Eight categories were identified from the responses. The four highest categories were: increased knowledge and understanding, a deeper knowledge of God, developing an engaging learning environment and having a living faith.

> Also that they would feel a safe and comfortable environment had been created in which they could share personal feelings.
> 32 Assistant Teacher

> Feel that they could express their views without fear of being knocked back.
> 80 Assistant Teacher

> To engage with students and enjoy their response to the challenges faced in living life through gospel values. The honesty the students bring to the classroom. A class where no topic is off limits if quality classroom practice is maintained.
> 147 Assistant Teacher

> Want to come back for more RE.
> 15 Director of Religious Studies

> Have had a positive learning experience in RE. Be keen to achieve at the next level of study.
> 23 HOD Religious Education

> Have had some very positive classroom experiences and exceptional liturgy.
> 63 Assistant Director of Religious Studies

Two of the categories related educational purposes; that students would have increased knowledge and understanding of the faith tradition 30.5%,

> Be critical thinkers with a religious vocabulary and Catholic sensibility.
> 36 Assistant Teacher

> Be able to come to a logical critical decision about what they believe and why they believe it.
> 37 Assistant Teacher

> Know themselves better and be able to make good moral decisions.
> 112 Principal

> Understand the underlying principles of human dignity and sanctity of life that underlie Church teaching. Have developed critical thinking skills.
> 161 Assistant Teacher

and developing an engaging learning environment 18.6%. The comments in this category related to creating an environment in which students enjoyed their time in class, were receptive to Religious Education, were able to question, participate in class discussion, were open to being challenged, and regarded Religious Education as a legitimate subject.

> Be aware of the caring, forgiving, nurturing nature of God in their lives.
> 8 Assistant Teacher

> Students leave school well-rounded and knowledgeable. They know the Church teachings on issues important to them and the reasoning behind them. They are well-grounded in their faith, even if they don't come back to the Church for many years.
> 24 Part-time Teacher

> That students when they leave school will be knowledgeable, feel empowered to respond to injustice and able to be part of, find, appreciate, a supportive faith community. This is to say that they personally experience a community that makes even more sense of their learning.
> 77 Director of Religious Studies

> To give each student an understanding of the Catholic faith and be better people as a result of it.
> 154 Assistant Teacher

Two categories were related religious purposes: coming to a deeper knowledge of God 20.7%, and having a living faith 13.5%. The comments in this category related to students making a difference in the world.

> To encourage students to make a difference in their world.
> 78 Assistant Teacher

> Develop a greater concern for others.
> 66 Assistant Teacher

And developing a sense of social responsibility,

> Producing young men who have faith, morals and a conscience.
> 114 Assistant Teacher

> When a person grows in faith s/he will develop spiritually but would need the knowledge to understand the concepts behind it.
> 100 Assistant Director of Religious Studies

Seeing the religious awakening in the students and a growing awareness of the spiritual.
164 Assistant Teacher

Hopefully have grown in their knowledge of what Church teachings are. That they will have explored what they believe and will be able to identify what they believe, with some knowledge they can share with others.
83 Assistant Teacher

Be more knowledgeable about the Catholic faith and have the desire, hope, energy and commitment to put it into practice and supported by the Catholic school, their families and those around them.
136 Director of Religious Studies

When students reflect on what they learnt in my classes many years after leaving school, and find that it has a relevancy for their lives.
29 Deputy Principal

The remaining categories identified from the responses were: Catholic spirituality (60%), comments in this category related to the importance and centrality of the Eucharist, development of a love of Scripture and prayer. Compassion (4.3%), comments in this category related to developing compassion and tolerance.

Have knowledge of Christ in their lives. Understand why people choose to practise their Catholic faith. Encourage those who want to deepen their faith to do so. Experience a prayer life and understanding of the importance of prayer.
106 Director of Religious Studies

Moral development (3.7%), comments in this category also included thinking critically and intellectual development. Achievement (2.7%), comments in this category related to student's achieving success in class.

Teaching morals and relating RE to real life situations.
170 Assistant Teacher

An analysis of the comments related to the religious or educational purposes of classroom Religious Education indicated that there was slightly more emphasis on the educational purposes (51.8%) rather than religious purposes (48.2%), see Table 5.21.

Table 5.21
Question 50: educational and religious purpose: I would hope that at the end of the year
students in my religious education class would...

Category	%
• Educational purpose	
Increased knowledge and understanding	30.5
Engaging learning environment	18.6
Achievement	2.7
Sub-total	51.8
• Religious purpose	
Deeper knowledge of God	20.7
Living faith	13.5
Catholic spirituality	6.0
Compassion	4.3
Moral development	3.7
Sub-total	48.2
Total	100

5.3.5 Summary: Open-ended Questions

The open-ended questions elicited a large number of responses. These responses indicated that religious educators in Catholic secondary schools in New Zealand identified both educational and religious purposes for classroom Religious Education. A number of the themes that emerged from the open-ended questions will be discussed in Chapter 5.

5.4 Section Four: Planning in Religious Education

This section of chapter four presents the results of the two questions related to the planning Religious Education lessons.

5.4.1 Use of the Understanding Faith Teacher Guides

Question 45 asked respondents to indicate their frequency of using the Teacher Guide that accompanied each topic in the curriculum. The purpose of the Teacher Guide was to provide inexperienced and less qualified teachers with a clear presentation of the doctrine and teachings of the Catholic Church, based on the *Catechism of the Catholic Church* and background theological notes. A sequential outline of a suggested lesson plan was provided for each lesson in a topic. 89.7% of respondents reported that they used the teacher guides,

54.4% of respondents indicated that they used the Teacher Guide always or frequently, with another 35.3% using them occasionally. Given the considerable outlay of resources required to produce these guides this result was encouraging. This may indicate that teachers find these resources useful. A number of more experienced teachers commented that they used them less frequently than they had initially. Table 5.22 below shows the frequency of usage of the Teacher Guides.

Table 5.22
Usage of the Understanding Faith teacher guides

Always		Frequently		Occasionally		Never		No response	
No.	%	No.	%	No.	%	No.	%	No.	%
33	19.1	61	35.3	61	35.3	14	8.1	4	2.3

5.4.2 Selection of Lesson Content

Question 46 asked that "If you have insufficient time to teach all of the lessons provided in the *Understanding Faith* program for a particular topic, how do you decide what to teach and what to leave out?" 146 respondents commented on this question, representing a response rate of 84% (n. 173). The 190 comments were analysed and coded into discrete categories. Some respondents made several separate comments.

One of the issues confronting teachers was an increasingly crowded curriculum. With the introduction of Unit Standards in 1993 as part of the National Qualifications Framework (NQF), assessment in Religious Education has played a more significant role in some Catholic secondary schools. Assessment for Unit Standards was internal and many assessment activities took class time that had previously been devoted to teaching and learning. The consequent reduction in teaching time impacted on the amount of material in the curriculum that could be covered in class. This question sought to identify ways in which teachers coped when confronted with a smaller amount of teaching time than the curriculum content required.

The results of the coded responses to question 46 are presented in Table 5.23 below. 27% of respondents commented that they select material they consider to be most relevant to students. 19% of respondents selected the content required for Unit Standards assessment. 12% of respondents identified the important doctrinal content as the basis for selecting material to teach and 11.5% used their professional judgement to condense the content.

Table 5.23
Coded analysis of responses to question 46

Category	No. of comments	%
Relevance of the material to students	51	27.0
To meet assessment requirements especially Unit Standards	36	19.0
Follow the Religious Education Department guidelines	26	14.0
Identify important doctrine	22	12 0
Use professional judgement and condense material	22	11.5
Refer to Achievement Objectives in the curriculum	17	8.9
Other	14	7.3
Total	190	100

Based on the pupil's interests, what's currently happening in school community, nationally, globally.
110 Assistant Teacher

I'm trying to base planning in senior classes on the US [unit standards]. I teach to the assessment. Material not covered by the assessment task will be the first to go if pressed for time.
4 Assistant Teacher

I try to teach what the students would find interesting and what would raise the most questions and discussion. Firstly have I covered the US [unit standards] test questions?
134 Assistant Teacher

Refer to the unit plans prepared by the DRS. We also have planning meetings as a department.
76 Assistant Teacher

We decide as a team, after discussion and sharing suggestions. We prioritise according to the year level and to the basic, fundamental understanding we want the students to know and experience. We meet needs according to previous experience.
31 Assistant Teacher

I usually look at the lessons that contain doctrine and then leave the others out.
17 Director of Religious Studies

Use my professional judgement.
51 Part-time Teacher

I usually don't leave things out. I may however condense some lessons. I may join some lessons together or teach them differently than suggested in order to gain some time.
11 Assistant Teacher

Look at the general AOs [achievement objectives] and LOs [learning outcomes] and make a selection based on the students' needs and what else links with other topics.
87 Assistant Director of Religious Studies

5.5 Section Five: Teacher Qualifications and Professional Development in Religious Education

This section presents the results related to teacher qualifications in Religious Education and ongoing teacher professional development in the subject.

5.5.1 Qualifications: Accreditation of Teachers for Teaching Religious Education
The Accreditation system was introduced in 1982, and revised in 1997 and 2008, with the dual intention of encouraging continuous professional development of teachers in Religious Education and the attainment of qualifications.

Historically, there has not been a high uptake of secondary Religious Educators applying for accreditation. In this questionnaire 53.2% of respondents had accreditation and 45% had no accreditation. Rates of Accreditation ranged from 68.4% in Wellington to 25.9% in Christchurch. The highest levels of 'No Accreditation' were in Christchurch 70.4% and Hamilton 60.7% respectively. The dioceses with the highest percentages of teachers with Level 1 and Level 2 Accreditation were Dunedin 57% and Palmerston North 46.9%. Christchurch had the lowest Level 1 and Level 2 Accreditation at 7.4%. Highest percentages of teachers with Graduate level Accreditation were Auckland 32% and Wellington 31% with Dunedin the lowest at 5%. Detailed results are presented in Appendix 2, see Table A2.13 accreditation for teaching Religious Education (%).

5.5.2 Qualifications in Religious Education
Nationally, a high percentage of respondents 30.1% had no qualification for teaching Religious Education as shown in Table 5.24 below. Diocesan variation was apparent; 55.6% of Christchurch respondents had no qualification while only 11.8% of Dunedin respondents were without a qualification in the subject.

A small percentage of respondents held a Master of Religious Education (MRE) 6.9%, with Auckland (12%) and Wellington (15%) respectively. As this degree was only taught in Auckland, it is to be expected that as a higher percentage of teachers would have access this

degree, a higher percentage of teachers would attain this qualification. No respondents in Christchurch, Dunedin or Palmerston North held an MRE.

Table 5.24
Religious education qualifications of respondents (%)

	No Qualification	CCS/CRE/DRE	BEd	BT/GD	MRE	Other masters	Other	No response
National	30.1	19.1	16.2	11.6	6.9	5.2	13.2	2.9
Auckland	26.0	20.0	20.0	14.0	12.0	2.0	6.0	
Hamilton	32.1	17.8	17.9	3.6	10.7	14.2	3.7	
Palmerston North	28.1	18.7	12.5	21.6		3.1	9.7	6.3
Wellington	21.1	15.8	10.5	10.6	15.8	5.3	10.4	10.5
Christchurch	55.6	14.8	7.4	7.4		7.4	3.7	3.7
Dunedin	11.8	29.4	29.4	5.9			23.5	

CCS: Catechetical Studies, a course offered at institutions offering teacher training recognised by National Centre for Religious Studies (NCRS) as a foundational course in Religious Education.
CRE: Certificate of Religious Education, offered by Catholic Institute of Theology and Wellington Catholic Education Centre.
DRE: Diploma in Religious Education, offered by Wellington Catholic Education Centre.
BEd.: Bachelor of Education (Teaching) with one or more papers in Religious Education offered at The University of Auckland and Otago University for primary teacher trainees.
BT / GD: Bachelor of Theology / Graduate Diploma in Theology, degrees available through Otago University, The University of Auckland and Good Shepherd College.
MRE: Master of Religious Education, offered by the Catholic Institute of Theology and awarded by the Australian Catholic University.
Other masters: for example, Master of Arts, Master of Education etc., that had components of Religious Education or Theology offered through various universities or the Master of Educational Leadership offered by the Wellington Catholic Education Centre and awarded by the Australian Catholic University.

The classification in Table 5.24 represented the major categories of qualification in Religious Education in New Zealand. The classification 'other' included any qualification that was not included in the previous categories.

Table 5.25 below shows an amalgamation of qualifications into four categories: No Qualification, Minimum Qualification, Degree / Postgraduate and Other Qualification. These categories indicated that 72.2% of respondents have some qualification for teaching Religious Education and 30.1% have no qualification with only 18.5% holding a qualification at degree or postgraduate level.

Table 5.25
Combined religious education qualifications according to basic levels (%)

	No Qualification	Minimum Qualification	Degree / Post-graduate Qualification	Other Qualification	No response
National	30.1	35.3	18.5	18.4	2.9
Auckland	26.0	40.0	26.0	8.0	
Hamilton	32.1	35.7	14.3	17.9	
Palmerston North	28.1	31.2	21.6	12.8	6.3
Wellington	21.1	26.3	26.4	15.7	10.5
Christchurch	55.6	22.2	7.4	11.1	3.7
Dunedin	11.8	58.8	5.9	23.5	

Minimum qualification included Catechetical Studies, Certificate of Religious Education, Diploma in Religious Education, and papers offered as part of the Bachelor of Education (Teaching).

Degree / Postgraduate qualifications included Graduate Diploma of Theology, Bachelor of Theology, Master of Religious Education and Master of Theology.

5.5.3 Working Towards a Qualification in Religious Education

Table 5.26 below shows the percentage of respondents who were working towards a qualification in Religious Education.

Table 5.26
Respondents working towards a qualification in religious education (%)

	Not working towards a qualification	CCS/ CRE/ DRE	BEd	BT/GD	MRE	Other master degrees	Other	No response
National	59.5	18.5	0.6	4.1	5.2	3.5	2.2	6.4
Auckland	58.0	14.0		4.0	10.0	4.0	4.0	6.0
Hamilton	64.3	28.5		3.6				3.6
Palmerston North	46.9	25.0	3.1	3.1	3.1	3.1	3.2	12.5
Wellington	78.9	21.1						
Christchurch	66.7	14.8		3.7	7.4	3.7	3.7	
Dunedin	47.1	5.9		11.8	5.9	11.8		17.6

Nationally, 103 (59.5%) of respondents were not currently working towards a qualification in Religious Education. Thirty-three respondents (19%) did not have a qualification and were not currently working towards a qualification. The percentage of respondents studying for a BEd. (Teaching) would be expected to be low as this was a qualification for primary school teachers. Secondary school teachers in New Zealand usually graduate in a subject related degree prior to obtaining a Graduate Diploma in Teaching (Secondary) at a teacher training institution.

Of the 18.5% studying at below degree level, 12.1% were enrolled in the Diploma in
Religious Education. The higher responses for Hamilton, Palmerston North and Wellington
may be because of the availability of this qualification in these dioceses. A further 4.1% were
studying for a Bachelor of Theology or Graduate Diploma of Theology. The highest
percentage of respondents studying for an MRE (10%) was Auckland, which may reflect that
availability of this program. The dioceses of Christchurch (7.4%), Dunedin (5.9%) and
Palmerston North (3.1%) all had respondents working towards the MRE.

5.5.4 Director of Religious Studies (DRS) Qualifications

Table 5.27 below shows the qualification level and qualifications worked towards of the
Director of Religious Studies (DRS). Of the 32 DRSs who responded to the questionnaire,
21.9% had a qualification in Religious Education below degree level, a further 21.9% had a
component of Religious Education in their teaching qualification, 21.9% had a Bachelor of
Theology or a Graduate Diploma of Theology, 18.7% had a component of Religious
Education in a Masters degree, 6.3% had a Master of Theology and 9.4% had a Master of
Religious Education.

Table 5.27
Director of religious studies (DRS) qualifications in religious education

	Qualifications in RE		Working towards a qualification in RE	
	Number	%	Number	%
No qualification	1	3.1		
No qualification and not studying			1	3.1
Have a qualification and not studying			17	53.1
Certificate of Religious Education	6	18.8	2	6.3
Bachelor of Education (Teaching)	7	21.8	2	6.3
Bachelor of Theology	4	12.5	2	6.3
Graduate Diploma of Theology	3	9.4	1	3.1
Master of Education	1	3.1		
Master of Educational Leadership	5	15.6	1	3.1
Master of Religious Education	3	9.4	5	15.6
Master of Theology	2	6.3		
No response			1	3.1
Total	32	100.0		100.0

The responses indicated that 53.1% of DRSs with a qualification were not engaged in any formal study in Religious Education other than continuing professional development. Only one DRS had no qualification in the subject and was not studying. 15.6% were studying for a Master of Religious Education and 6.3% were studying for a Bachelor of Theology.

5.5.5 Professional Development

Nationally, 64.8% of respondents attended some professional development in Religious Education during 2005, while 24.3% attended no professional development in Religious Education. Respondents reported higher rates of professional development in Dunedin (88.2%), Christchurch (74.1%) and Wellington (73.7%) than other dioceses. While only 5.9% of respondents from schools in the diocese of Dunedin did not attend professional development, the other dioceses ranged from Christchurch (18.5%) to Hamilton (35.7%). These figures suggest that in some dioceses between one-quarter and one-third of Religious Education teachers did not attend professional development in Religious Education in 2005. Detailed results are presented in Appendix 2, see Table A2.14 attendance at Religious Education professional development in 2005.

5.6 Section Six: Factor Analysis of the Stem-Items

A Factor Analysis using SPSS was attempted on the stem-items. This was only partially conclusive in that not all of the items loaded highly on the components. What this may indicate is that respondents do not see Religious Education as having a single dominant purpose, but rather view it as a complex subject with multiple purposes. The detailed results of the factor analysis are presented in Appendix 4. A summary of the pattern and structure matrix for principal components analysis with oblimin rotation of four factor solution of the stem-items is shown in Table 5.28 below.

The 44 stem-items were subjected to principal components analysis (PCA) using SPSS version 13.0, prior to performing PCA, the suitability of the data for factor analysis was assessed. Inspection of the correlation matrix revealed the presence of many coefficients of .5 and above. The Kaiser-Myer-Oklin Measure of Sampling Adequacy was .738 (Kaiser, 1970) and Bartlett's Test of Sphericity (Bartlett, 1954) reached statistical significance, supporting the favourable factorability of the correlation matrix (Appendix 4, Table A4.2).

Principal components analysis revealed the presence of thirteen components with eigenvalues of one or greater, explaining 16.6%, 10.1%, 7.0%, 5.1%, 4.1%, 3.6%, 3.0%, 2.9, 2.8%, 2.7%, 2.6%, 2.5% and 2.3% of the variance respectively (Appendix 4, Table A4.4). An inspection of the scree plot revealed a clear break after the fourth component. Using Catell's (1966) scree test, it was decided to retain four components for further investigation. The four component solution explained a total of 39.0% of the variance with Component 1 contributing 16.562%, Component 2 contributing 10.19%, Component 3 contributing 7.08% and Component 4 contributing 5.16%. To aid the interpretation of these four components, oblimin rotation was performed. The rotated solution revealed the presence of simple structure (Thurstone, 1947), with four components showing a number of medium loadings. All variables loaded substantially on only one component with the exception of the variable 33 which loaded on component 1 (.531) and component 2 (.513). There was a weak positive correlation between component 2 ($r = .121$) and component 4 ($r = .141$), and a weak negative correlation between component 3 ($r = -.181$) and component 1.

From the factor analysis it was possible to identify four components of an interpretative conceptual scheme of the purposes of classroom Religious Education in Catholic secondary schools in New Zealand. These components are presented in Tables 5.28 and 5.29.

Table 5.28

Pattern and structure matrix for PCA with oblimin rotation of four factor solution of stem-items

Item	Pattern coefficients				Structure coefficients				Communalities
	Component				Component				
	1	2	3	4	1	2	3	4	
Develop critical thinking	**.758**	-.039	-.041	.102	**.775**	.060	-.179	.208	.614
Social action	**.660**	.077	.025	.213	**.695**	.169	-.100	.311	.535
Moral development	**.643**	.181	.115	-.216	**.614**	.243	-.002	-.117	.464
Assist to make meaning	**.622**	.275	.195	-.040	**.614**	.343	.076	.060	.488
Examine issues about meaning and purpose	**.593**	.060	.113	.146	**.600**	.138	.001	.231	.398
Understand role of religion	**.590**	-.155	-.101	-.020	**.586**	-.082	-.203	.056	.378
Values education	**.566**	.098	-.072	-.043	**.585**	.166	-.176	.044	.358
Critical interpretation of Scripture	**.539**	-.027	-.024	.117	**.557**	.046	-.123	.192	.325
Develop students' faith journey	**.531**	**.513**	.246	-.078	**.538**	**.566**	.138	.022	.608
Study phenomenon of religion	.486	-.041	-.426	.143	**.500**	-.084	-.248	.078	.297
RE based on educational theory	.486	-.148	-.163	.015	**.579**	.039	-.516	.218	.532
RE is about knowledge of the faith	.392	.375	-.368	-.034	.499	.429	-.447	.051	.519
RE is treated seriously	.291	-.049	-.039	-.004	.291	-.013	-.090	.035	.089
Comparative religion	.268	-.025	-.105	-.159	.262	.001	-.150	-.121	.105
Catechesis	.040	**.674**	-.012	.146	.144	**.688**	-.039	.191	.498
Develop personal faith in Jesus	.094	**.671**	.157	-.009	.145	**.678**	.124	.040	.488
Develop students' prayer life	.272	**.660**	.247	-.134	.288	**.679**	.184	-.061	.580
Encourage attendance at Mass	-.258	**.658**	-.209	-.057	-.148	**.629**	-.177	-.051	.492
Evangelisation	.056	**.630**	.034	-.145	.105	**.627**	.011	-.101	.416
Liturgy & prayer important in classroom RE	.010	**.620**	.091	-.049	.061	**.617**	.075	-.013	.391
Teachers should believe what they teach	-.038	**.561**	.086	.244	.049	**.569**	.074	.270	.390
RE promotes personal growth	.249	-.479	.145	.09	.166	-.452	.112	.013	.274
Teacher spiritual role model	.036	.465	.016	.368	.141	.491	-.009	.400	.381
RE is a ministry	.048	.383	-.298	.306	.292	.427	-.341	.355	.417
Follow rather than question Church teaching	-.354	.356	-.070	-.070	-.308	.310	-.013	-.098	.227
Socialisation in Catholic tradition	.164	.339	-.306	-.200	.232	.355	-.341	-.151	.293
Similar assessment	-.012	-.149	**-.648**	.072	.098	-.130	**.634**	.074	.440
External assessment	-.034	-.078	**-.647**	.012	.076	-.065	**-.640**	.015	.417
RE non- academic	-.020	.173	**-.635**	-.046	-.121	.151	**.636**	.015	.435
RE academic subject	.048	.029	**-.569**	.059	.164	.053	**-.580**	.078	.344
Develop spirituality rather than knowledge	.018	.080	**-.538**	.264	-.033	.084	**-.528**	.261	.359

Gifted students	-.019	.087	-.497	.248	.117	.112	**-.500**	.260	.320
Clear explanation of Church teachings	.136	.300	-.481	-.095	.247	.323	**-.511**	-.049	.381
Transmit the Catholic tradition	.208	.393	-.436	-.072	.325	.425	-.482	-.011	.446
Religious literacy	.328	-.029	-.394	-.006	.395	.020	-.453	.046	.307
Vatican II theology	.114	.339	-.357	.247	.255	.376	-.390	.289	.367
Start with students' experience	.134	-.045	.355	.349	.113	-.018	.325	.359	.257
Intellectually challenging	.202	.094	-.241	.202	.286	.136	-.284	.241	.187
Use experiential approach	.008	-.046	.277	**.636**	.042	-.015	.265	**.629**	.475
RE teachers should have a degree	-.036	-.178	-.286	**.582**	.076	-.141	-.286	**.572**	.436
Professional development	.041	.007	-.220	**.553**	.159	.050	-.238	**.564**	.371
Teachers are witnesses	-.123	.417	.103	.490	-.023	.428	.106	.495	.434
Take account of contemporary education theory	.354	-.186	-.185	.413	.423	-.114	-.252	.456	.406
Students verbalise beliefs	.185	.254	.089	.299	.242	.292	.043	.338	.223

Table 5.29
Simplified structure matrix

Stem-Item	Component 1	2	3	4
Develop critical thinking	.775			
Social action	.695			
Moral development	.614			
Assist to make meaning	.614			
Examine issues about meaning and purpose	.600			
Understand role of religion	.586			
Values education	.585			
Critical interpretation of Scripture	.557			
Develop students' faith journey	.538	.566		
Study phenomenon of religion	.500			
RE based on educational theory	.579			
Catechesis		.688		
Develop personal faith in Jesus		.678		
Develop students' prayer life		.679		
Encourage attendance at Mass		.629		
Evangelisation		.627		
Liturgy & prayer important in classroom RE		.617		
Teachers should believe what they teach		.569		
Similar assessment			.634	
External assessment			-.640	
RE non- academic			.636	
RE academic subject			-.580	
Develop spirituality rather than knowledge			-.528	
Gifted students			-.500	
Clear explanation of Church teachings			-.511	
Use experiential approach				.629
RE teachers should have a degree				.572
Professional development				.564

5.6.1 An Additional Level of Analysis of the Interpretative Scheme

The opinion of external experts is one technique that allows the researcher to move beyond thick description and to provide an additional level of analysis of the interpretative conceptual scheme developed from the data. The three experts have considerable experience of Religious Education in Catholic schools in New Zealand. The interpretive scheme was presented to each of them and they all agreed that it provided a credible interpretation of the purposes of the subject.

> From my experience I would say that it did without a doubt. I would say that it [the interpretive scheme] does make sense, especially when you look at the *Understanding Faith* curriculum because it is about passing on knowledge. If a teacher reads the *Understanding Faith* curriculum statement and uses the Teacher Guides they will get a clear understanding of the purpose of RE in Catholic schools in New Zealand. (YL)

> While in RE the focus is on knowledge and understanding, it is very important to remember that the students will be at different levels of faith development and that the knowledge and understanding that they gain will have a direct or indirect impact on their faith development. (HC)

The findings of this research indicated that while teachers' beliefs were consistent with the stated aim of the curriculum, there was also a strong desire to assist student's faith formation and personal development. This took place within the context of the ethos of a Catholic school.

> The current curriculum states quite clearly that the primary goal of classroom religious education is to pass on the knowledge of the faith tradition. However, it goes on to point out that it does not exclude things like faith formation and personal development. I think this model is what the aim of teachers in Catholic schools here in New Zealand using the *Understanding Faith* curriculum would be trying to do, with greater or lesser degree of success, but this would be the overall aim of trying to present knowledge of the faith tradition to the best of their ability and within that for most of them there would be a high desire to participate in the faith formation of their students and to use the religious education classroom as one of the places this can happen. To build on the personal development of students, where they are at, where they are moving to and helping them along that journey. That would be the aim and the desire of the majority of religious education teachers. (OJ)

> The *New Zealand Curriculum* document recognises that knowledge and understanding do not exist in a vacuum, they are taught in the context of implicit or explicit values. There is recognition that no curriculum area is values neutral. (HC)

The interpretive scheme suggested that the acquisition of knowledge and understanding was the main way that Religious Education assisted in the faith formation and personal development of students. Respondents also believed that the three processes had different intentions. The intention of the process of knowledge and understanding was measurable through assessment, while the intentions related to faith formation and personal development were aspirational.

> For some children this would happen whether or not they had the knowledge because they are very spiritual people. However, for the majority of children this would be the case. Because without the knowledge background they are not going to have any faith formation or anything to build on, they need the initial understanding of what the faith is about in order to have development of it in any way. RE is different than other subjects in that one of the aims of teaching knowledge is so that it will lead to commitment, which you do not have to the same extent in say, History. Teachers seem to be afraid that if they do not teach the students everything they need to know about the Catholic faith, then they are failing, which I do not think they are. They are hoping that their students will become part of a faith community that will support their faith journey. After all they are only at school at the maximum 13 years, not their whole life. Teachers

expect too much of themselves in that respect. If faith is a journey, then teachers need to supply the tools. I think teachers on the whole feel they are trying to do that, it is planting and nurturing the seed. It was really encouraging that teachers valued the spiritual dimension of the subject. (YL)

While it may be useful to distinguish between purposes, Religious Education is holistic rather than comprising separate dimensions that a teacher moves between. It would be difficult to identify specific times in a lesson when faith was being formed or personal development was taking place as they are incremental processes.

It is OK to tease these aspects out but it is not a dichotomy; religious education contributes to faith through knowledge. While for convenience sake it is possible to distinguish between knowledge, faith formation and personal development, in practice in the planning of lessons and how all that fits with the Catholic ethos of the school and nourishes the individual personal lives of students and teachers they are intertwined. Part of faith formation could be, for example, allowing time for reflection. Some questions that lead into a time of quiet reflection could be the trigger for personal faith development. That is why teachers need to be aware of the distinctions so that they can allow for opportunities to faith formation and personal development. This can occur in and among the academic study of the faith tradition. Teachers need to structure lessons in such a way that reinforcement takes place and that links are made to the Church's teaching and students' lives and the broader Christian life, to help the meaning of the lesson to be absorbed. (OJ)

Theologically speaking faith is a gift and cannot be engineered. Practices that lead to greater personal reflection and teaching strategies that encourage students to make links between their life experience, learning and Church teaching are more conducive to the development of faith.   (HC)

Teachers indicated that they believed Religious Education was an academic subject within the secondary school environment and that this was its contribution to faith formation. Some respondents expressed a desire for a more experiential approach. Others raised the issue that an increasingly crowded and assessment driven curriculum was reducing the time available for affective activities.

The majority of teachers saw it as being an academic subject. There were one or two who had probably taught in the previous experiential, warm fuzzy approach to RE who still think that it might still be better, partly because it does not demand the rigour for preparation, marking and teaching that an academic RE requires. I think that a lot of students who have experienced a more academic approach to RE prefer this to the warm, fuzzy type of RE, because it is more purposeful and they learn something. (YL)

There might be some who regret that RE is an academic subject and would rather concentrate on faith development. I think you can link the knowledge of the faith tradition to faith formation and personal development that is how you get enrichment.

> Faith formation without content is waffle. It is faith and reason, there has to be a knowledge and appreciation of the faith as well as an entry into the process of faith. Faith formation and personal development are in providing opportunities and stimulus. While you may get glimpses as to whether something is happening or not, you can't assess this in the same way as you can assess knowledge. Some teachers were more experienced in knowing how the knowledge of the faith tradition, faith formation and personal development meld together and are comfortable with it, whereas other teachers see the desirability of it, but have not yet acquired the skills or the experience to know how to do it well within the constraints of the classroom. (OJ)

As an academic subject there were a number of pedagogical techniques that needed to be used in Religious Education. These included critical thinking and reflection on experience and learning.

> Critical reflection on experience is required. Experiential activities need to link into the life of the students from where conclusions may be drawn. Experience for experience sake is insufficient in religious education. It must be critical experience that is linked to an appreciation of the faith tradition and belief and the links need to be explicitly made and the invitation to draw conclusions for one's self. While the teacher can't assess exactly how knowledge has contributed to faith formation and personal development the teacher can provide the opportunity. After that the teacher has to leave it to the grace of God. The teacher's task is to provide the opportunity not to assess the outcome because it is an intangible. If teachers do not provide the opportunity for reflection then they will have failed their students. Likewise if they do not teach them the truths of the faith, or help them to see the implications for themselves, the parish and the Church and society, then they fail their students. If the school community does not attend to the wider issues of faith formation and personal development then it also fails the students. (OJ)

In order for Religious Education to be a credible as an academic subject, teachers required appropriate qualifications in the subject. This research indicated that there was an element of cognitive dissonance, in that teachers believed Religious Education was an academic subject but only a small percentage of teachers held degree-based qualifications.

> It was very encouraging that teachers did not see their job as just passing on what they think are the teachings of the Catholic Church, but that they actually needed to know information about what the Church teaches in order to pass it on. A number of teachers commented that if they had to leave material out, they looked at what the doctrine was and they taught that. This would suggest that they think the doctrine is very important. (YL)

> In terms of teaching and doing justice to the faith tradition teachers must have a depth of knowledge and must be able to make the connections between faith and life. If the teacher has insufficient knowledge to make the connections or to help the students to make the connections then they do the students an injustice. No matter how well intentioned, the Church teaches that teachers must have the knowledge and skills to do the job properly. (OJ)

> More teachers are undertaking study to develop their academic knowledge, as they become more competent they become more confident as teachers. There are to aspects to this. One is the need to acquire adequate knowledge of the content. The other is to develop their teaching skill to teach more effectively. Ongoing spiritual formation is essential. Without it RE teachers may lose a sense of commitment and perspective. It is also important given that they are assisting the faith formation of their students and that they play a significant role in the wider mission of the Catholic school. (HC)

The Church documents while acknowledging the importance of academic and pedagogical qualifications also emphasised the need for spiritual formation. Traditionally the responsibility for this formation was undertaken by religious congregations. In order to open up for students the intellectual and spiritual treasures of the Church, teachers need a sufficient grounding in these areas.

> Teachers need knowledge that has been absorbed into a spirituality that can be articulated and is in tune with the Christian tradition. Teachers need to reflect on contemporary issues in terms of the New Zealand society and their impact on students' lives. Pre-reflection is required, it is not enough just to have lesson plans. In the senior school you are usually exploring the big questions of life. In a religious education context the teacher is looking not just at the bare bones of Christian belief but at the critical questions, the 'whys', 'wherefores', 'hows' and 'so whats' and where does this lead us and what impact does it have on our lives, what does it call us to. It is not, has the teacher taught enough to get the students through the assessment, but has the teacher been able to present the core teaching in such a way that the students have absorbed something of the deeper meaning and of how it relates to their lives. (OJ)

5.6.2 Template of purposes

The factor analysis identified four components that formed the basis of an interpretative conceptual scheme of purposes. The stem-items that emerged from the literature review and formed the basis of Table 3.7 in Chapter 3, were re-configured to form a template of purposes and is presented in Table 5.30 below. The template is divided into two sections. The top section shows the stem-items identified by the factor analysis for each of the components. The bottom section shows the remaining stem-items used in the questionnaire reclassified under the components. This template was used in Chapter six as the basis of the discussion of the stem-item results.

Table 5.30
Re-configured template of the purposes of classroom religious education in Catholic secondary schools in New Zealand

Knowledge and Understanding of the Faith Tradition	Faith Formation	Personal Development	Teacher Professionalism
Same assessment as other subjects. **External assessment of RE.** **Academic subject.** **Develop knowledge or spirituality.** **Cater for gifted students.** **Clear explanation of Church teachings.**	**Catechesis.** **Develop personal faith in Jesus.** **Develop students' prayer life.** **Encourage attendance at Mass.** **Evangelisation.** **Use liturgy and prayer in classroom.** **Teachers should believe what they teach.** **Journey of faith.**	**Critical thinking.** **Social action.** **Moral development Assist to make meaning.** **Examine meaning and purpose of life.** **Understand role of religion in society.** **Values education.** **Critical interpretation of Scripture.** **Phenomenon of religion.** **Based on sound educational theory.**	**Experiential approach.** **Require a degree.** **Annual professional development.**
Transmit the Catholic faith. Religious Education. Theology of Vatican II. Socialisation into Catholic faith. Religious literacy. RE treated as a serious subject. Intellectually challenging. Comparative religion.	Teacher as spiritual role model. Teacher as witness. RE as a ministry.	Follow rather than question church teachings. Students verbalise beliefs. Start with student experience. Influenced by contemporary educational theory. Personal growth.	

5.7 Conclusion

This chapter presented the results of the questionnaire. The first section presented a profile of the respondents from the school and teacher statistical data. This was followed by an analysis of the stem-items, open-ended questions and planning questions. The factor analysis (PCA) of the stem-items identified three components that formed the basis of an interpretative conceptual scheme of the purposes of classroom Religious Education, knowledge and understanding, faith formation and personal development and a fourth component, teacher professionalism, that may be considered to be foundational.

CHAPTER SIX

Discussion

This chapter will discuss the meaning and significance of the data reported on in the previous chapter under the headings outlined in Figure 6.1 below.

Figure 6.1
Overview of chapter six
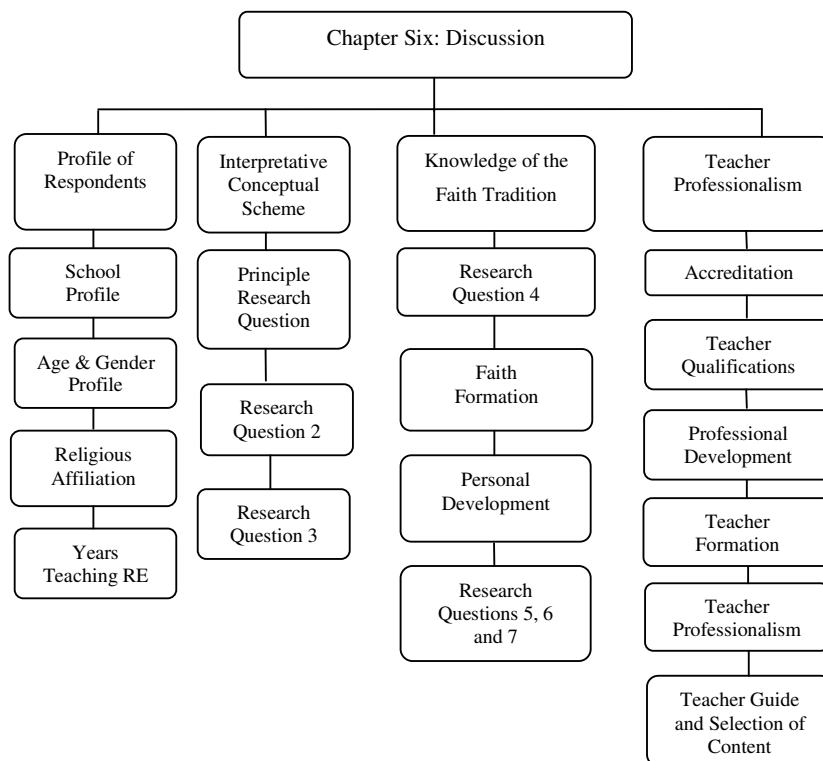
6.1 Section One: Profile of Respondents

The use of a research questionnaire provided an opportunity to collect statistical information that would present a more complete picture of the cohort and to add a wider context for the discussion of the results. This section discusses the age and sex profile, religious affiliation and the number of years teaching Religious Education.

6.1.1 School Profile

As results in section 5.1.2 showed, the respondents were evenly distributed across school type and compared favourably with the national distribution of schools. However, the responses

by school decile was less evenly spread with schools in the decile 1 to 3 being under-represented when the percentage of Catholic secondary schools in this decile. Correspondingly, schools in deciles 4 to 7 and 8 to 10 were over-represented. As lower decile schools were disproportionately represented, the responses may reflect the concerns of the middle and higher decile schools.

6.1.2 Age and Gender Profile of Respondents

Both the age and gender profile (section 5.1.3), showed higher percentages of older (over 41 years of age) and female teachers than the national averages as reported in the *Teacher Census* for 2004 (Ministry of Education, 2005). The age profile would indicated that if a retirement age of 65 years was assumed, two-thirds of respondents were likely to retire within the next 25 years. The potential issue facing school and diocesan authorities is the recruitment, retention and training of teachers who were at the beginning of a career as a teacher of Religious Education in order to provide for succession planning to fill positions such as DRS or HODRE and to provide sufficient teachers to meet the teaching and learning needs of students. This also has particular implications for ensuring that teachers are able to gain appropriate qualifications for the subject.

Another implication from this study is that within a period of approximately 15 to 20 years, there would be few teachers with experience of what Catholic schools were like before Integration when a high percentage of the teachers were members of religious congregations. Approximately half of the teachers had only taught in Catholic schools since Integration with 70.5% having attended a Catholic secondary school. This had two implications for Religious Education. The first was related to teacher knowledge base. Benson, Elkin and Guerra, (1985) had reported that members of religious congregations had higher levels of religious knowledge than lay teachers. This would suggest the need for ensuring that qualification pathways are available to raise teacher knowledge. This issue is of concern as this study has shown that there were a reasonably high percentage of teachers without a qualification in the subject. The implications related to teacher formation are discussed in section 6.7.4.

6.1.3 Religious Affiliation and Tagged Positions

One of the reasons for tagged positions in the Integration Act was to ensure that there was a critical mass of Catholic teachers in Catholic schools. This had a dual purpose to provide for a Catholic perspective across the entire curriculum as well as sufficient teachers to teach

classroom Religious Education. Secondary schools were required to have 40% of the teaching staff in tagged positions. Not every teacher in a tagged position necessarily taught classroom Religious Education, however, the teacher was required to be both willing and able to fulfil this requirement. As the results in section 5.1.7 show, a very high percentage of Religious Education teachers were Catholic. This finding was consistent with the NZCEO/NCRS surveys conducted in 2003 and 2007.

While it would not be necessary to be a Catholic to teach a content-based curriculum about the Catholic faith, teachers from non-Catholic traditions may experience some difficulty with teaching aspects of Catholic theology in areas such as Sacramental theology or Mariology. In addition, the religious socialisation in the Catholic faith community and answering questions that provide a teaching moment could also be more of a challenge. As the vast majority of respondents identified as Catholic it would probably be expected that they would see the teaching of the Catholic faith as a purpose of Religious Education particularly in a Catholic school. This may in turn have influenced their response to this survey.

> In a Catholic school the RE teachers need to be practising Catholics, at least Catholic by denomination.
> 73 Director of Religious Studies

6.1.4 Years Teaching Religious Education

The study found that the majority of Religious Education teachers were experienced teachers having taught the subject for more than eight years with only 23.7% had taught the subject for less than three years. These experienced teachers provided a considerable pool of professional experience for the advice and guidance to those with less teaching experience. The need to ensure that teaching experience was passed on to less experienced teachers may become increasingly important given the percentage of teachers who will be retiring. Given the acknowledged difficulties in attracting people to the profession, and the numbers potentially due to retire, a process of identification, assistance and mentoring may need to be implemented to support less experienced teachers and to encourage them to acquire the necessary skills to become future leaders in Religious Education.

A significant percentage of teachers had previously taught primary Religious Education. One reason for this could be the number of secondary schools with Year 7 and 8 classes that are

the last two years of primary schooling. These teachers may eventually move further up the school. It would be important for these teachers particularly if they moved into leadership roles to gain appropriate qualifications in the subject.

6.2 Section Two: Interpretative Conceptual Scheme of the Purposes of Classroom Religious Education in Catholic Secondary Schools in New Zealand

This section discusses the interpretative scheme, the principal research question and research questions two and three. The three components that emerged from the factor analysis: 1) knowledge and understanding of the faith tradition, 2) faith formation, 3) personal development, formed the basis of an interpretative conceptual scheme. Figure 6.2 shows a model that emphasises the holistic nature of the subject that is congruent with the emphasis on the education of the whole person in the ecclesial documents such as *The Catholic School,* (par. 30) and *Lay Catholics in Schools* (par. 19). The fourth component, teacher professionalism, could be considered as foundational to the process of classroom Religious Education rather than a purpose.

Figure 6.2
A model of the interpretive scheme of the purposes of classroom religious education in Catholic secondary schools in New Zealand
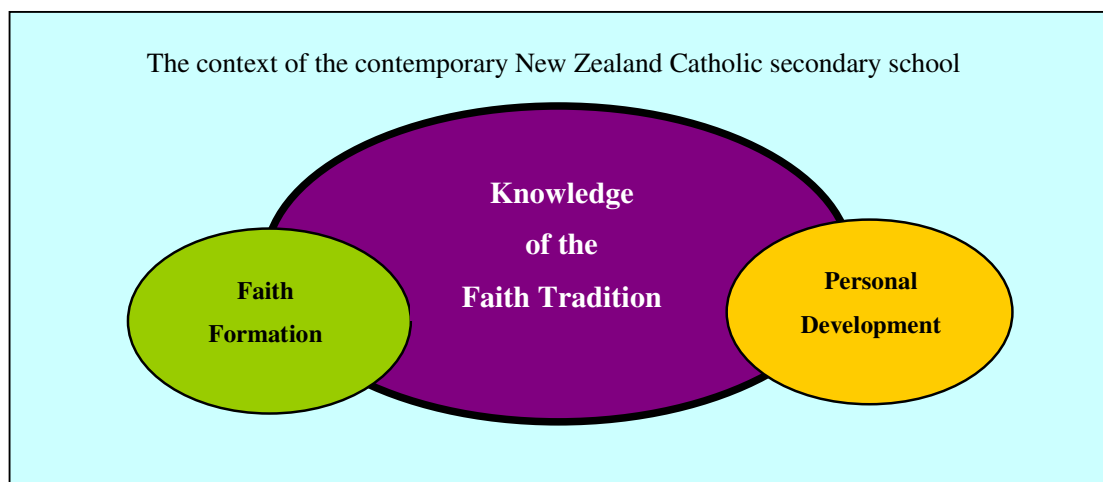
6.2.1 The Principal Research Question
 "What did Religious Education teachers in New Zealand Catholic secondary schools perceive as the purpose of classroom Religious Education?" In general there was a high level of agreement with all of the purposes in the questionnaire. To an extent this was to be expected in that the purposes used in the stem-items were derived from ecclesial documents, the *Understanding Faith* curriculum statement and research literature related to Religious

Education in Catholic schools. Faced with a list of purposes, teachers would probably support them all and may have found it difficult to distinguish between purposes. This may indicate that respondents believed that all of these purposes were important and were disinclined to choose between them. This would tend to support the supposition that the respondents perceived classroom Religious Education as a complex subject with multiple purposes.

> It is probably because there are so many 'purposes' of RE that it is an incredibly complex area to teach in. There are so many 'balls in the air' that occasionally you feel as though it is so easy to drop one! That is why it is so important to be personally committed to what is taught, the teacher is able to simply 'be themselves' and hopefully they will still be covering the majority of the areas.
> 172 Assistant Teacher

A lack of a clearly articulated vision of the subject had emerged from the literature. A number of studies (Buchanan, 2007; Di Giacomo, 1984; Engebretson, 2007; Lund, 1997; Welbourne, 1996), indicated that there was confusion among teachers as to the purpose of classroom Religious Education. The ecclesial documents presented a number of aims which, could lead to confusion among teachers as to the purpose of the subject.

Buchanan (2007) had indicated that there was no clear understanding among the teachers in his sample of the nature and purpose of classroom Religious Education. The results of this study as evidenced in the range and depth of the responses to the open-ended questions would appear to indicate that Religious Education teachers were able to identify a range of purposes that were both educational and religious as shown in section 5.3. Malone (1990) identified three distinct orientations towards planning for primary school Religious Education which indicated that teachers were able to identify purposes. Cook (2001) had reported in his survey that teachers were equally divided between educational and religious purposes. This may mean that given the complex nature of the subject teachers in this study operated out of a range of purposes within the dominant purpose of knowledge.

While respondents could articulate the broad purposes of Religious Education, there may well be variability in their detailed understanding of what a term such as 'evangelisation' meant in the contemporary Catholic secondary school. This study did not ask respondents to define terms or to explain, for example, what they understood by the term 'evangelisation'. Finn (2008) had suggested that while teachers may have supported with a concept such as 'evangelisation' they were less able to provide an agreed definition. McMenamin (1985) and

Walsh (1987) in their respective studies on teachers' understanding of Special Character reported that teachers had difficulty in defining 'Catholic'. This would indicate that there was a need for teachers to have agreed terms and definitions to allow for professional discourse.

Teachers may experience difficulty in stating the precise purpose of Religious Education because of its multi-faceted nature. Given the pressure faced by teachers, it is understandable that they lack the time to reflect on the nature and purpose of the subject. What this study has shown is that when teachers have the opportunity to engage in professional discourse and to reflect on the purpose of the subject they are able to provide in-depth responses. Further opportunities to reflect on the purpose of teaching Religious Education may assist teachers to clarify their understanding of the nature of the subject.

6.2.2 Research Question Two: "Was the Purpose of Classroom Religious Education Categorised as Evangelisation, Catechesis or Religious Education?"

The second research question sought to determine if teachers believed that the purpose of classroom Religious Education was confined to one of the normative purposes identified in the literature. The results in section 5.3.1.1 showed that teachers believed the purpose of classroom Religious Education was consistent with the definition used in the *Understanding Faith* curriculum statement "furthering knowledge, understanding and appreciation of faith" (National Centre for Religious Studies, 1991, p. 11). The other processes, such as evangelisation or catechesis had a role in the classroom, but were not the primary purpose. Sections 6.42 and 6.43 discuss catechesis and evangelisation respectively. While advocating that the purpose was knowledge, this was focused on knowledge of the Catholic tradition. This may indicate that the faith dimension was a strong subsidiary purpose.

The Catholic secondary school exists to meet educational and religious purposes. Religious Education comes within the wider objectives of the Catholic school. The ecclesial documents identified both evangelical and catechetical roles for the Catholic school, although how these were to be achieved remained ambiguous in documents such as *The Religious Dimension of Education in a Catholic School*. Religious Education was the task of the classroom, while evangelisation and catechesis were tasks of the whole school, home and parish.

> A lot of these aspects are whole school jobs and are a natural response or individual response to RE.
> 73 Director of Religious Studies

The results of this study showed that Religious Education was perceived as Subject-Oriented within the parameters of a secondary school environment. The focus of classroom Religious Education was on the delivery of the curriculum particularly in the senior examination classes. The *Understanding Faith* curriculum document emphasised that the "major task" of the teacher in the secondary religion classroom was knowledge and understanding of the faith tradition (p. 12). This however was nuanced by the responses to the open-ended questions that indicated that while teachers had a primary purpose, to teach for knowledge and understanding, they also identified two subsidiary purposes, faith formation and personal development.

The identification of knowledge as the primary purpose may be due to a number of factors. It is one of the core functions of schooling. It may also be the case that it fitted well with the dominant outcome-based approach to education that formed the basis of *The New Zealand Curriculum* standards-based assessment used in the senior school. Secondary schools are focused on assessment which has become more competitive with the public release of student performance results. From a pragmatic perspective it was easier for schools to assess the cognitive rather than the affective domain. A Subject-Oriented approach was also similar to the approach used by other subjects

> While I do agree with the purposes you have listed it must be remembered first and
> foremost I am a teacher not a missionary, not a sacramental chaplain, nor am I a priest.
> My job is to teach the syllabus to the very best of my ability.
> 145 Director of Religious Studies

One interesting aspect of the results was the level of support for the *Understanding Faith* curriculum. This was consistent with O'Donnell (2000a), that teachers were satisfied with the approach of the curriculum and the flexibility that it permitted. Given the dissatisfaction with the previous curricula and the continual changes that had occurred in curriculum and teaching approaches during the period from 1960 to 1990, the fact that the *Understanding Faith* curriculum has remained stable since 1990 indicated that it enjoyed the support of teachers. This may be due in part to the participation of teachers in the development of the curriculum and resource material and possibly because the subject was delivered in a similar manner to other subjects.

6.2.3 Research Question Three: "Did Classroom Religious Education have a Single Purpose or Multiple Purposes?"

Classroom Religious Education was perceived as a complex activity with primary and subsidiary purposes. However, it was considered to be more complex than other subjects in that it also involved the additional dimensions of faith formation and personal development.

The dimension of knowledge and understanding was focused on the Catholic faith tradition. While the subject was primarily directed at educational outcomes, the aspirational aim was active life-long participation in the faith community. The distinction made by teachers between educational purposes and religious purposes of classroom Religious Education was consistent with the findings of Benson et al. (1985).

The purpose of Religious Education was not the mere acquisition of knowledge about religion. It aimed to deepen knowledge particularly about Jesus, Scripture and Catholicism. This characteristic was also observed by Astley et al. (2000), who found that Catholic teachers taught from a confessional perspective.

Malone (1990) had identified three approaches to classroom Religious Education, academic, catechetical and personal development. The results of this study however, showed that teachers worked out of a single purpose that incorporated all three dimensions. Malone's research reflected the position in 1990 that may well also have been the same in New Zealand. However, following the introduction of the *Understanding Faith* curriculum that adopted an explicit Subject-Orientated approach in 1990, most teachers would have operated out of and endorsed this approach.

A second reason that the results of this study did not confirm Malone's earlier research was that her research was conducted among primary school teachers. It may be that with the focus on external achievement rates in secondary school, teachers generally worked out of a Subject-Orientated approach that was applied to Religious Education. While privileging the academic, teachers acknowledged the importance of faith formation and personal development as subsidiary purposes.

6.3 Section Three: Dimension One: Knowledge, Understanding
and Appreciation of the Faith Tradition

This section discusses dimension one of the interpretative scheme and research question four. The template of purposes (see Table 5.30) was used to organise the discussion of the stem-items in each dimension. While conceptualising the subject as three dimensional, the dimensions were interrelated and difficult to separate. This would support the finding of Buchanan (2007), where RECs (DRSs) believed that the educational and religious dimensions should not be separated.

6.3.1 Research Question Four: "How did Teachers View Classroom Religious Education as a Subject within the Catholic Secondary School?"

Classroom Religious Education was viewed as an academic subject within the context of the secondary school curriculum. A number of issues related to Religious Education as an academic subject are discussed below.

6.3.2 Academic Subject

The results (5.2.2.1) showed that Religious Education was seen as a legitimate academic subject within the context of the secondary school.

> Academic side to the subject is the most important part of RS [religious studies] in the classroom. Catechesis may also be achieved, but this primarily takes place at other times in the school programme, e.g. school Mass etc.
> 107 HOD Religious Education

The literature indicated that the academic nature of Religious Education had been a contested issue for a number of years (Larkin, 2004). The previous Religious Education curriculum *The Way, The Truth and The Light* (1979-1989), was based on a Life-Experience approach and was perceived as being less focused on content. The *Understanding Faith* curriculum adopted a Subject-Oriented content-based approach that sought to place Religious Education on a par with other academic subjects in the school. The ecclesial documents stated that classroom Religious Education was an academic subject, *The Catholic School* (par. 60). The *General Directory for Catechesis* required it to have the same academic rigour as other subjects (par. 73). The *Religious Dimension of Education in a Catholic School* emphasised the need for the subject to be properly organised as part of the school curriculum (par. 70). It was also consistent with the Catholic tradition as reiterated in *Faith and Reason: Fides et Ratio*.

While a considerable majority of teachers viewed Religious Education as an academic subject, there was a small percentage who disagreed with some aspects of this. There would be a potential difficulty if these were viewed as alternatives. The distinction between cognitive and faith dimensions of the subject is artificial as they are not necessarily alternatives. What this study may have found was a degree of frustration among some teachers as a result of school expectations of assessment, without the appropriate time allocation. This may result in, at least for some teachers, a perception that the cognitive dimension dominated at the expense of the other dimensions.

The crosstabulations indicated a preference among some older teachers for aspects of the Life-Experience approach. For teachers for whom personal sharing was an important aspect of their pedagogy, an assessment driven curriculum may be uninviting. Some teachers may have felt that the pressure of assessment diminished the enjoyment they found in teaching, which was in part, derived from engaging students in discussion. It would be problematic if some teachers believed that a Subject-Oriented approach that demanded intellectual rigour would not engage students in discussion. It may be that one of the causes of this frustration was the lack of sufficient teaching time allocated to the subject. Another trend that was detected was for younger teachers without qualifications to favour a less academic approach. This may be out of a desire to share their faith or possibly an insufficient conceptual understanding of the curriculum.

6.3.3 Classroom Religious Education as a Serious Subject in the School
The results of the stem-item strongly supported this as a purpose; however the comments to the open-ended questions indicated a level of frustration among some teachers. As a subject, classroom Religious Education did not appear to receive the recognition it warranted at the core of the Catholic school.

> That it be the centre of the school's life, timetable built around it not vice versa, and that
> it be fully recognised as the most important classroom subject in a Catholic school.
> 138 Assistant Teacher

Three issues emerged from an analysis of the comments, time allocation, work load and qualifications.

It was apparent in the comments that many teachers felt Religious Education was allocated less teaching time relative to other subjects in the curriculum. This showed a tension between the stated aims of Catholic schools in Church documents, the intentional language used by schools and the reality of the timetable. This may send a signal to students and parents that the school did not place importance on Religious Education as a subject. It may indicate that in at least some schools, classroom Religious Education was not afforded the same status as other subjects. A lack of teaching time would make it difficult for schools to cover the curriculum as mandated by the Bishops' Conference. The expectation for subjects that offered a full year course was four one-hour periods a week. Schools that taught classroom Religion Education on an equal footing as other subjects and intended to offer 24 credits for NCEA achievement standards, would need to allocate sufficient resources in order to achieve that aim. Assessment is discussed in section 6.3.6.

> To have more time allocated to each year group, a min of 3 hours per week, and may-be ideally 4 hours. To have more non-contacts to prepare and update resources.
> 13 Assistant Director of Religious Studies

There was an apparent tension between the expectations of the curriculum, the allocated teaching time and assessment. The allocation of insufficient time for teaching and learning by the school may result in a reduction in the coverage of the curriculum. Teachers may feel under pressure to meet the expectations of the Bishops' in delivering the mandated curriculum and from school management for high rates of achievement without adequate time.

A second issue was the lack of time to teach and prepare for large classes. As a core subject in Religious Education classes in many schools tend to have the largest class. This placed an additional work load of preparation, marking and discipline on the teacher. Large classes may also impact on pedagogy. If questioning was an important aspect of the subject, large classes would make this more difficult. Other core subjects such as English or Mathematics were in many schools streamed on ability levels, whereas Religious Education had typically adopted a non-streamed approach. In addition at the senior school level most subjects were self-selected by student interest and ability, whereas Religious Education was compulsory. The compulsory nature of the subject may cause some tension. It also has implications for pedagogy as students will present with a greater range of ability than may be the case in other subject areas.

> The lack of time to cover the topics e.g. I have Year 10 four times over 10 days but because of Friday rotations sometimes I only see them 3 times over 10 days. Even the kids complain. As Ass. DRS with responsibility for liturgy I never have enough non contact time. I have so many ideas and things I want to do to enhance my programme but not enough time to organise it.
> 13 Assistant Director of Religious Studies

Another issue that the study showed was an apparent tension between Religious Education as a serious academic subject and the number of teachers without a qualification in the subject. This was identified as an issue by Di Giacomo (1984) who raised the question of whether schools would allow teachers who lacked subject-specific qualifications to teach another subject, which was apparently acceptable for Religious Education. Smith and Denton (2005) had found that lay-teachers tended to have "thin" theological knowledge regardless of their general qualifications. This may indicate that there was a difference between the expectations of those teaching Religious Education and school administrators. Di Giacomo raised the question of the importance of shared expectations between teachers and school administrators about the religious and educational purposes of Religious Education. While these expectations were articulated in the curriculum statement, it was also necessary for these purposes to be supported by a number of groups within the Catholic school. The research literature highlighted the importance of the alignment of expectations between Religious Education teachers, other teachers, school administration, Boards of Trustees, students, parents and the parish as an important factor in a school achieving its educational and religious purposes (Fahy, 1992).

6.3.4 The Status of Classroom Religious Education as a Subject

While the status of the subject was identified as a concern by some respondents, the results of this study would appear to indicate that the status of Religious Education as a subject had been enhanced by the adoption of a Subject-Oriented approach and formal assessment. This would tend to confirm the findings of Hackett (1995) who had noted an improvement in the quality of teaching. Malone (1990), had reported that while teachers of Religious Education believed that the subject contributed positively to the ethos of the Catholic school, they felt it was marginalised. The analysis of the comments made by teachers in this study indicated that the subject was, in some schools, marginalised and was not at the core of the school as envisaged in the ecclesial documents. There may be a perception, relative to other subjects, that it was not an academic subject. The reasons for this were complex. One reason could be the large percentage of teachers who lacked a degree based qualification in the subject. The

lack of specialist teachers, in comparison to other core subjects, in many schools may also contribute to this perception.

In a secondary school, the perceived status of a subject was based on a number of factors. These may include such things as academic results, the qualifications of the teachers, recognition of the subject by external authorities, its contribution towards tertiary entry, assessment by external education authorities, the profile of the subject within a particular school, allocation of teaching time and resources.

> That students sometimes fail to recognise RE as a 'real' subject. They therefore do not sustain the same concentration, effort etc in RE as they would in say Maths or science, subjects that receive NCEA credits.
> 14 Assistant Teacher

In order to be perceived as academically credible, a subject such as Religious Education must compete with what traditionally were regarded as the academic subjects on their level. Subjects that contribute to tertiary entrance qualification and were validated by an external examining authority were perceived to have more status (Carroll, 2006; Dorman, 1997).

6.3.5 Negativity Towards Religious Education

Negativity toward the subject was evident in comments related to open-ended question 49 (5.3.3). This was also congruent with what was described by Crawford and Rossiter (2006) as the "psychology of the learning environment" (307-309). More concern was expressed related to senior classes, Years 11 to 13, rather than junior classes, Years 9 and 10. This may be because some students in the senior classes who are studying for NCEA qualifications did not see an immediate benefit in terms of the attainment of qualifications and were more likely to articulate their opinions. It may also be that junior classes are more compliant. It could also be touching on the issue of appropriate pedagogy.

> Possibly the view held by some of the students that RE is not a real academic subject, and is a waste of time for that reason.
> 4 Assistant Teacher

Students' perception of the subject may also be influenced by the relationship between students and teacher. This was consistent with the findings of Bishop, Berryman, Tiakiwai

and Richardson, (2003) that emphasised the importance of teacher-student relations in the learning process.

Negative parental attitudes of the subject were also identified as a challenge. There was an apparent need to explain the aims and purpose of a Catholic secondary school to some parents. It was the role of the school leadership to articulate a vision for Catholic education that placed Religious Education at the centre of the school. There would appear to be an attitude among some parents that qualifications were the priority. Subjects that did not lead to a school leaving qualification were perceived as having a lower status. As a subject, Religious Education may also have lacked support in some homes. For some parents the negative attitudes may reflect their own experience of classroom Religious Education. This lack of parental support was evidenced by the students' attitudes towards the subject. The lack of support from some homes was a particular concern for the religious purposes of a Catholic secondary school. The ecclesial documents and a number of studies related to faith formation (Fahy, 1992; Flynn & Mok, 2002) emphasised that while Religious Education influenced faith formation, there was a need for a close alignment of purpose between the school and the home. There would appear to be a tension between parents wanting a Catholic education but being less supportive of Religious Education. This would tend to support the findings of Fahy, (1992), Flynn & Mok, (2002), de Souza, (1999), Walker, (2004), and Saker (2004), who found that while students were positive about their experience at Catholic schools, they were less positive about their experience of classroom Religious Education.

> Not taken seriously by many students and parents. They want a Christian school, values
> etc, but vocational qualifications come first.
> 26 Part-time Teacher

A third area of perceived negativity was identified in the results. This related to the negative attitudes of other staff members towards classroom Religious Education.

> Teachers who are negative about the subject.
> 94 Director of Religious Studies

This raised a number of concerns for a Catholic school where all subjects should have a broad religious purpose, the search for truth and the use of the resources of the Catholic tradition across the curriculum. An education-in-a-faith environment would also seek to engage

knowledge in all subjects with the Gospel. The broad religious purposes were achieved in the context of the whole educational experience in a Catholic school and are not confined to classroom Religious Education. The religious and human formation of the student occurred across all subjects as well as through the broader life of the school. While negative attitudes to Religious Education were a concern it would be more problematic if this reflected negativity towards the Special Character and how teachers integrated this into their subject areas. Defining the role in Catholic schools, of teachers who were not religious educators, while difficult (Tinsey, 1998), will be necessary to enhance the Special Character of the schools.

In their research Benson et al., (1985) had reported that non-Catholic lay teachers were less religious than Catholic lay teachers. This again may reflect the prevalent depreciation of religion within society. This would have implications for the Catholic culture of the schools as many schools place importance on the values implicit in the charism of the founding congregation. Many religious congregations have developed programs centred on the charism of their congregations that have addressed the need for the religious formation of teachers.

> All teachers in Catholic schools have responsibilities not just RE teachers.
> 23 HOD Religious Education

Staff negativity could also undermine the efforts of the DRS and may create a detrimental climate within the school towards the subject. There may need to be more on-going whole staff professional development to explain the place, aim and function of Religious Education in a Catholic secondary school.

6.3.6 Assessment in Religious Education

The need for assessment in Religious Education was strongly endorsed in the results (5.2.2.1). The *Understanding Faith* curriculum was assessment neutral, in that the decision to assess or not, or which particular assessment method to use, was left up to the individual school. NCRS developed assessment activities to support *Understanding Faith* for Years 9 and 10 and assessment tasks for use in assessing against NZQA unit standards and achievement standards for Years 11 to 13.

The support for assessment that was similar to other subjects indicated that teachers believed that Religious Education was similar to other subjects. The results showed that teachers with a qualification in Religious Education endorsed assessment more strongly that other teachers. This may indicate that respondents saw Religious Education as an academic subject that could be assessed as other subjects in the curriculum were assessed. By inference, this supported a Subject-Oriented approach that assessed knowledge, understanding and skills.

While acknowledging that assessment was appropriate for knowledge it may not be appropriate for the other dimensions. There was also a perception that assessment was driving teaching and learning and was restricting the pedagogical methods used in the classroom. This issue may relate to the allocation of teaching time discussed in section 6.3.3. An appropriate balance may require an increase in the amount of teaching time allocated in the timetable and a reduction in the quantity of assessment rather than restricting the coverage of the curriculum. This tension may be a contributing factor in the negative perception of the subject for some students detected in the research literature by de Souza (1999) and Walker (2004).

> NCEA assessment. It kills exploration and severely restricts what is taught. I have to teach to assessment, not the curriculum.
> 169 Assistant Teacher

However, assessment was not a panacea for all of the perceived ills of the subject. There was also a need for a balance between the various dimensions as Religious Education was not just about knowledge.

While assessment of the subject was highly endorsed as appropriate, there was less agreement on the type of assessment or on the question of whether classroom Religious Education was or should be, assessed in a similar way to other subjects. Most schools assess against unit standards to give students credit for their work. For a number of Catholic schools with high Pacific Island enrolments, the credits gained in Religious Education were important for students in order to obtain their NCEA. For some students, classroom Religious Education also provided an additional opportunity to acquire literacy skills with students effectively receiving an additional literacy subject in the curriculum.

> Although I would prefer RE to be less of an academic subject, it has helped our girls to achieve extra credits at senior level. It also helps girls practise their skills in written language.
> 17 Director of Religious Studies

A number of schools appeared to be reviewing the amount of assessment and were reducing the number of assessments. This reduction was to permit a more flexible teaching program, to reduce over assessment, and to allow more space for discussion.

A further challenge that faced Religious Education was the need to cater to the complete spectrum of student intellectual ability. This placed an additional layer of complexity on the subject particularly in the senior school. Teachers have to cater for a wider range of student ability and interest than in other subjects. A potential problem of assessing Religious Education was students who failed Religious Education as an academic subject.

> Formal assessment. Often the kid who can 'talk the talk' never 'walks the walk'. 'Smart' kids with no morals can pass an exam. 'Slow' kids with great morals will fail the exam.
> 118 Assistant Teacher

6.3.7 Differentiation

There was high agreement among respondents for the need to cater for gifted students. This showed that teachers believed that it was important to provide differentiated learning opportunities for students. This would require teachers to have appropriate pedagogical strategies that cater to different learning needs. There is a need for individualised Religious Education material and for teachers to be able to adapt lessons to meet the learning needs of their students. Competent and experienced teachers with appropriate subject-matter content knowledge would be able to adapt the material to meet the teaching and learning needs of their students. Teachers who are not Religious Education specialists, and who do not have adequate subject-matter content knowledge may experience more difficulty in adapting the material to the needs of their students.

The research by de Souza (1999) indicated that some students did not find Religious Education intellectually challenging. This could be related to factors such as the level of teacher qualifications and/or the range of student ability. If teachers were teaching 'to the middle' more able students may become frustrated. The research indicated that students want intellectual engagement rather than unfocused discussion. Schools may need to look at ways

to differentiate student learning within the classroom in a way that best meets their learning needs of the students.

6.3.8 Knowledge of the Religious Tradition

This study found strong support for the need to provide students with clear explanations of the Church's teaching. This was not a particularly surprising result. It supported the view of Religious Education as an academic subject with a focus on knowledge and understanding. The *Understanding Faith* curriculum teacher guides and student texts provided explanations of Church teaching based on the *Catechism of the Catholic Church*, that were designed to support teaching and learning. This result was consistent with the research findings that Catholic teachers taught from a confessional perspective (Astley et al., 2000; Lund, 1997). The intended outcome of providing a clear explanation of Church teaching was that students would gain a deeper understanding and appreciation of the faith tradition. This would hopefully assist their faith formation and personal development as well as strengthening the cogitative dimension.

Teachers needed to be aware of the context of knowledge and the interrelationship of different aspects of Church teaching and where this fitted into a theological understanding. The literature indicated (Grossman, 1995) that teachers required a clear conceptual understanding of the discipline to effectively teach the subject. The low percentage of teachers with degree-based qualifications may make this difficult.

The perceived lack of knowledge of the faith required religious socialisation to familiarise students with Catholic rituals, symbols and liturgy. This was a particular issue for non-Catholic and non-practising students. The need to reinvigorate, rediscover symbols and develop new symbols that resonated with the spirituality of contemporary adolescents was a challenge for Religious Education. This was particularly so for students who did not participate regularly at Sunday Mass. Given the low level of attendance at Sunday Mass, the educative element of the liturgy may be lost and needs to be recovered. Schools may need to rethink their approach to this area of the curriculum. This may require more time for the intentional teaching of this aspect of the curriculum.

> I believe that students need to understand the rituals of the church and the need for community.

143 Director of Religious Studies

6.3.9 Educational Theory and Religious Education

A somewhat surprising result was that the influence of contemporary education theory on Religious Education was not strongly endorsed (5.2.2.1). Hackett (1995) had described a tension between educational theory, curriculum theory and implementation by teachers. This possibly means that some teachers did not see contemporary education theory as important for Religious Education. There may be a connection between the level of qualifications and the ability of teachers to incorporate contemporary educational theory into the subject. Some teachers may be unable to transfer contemporary pedagogy gained through professional development in other subjects to Religious Education. There could also be a link between attendance at professional development and an openness to different pedagogies. The tension between teaching and educational theory becomes problematic at the level of pedagogy and could partly explain some student negativity.

6.4 Section Four: Dimension Two: Faith Formation

6.4.1 Faith Formation as a Purpose of Classroom Religious Education

The ecclesial documents identified faith formation as an aspect of education in a Catholic school. The document *Declaration on Christian Education* identified the interrelationship between faith formation and personal development. The Catholic school "tries to guide the adolescents in such as way that personality development goes hand in hand with the development of the "new creature" that each one has become through baptism" (par. 8). *The Catholic School* stated that it had "as its specific duty the complete Christian formation of its pupils, and this task is of special significance today because of the inadequacy of the family and society" (par. 45). However, there was little guidance as to how this process should occur. While it was recognised that it was the task of the whole school, the role of Religious Education in this process was less well articulated. From this research it would seem that teachers believed that faith formation was a dimension of Religious Education.

In the Religious Education classroom, faith formation may occur on at least two levels. The cognitive dimension may strengthen the faith formation process for some students. The research by Flynn (1979) identified that many adolescents were in a searching phase in their personal faith formation. Respondents believed that faith was a journey and that students were at different stages. This would support the finding of Buchanan (2007). The journey of

faith was a personal activity that required authentic freedom and that it was not the role of Religious Education to coerce students into belief. For some students the knowledge and understanding gained in the classroom may be a starting point on their journey of faith. In this way, as Rossiter (1998) has suggested, the educational purposes of Religious Education may become a channel for faith formation.

The second level of faith formation in the religion classroom was the provision of opportunities for students to participate in experiences such as prayer, meditation, liturgy and personal reflection that were considered to have potential to engage them at a level of personal faith. The *General Directory for Catechesis* suggested that reflection was a way to promote faith formation (par. 98). While making time for personal reflection in the classroom, the outcome in terms of faith formation was an aspiration, in that the teacher hoped that the reflection would assist faith formation. It would be unhelpful to characterise some aspects of Religious Education as 'faith forming' as it would imply that others were not. Given the complexity of the process of faith formation, opportunities may need to be more focused and provided across the school and parish as envisioned by *The Catholic School* (par. 48).

The dimensions of faith formation and personal development were part of the education of the whole person. The importance of a holistic model of Religious Education that included the cognitive, affective and volitional domains was emphasised in the findings of this study.

> That we will always strive to find the balance of understanding between knowledge, prayer, experience, faith, spirituality and community. We need to teach the whole person not just their head, but their heart, soul and hands.
> 61 Assistant Teacher [Emphasis in original]

The need to provide opportunity for students to participate in faith formation experiences at school was considered to be necessary because for some it may be their only opportunity as they may not be engaged in their local parish. However, the number of non-believers in the classroom made faith formation a difficult task; but for believers, hopefully faith formation was occurring.

> RE may be the only time pupils can be exposed to the faith, a way to live life.
> 70 Part-time Teacher

The spectrum of faith found in any classroom may indicate the need for differentiation in classroom Religious Education to address the different levels of faith formation among students. This would be consistent with the findings of Leavey et al. (1992) who identified different types of response to faith among adolescents.

Faith formation and the development of religious practice were related. Cullinane (2006) identified the need to connect the individual student's spirituality with the Church as a challenge for the Catholic school. In terms of Religious Education, this may be achieved in part by assisting students to become aware of the deeper meaning of life and by educating them as Fahy (1992) suggested, in religious ritual. The research of Hughes (2007) and Mason et al. (2007) would support the need to re-conceptualise the approach taken to faith formation to meet the spirituality of contemporary adolescents in Catholic secondary schools. Recent research by Maroney (2008) has also identified students' images of God as a factor in faith formation. These findings indicate that teachers should adjust the school's curriculum to cater for the learning needs of their particular students.

The Church documents stated that the process of faith formation was broader than what could be achieved in the parameters of the religion classroom, for example *The Religious Dimension of Education in a Catholic School* paragraphs 69 and 70. Faith formation was the responsibility of the whole Catholic community.

The reason for faith formation in a Catholic secondary school was obvious in terms of the religious aims of the school. What was less obvious was the 'where', 'when' and 'how'. The issue of evaluating the effectiveness of faith formation has been raised in the New Zealand context by Cullinane (2006). He suggested that while classroom Religious Education was effective in the cogitative domain, there was less evidence of how effective it was in the affective and volitional domains. The question for Religious Education is how to measure effectiveness in the affective domain. This would require schools to clarify what would count for effectiveness. While these can be aspirations or long-term goals, it becomes problematic if teachers try to specify objectives and outcomes for values and beliefs.

Research may need to be conducted into the expectations of students, parents and teachers

about the religious aims of the Catholic school. The research literature indicated that one factor for effective faith formation was a close alignment between the expectations of the school and the home. This alignment may not be as close in the contemporary New Zealand Catholic secondary school as it was believed to be in previous generations.

Research by Flynn (1993) and Leavey (1972) had previously identified that the Catholic school had a religious influence on students. The results of this study suggested that Religious Education teachers supported the religious aims of the Catholic school. They sought to encourage students to come to, understand or appreciate their faith and hoped that they would become active participants in their faith community.

The aspirational aspect of faith formation may be conceptualised by respondents as sowing seeds that would hopefully germinate and flourish.

> Sowing seeds among the students. Trusting in prayer and faith that some will take root.
> 20 Director of Religious Studies

A further purpose of Religious Education that would promote faith formation was the integration of faith and life and culture. The religious educator engaged students in the study of "the great questions concerning the meaning of life, the significance of reality and a responsible commitment to transform it in the light of the evangelical values and modern culture " *Consecrated Persons and their Mission in Schools* (par. 53). This is a demanding task that requires well qualified teachers with an ability to pull a number of different ideas together in a coherent way that promotes understanding. An aim of the Catholic would be to develop knowledgeable, confident young Catholics who integrated their faith and lives and developed a social conscience. This will be achieved through cognitive development that resulted in an increased capacity to understand Church teaching.

6.4.2 Catechesis as a Purpose of Classroom Religious Education
The ecclesial documents made a distinction between catechesis and classroom Religious Education. These two processes were both conceptualised as elements of evangelisation. While they were distinct, catechesis and Religious Education were also complementary. *The Religious Dimension of Education in a Catholic School* stated that the distinction came "from the fact that, unlike religious instruction, catechesis presupposes that the hearer is receiving

the Christian message as a salvific reality" (par. 68), while Religious Education was focused primarily on the cognitive domain.

While students in a New Zealand Catholic secondary school should have faith, particularly as 95% of students were 'preference' (see glossary, Appendix 1), this may not be assumed. Given the increasing plurality in New Zealand Catholic secondary schools, there may be a greater range of faith commitment.

> Catechesis assumes students arrive [at] college with faith (presumably a Catholic Christian faith). This is a presumption which is dangerous. It is not a reality in 2006. In Year 7, 2006 on average 4 students per class had been to a Catholic primary school.
> 33 HOD Religious Education

It was evident from analysis of the results that teachers believed their task was to meet the knowledge deficit. It would also support the view that they believed that the cognitive dimension was the best channel for aspirational purposes. The issue that was not articulated was the possible gap between the curriculum and particular students. This would suggest that teachers have found ways to cope with this.

> The wide faith background of the students in one class from 0 to 100% in knowledge and experience.
> 62 Director of Religious Studies

While Catechesis had a role in classroom Religious Education, to develop and nurture a student's faith, this needed to be supported by the whole school community including the parishes in order to be effective.

> Strong supporting programmes in parishes also essential.
> 90 Assistant Teacher

The danger of proselytising was identified as a possible concern. This was particularly related to the freedom of the individual to make a personal faith response. Rather than to proselytise, the role of the Religious Education teacher was to challenge students about faith and their response to the invitation to a faith commitment. This finding was consistent with *The Religious Dimension of Education in a Catholic School* (par. 6), that emphasised the religious freedom of the individual and the responsibility of the Catholic school to proclaim the Gospel.

Ultimately, from a Christian theological perspective, faith is a divine gift rather than a teacher induced response; students must make a personal choice for faith.

> All that can be done is to present the Church's views and make students knowledgeable in and comfortable with their own traditions. Beyond that every individual has free will to reach out or not reach out for Jesus.
> 108 Assistant Teacher

6.4.3 Evangelisation as a Purpose of Classroom Religious Education

Catholic schools existed as a dimension of the evangelising mission of the Church and had a role in the process. The school was "as a genuine and proper instrument of the Church" and was to be "a place of evangelisation" (*The Catholic School*, par. 33). As part of the Catholic school Religious Education also had an evangelising aspect.

> I remember reading a doc which talks about a Catholic school as essential to the Church's work of evangelization.
> 161 Assistant Teacher

The evangelising potential of the Catholic secondary school has been recognised by the Church in a number of documents. *The Church in Oceania* emphasised that Catholic secondary schools provided a privileged means by which the Church could engage in the process of new-evangelisation (pars. 53-54). Given the low level of religious practice among many students, evangelisation may in some cases be more necessary than catechesis. Some contemporary students present a challenge for teachers with regard to their attitudes towards religious practice that probably reflects the wider social marginalisation of religion. For some students Religious Education may be pre-evangelisation or what the Church would now term new-evangelisation. While not unique, to New Zealand, the increasingly secular nature of society poses a particular challenge for Religious Education. The census figures between 2001 and 2006 reported a 34.7% increase in the no religion category that represented over one quarter of the population (Statistics New Zealand, 2006). The studies related to adolescent spirituality particularly that of Smith and Denton (2005), recognised that religiosity was influenced by the cultural milieu.

The preference criteria (see glossary, Appendix 1) for enrolment in a Catholic school in New Zealand were generally Catholic baptism or the active support of a significant person in the student's life who was a practising Catholic. There was a discrepancy in the figures presented

by Walker (2004) between the percentage of students that regularly attended Sunday Mass (39.8%) and the legislated level of preference enrolment of 95%. While it would be presumptuous to assume that the students in Walker's research represented committed active Catholics, the figures indicated that there were a large percentage of presumably baptised Catholics who were not practising. This may indicate a not dissimilar situation to that identified by the Catholic Bishops of NSW and the ACT (2007), who identified the issue of new-evangelisation as a challenge for Catholic schools and Religious Education. The explicit challenge for classroom Religious Education from the perspective of new-evangelisation was the presentation of the Gospel in a new and engaging manner that integrated faith and life and culture in a meaningful way.

> While one, evangelisation and catechesis are a 'conscious' part of the RE programme. Evangelisation and catechesis are personal choices that <u>student have to make themselves</u>.
> 117 Director of Religious Studies [Emphasis in original]

6.4.4 Enhancing Spirituality as a Purpose of Classroom Religious Education

A number of the stem-items related to spirituality and religious practices. The results of the study indicated that teachers adopted an inclusive 'both-and', rather than an exclusive 'either-or' when asked to choose between knowledge and spirituality. This may indicate that respondents believed that while knowledge was the primary focus of the subject, spirituality had a place in the classroom. This would be consistent with a belief that Religious Education was a complex subject that comprised a number of purposes, both educational and religious.

> Balance, place for both.
> 58 Director of Religious Studies

There was no apparent differentiation between spirituality and religion. There seems to have been an implicit assumption that in Religious Education the focus was on aspects of Catholic spirituality. The literature indicated that contemporary youth spirituality appeared to possess different characteristics than those of previous generations. There was no reference to this in the comments. It may be that teachers were aware of this and the questions did not elicit a response. It could possibly be that teachers believed that spirituality was only a minor aspect of the classroom and that engagement with contemporary youth spirituality occurred in the wider school context. Teachers may have seen their role as one of assisting students to access the treasury Catholic spirituality, in which case they would be endeavoring to reinterpret this for a new generation. For some students the classroom provided the only opportunity for

prayer, stillness or reflection. This may place an additional responsibility on teachers that needs to be shared by the school, home and parish.

The responses to the stem-item regarding encouraging attendance at Sunday Mass showed that on the surface the majority of teachers agreed and approximately one quarter disagreed. On closer examination of the stem-item results and the comments, many of those who agreed, disagreed or were uncertain, made similar comments. There was an acknowledgement of the importance of belonging to the faith community but that it was the responsibility of the whole Catholic community to encourage attendance at Sunday Mass. Teachers were happy to encourage and challenge, but ultimately believed it was the student's free choice.

> Our purpose is to teach the curriculum and develop their faith, challenge, develop their values systems. Part of this will include encouraging attendance at parish Masses. Some parishes need to welcome youth more too.
> 101 Director of Religious Studies

Participating in a faith community, other than the school community, was the only direct way to be in contact with the community of believers and had important consequences for how religious identity was shaped and formed.

> I would stress the need for regular worship and find the right parish for your student to have a meaningful liturgy.
> 16 Deputy Principal

Previously, Catholic secondary schools educated a high percentage of practising Catholics, who engaged in classroom Religious Education and for whom attendance at Sunday Mass was normative. The New Zealand research conducted by Walker, (2004) suggested that approximately 40% of students attended Mass weekly, with an additional 22% attending a couple of times a year and 14% seldom or never attend.

The reasons for students not attending Mass are complex and were not the purpose of this study. One factor identified in the research literature was parental support. Smith and Denton (2005) suggested that the low rate of Mass attendance by adolescents reflected the low rate of attendance by adults. Flynn and Mok (2002) also found that the home had the most influence on Mass attendance. Birch and Wanden (2008) reported that students did not place Mass attendance as a priority; at best it was fitted around their other interests of work, sport, peers

and family if time permitted. Students indicated that they were attracted to energetic and lively Eucharistic celebrations that they did not experience in their parishes. This may indicate that there is a need to design youth friendly Eucharistic celebrations that engage with adolescents. The results of this research indicated that while teachers believed that encouraging Mass attendance was a purpose of classroom Religious Education, they also believed that it was the responsibility of the whole school, home and parish.

Tinsey (1998) had identified a gap between teacher and clergy perceptions of the Catholic school and Religious Education, particularly in regard to whether Mass attendance was an aim of the Catholic school. This gap may be similar to the anxiety expressed by the Bishops of NSW and the ACT (2007). However, if as the ecclesial documents suggest, that the school, home and parish are responsible for faith formation and active participation in the faith community, then it is necessary to identify the different roles of classroom Religious Education, school, home and parish in this process. Each of these groups has a role and must accept responsibility for their role rather than shift the responsibility to other sectors.

6.4.5 Teachers' Role in Faith Formation

The question of whether a teacher needed to believe what they taught in order to teach classroom Religious Education effectively was raised in the research literature. Galetto (1996) had questioned the effectiveness of teachers who did not believe what they taught, with particular reference to faith formation. While it may be possible to teach other subjects without engaging the self, the responses indicated that it would be difficult to teach Religious Education in the context of a Catholic secondary school without faith commitment. The support for this stem-item tends to endorse the interpretative scheme of Religious Education that emerged from this study. If Religious Education was only an intellectual process, the faith-commitment of teachers may not be necessary. However, if the subject involved a dimension of faith formation as was indicated in the results, then teachers would, to form students in faith, require a level of personal faith commitment. Two studies that researched attitudes to religion among student-teachers indicated that faith commitment could be an issue in the future. Saker (2004) suggested that at least some had not integrated their personal faith lives with the liturgical life of the Church, while Owen (2005) identified a lack of religious cultural identity. This means that schools and diocesan authorities will need to provide additional support for beginning teachers.

Even to teach the knowledge dimension of Religious Education effectively, teachers would need to be able to explain the Church's teachings.

> Teachers may not always agree on some aspects but this would be balanced out with teaching what and why Church teaching is.
> 126 Director of Religious Studies

The need to have a clear conceptual understanding of Church teaching was of particular concern when dealing with controversial issues.

> My experience is that some RE staff can do terrible damage when they don't understand basis of Church teaching on controversial issues, can really turn kids off by sharing their own opinions inappropriately.
> 161 Assistant Teacher

A high percentage of respondents agreed that Religious Education teachers in Catholic secondary schools were spiritual role models for their students. This result was consistent with the earlier finding of Earl (2003). Teachers acknowledged that this was a significant responsibility.

> At times it is 'frightening' to realise that in a lot of cases 'you' the teacher are students only spiritual, values and faith related model. Puts pressure on you to wear many hats, especially when sometimes you don't feel comfortable in that hat or is one that you yourself find hideous.
> 134 Assistant Teacher

The question related to teachers as witnesses had weaker agreement (section 5.2.1.1). This may indicate some ambiguity among respondents regarding witnessing as a formal pedagogy. The importance of Christian witness could not be underestimated. This result was consistent with Hackett (1995) who identified a need for 'faith-committed' teachers to teach in Catholic schools. This study found that a high proportion of Religious Education teachers in Catholic secondary schools in New Zealand are faith committed and supported the ecclesial documents that emphasised the role of the teacher was a witness to faith, see *The Catholic School* (pars. 43, 53 and 78), *Lay Catholics in Schools* (pars. 11, 15, 24, 57 and 60) and *The Religious Dimension of Education in a Catholic School* (pars. 37 and 96).

A distinction was apparent in the results between witnessing to faith and teaching. While implicit witnessing would go on all the time, explicit witnessing to their personal

faith was not always appropriate. The classroom was not a soapbox for teachers to express their own personal opinions. This was consistent with *Catechesi Tradendae* (par. 6) that reminded teachers that the focus of the Religious Education lesson was to be the person of Jesus Christ. Joseph (2001) found that while teachers were prepared to share their personal faith with students, they were unsure about its efficacy. As a number of the comments indicated, sharing of personal faith, either by students or by the teachers may not be appropriate in the classroom setting.

For a number of teachers, the opportunity to share their personal faith was one of the rewarding aspects of teaching Religious Education.

> I am able to live my faith. The opportunity to interact with students on a close and personal level. To witness some students' development and desire to become a Christian or Catholic. To help them in this journey. The feedback, questions and discussion.
> 31 Assistant Teacher

New Zealand and international research indicated that Religious Education teachers perceived teaching as a vocation, Byrk et al. (1993) and O'Donnell (2000a). In this study, 93.1% of respondents agreed that it was a ministry. In addition to the high level of agreement among all teachers, there were statistically significant differences between teachers with an MRE and other teachers and between DRSs and non-DRSs. Teachers who have attained an MRE had made a significant investment of time and money and were, because of this investment, more committed to the subject and saw the sacrifice as worthwhile. The position of DRS was the official leadership position for Religious Education in the school. Teachers who applied for the position of DRS would have made a commitment to the subject and the additional demands related to Special Character.

6.5 Section Five: Dimension Three: Personal Development

6.5.1 Personal Development as a Purpose of Classroom Religious Education
The Church documents had identified that one of the educational purposes of the Catholic school was the human formation or the personal development of the student. *The Catholic School* emphasised the holistic nature of education when it stated that, "the school must begin from the principle that its educational program is intentionally directed to the growth of the whole person" (par. 29). *The Religious Dimension of Education in a Catholic School* further identified four distinctive dimensions of the Catholic school, the second of which was "the

personal development of each student" (par. 1). This dimension included the intellectual, moral and social development of students. The results of this study indicated that respondents perceived that Religious Education was a complex undertaking and had multiple purposes. This supports the contention that the interpretive scheme of the purposes of classroom Religious Education comprised three dimensions.

In response to the stem-item that asked if the purpose of classroom Religious Education was to prompt personal growth rather than faith commitment, respondents appeared to be divided. This may have been caused in part by the double-barrelled structure of the question. A principle of Catholic theology is that grace builds on nature and there appeared to be a refusal by teachers to dichotomise personal growth and faith commitment by opting for a simple dualistic model. The analysis of the responses indicated that teachers believed personal growth and faith formation were both purposes of classroom Religious Education. Both processes provided teachers with challenges that were not present to the same extent in other subject areas. This finding was consistent with Lund (1997) who reported that finding a balance between the cognitive and affective dimensions was a challenge for classroom Religious Education.

The Catholic tradition had always seen a link between faith and reason and the importance of reason and thinking when coming to an understanding of faith. As with the process of faith formation, Religious Education contributed directly and indirectly to the personal development of students. To an extent the dimensions of knowledge and understanding, faith formation and personal development were interlinked. The endorsement of multiple purposes of Religious Education was also consistent with the ecclesial documents that have stated that the task of the Catholic school was both human and religious formation of students. Personal development contributed to both the human purpose by the development of the intellect and reason. It contributed to the religious purpose through the moral development of the student. This was emphasised by *The Religious Dimension of Education in a Catholic School* when it identified the intimate connection between intellectual development and faith formation (pars. 49-50). Teachers believed that there were strong links between faith formation and personal development. The intellectual development and the ability to reason are aspects of personal development. Intellectual development was a foundation of deepening knowledge and understanding. It was also a foundation for the process of moral decision-making.

It is not either or, should promote personal growth and faith commitment.
6 Assistant Teacher

Students at high school are often in a transition period in terms of their faith commitment. It is important to have opportunities for students to reflect on their own faith commitment in a way that respects their stage of development.
127 Assistant Teacher

As with faith formation there was also an aspirational element in personal development.

Hopefully the development of personal faith is a by product of the programme. It is academic after all and you cannot 'teach' someone to have faith.
161 Assistant Teacher

6.5.2 Intellectual Growth and Critical Thinking

These purposes were strongly endorsed which was consistent with the view that Religious Education was an academic subject and the primary purpose was knowledge and understanding. The ecclesial documents emphasised that one of the key religious aims of the Catholic school and of Religious Education was the synthesis of faith and life and culture (*The Catholic School*, par. 49 and *Lay Catholics in Schools*, par. 29).

For senior students, critical engagement with issues of religion, faith, culture, Church teaching and their own experience formed part of both their personal development and faith formation at whatever stage they may be at in either process. Teachers had an important role in facilitating the integration of faith and life and culture.

I want students to be able to think through issues they are faced with. I believe what we want are young people with a strong belief and faith in the living God, who have experienced his grace and forgiveness in their lives and who through questioning and debate and critical thinking develop a faith that will stand up to the tough issues they face and help them find meaning and purpose in their lives. Students just following dogma will quickly drop away. Faith needs to be real and they must be allowed to question and debate issues as they arise for them.
11 Assistant Teacher

A statistically significant difference was identified between teachers with a qualification in Religious Education and those without. Teachers with a qualification in Religious Education were more likely to support the critique and explanation of Church teaching. This may indicate that teachers without a qualification were less able to undertake this. The research by Darling-Hammond (2000) had found that teachers who lacked qualification in their teaching

subject tended to teach more dogmatically that may have implications for the pedagogy of classroom Religious Education.

A second aspect of intellectual growth and critical thinking was related to the presentation of Church teaching. Respondents indicated that teachers needed to present the teachings of the Catholic Church clearly. While students should engage in critical debate, this needed to be age appropriate. The aim of critique was for understanding that may lead to personal development and faith formation of students.

> It is through questioning that we as teachers find out where students are at and their questions about the reasons for Catholic teaching are very probing and desirous of believing answers. As well as giving helpful background to Church teaching, sourced from the range of Catholic debate itself, there are some ways also that it is just to practise, follow and lead into the holy.
> 90 Assistant Teacher

A third aspect of critical thinking at secondary school level was related to a critical interpretation of Scripture. This would hopefully encourage students to move beyond a superficial and fundamentalist reading of the text to gain a rich appreciation of the deeper theological reality contained therein. This would be consistent with the historical tradition of the Church as reiterated in *Faith and Reason*, that faith and reason are inseparable in the search for truth.

6.5.3 Social Action

The need to incorporate Catholic social teaching into the curriculum of Catholic schools was identified in a number of the ecclesial documents, *The Catholic School* (par. 58) and *The Religious Dimension of Education in a Catholic School* (pars. 88 and 89). A number of studies had identified this as a purpose (Crawford & Rossiter, 1985; Fahy, 1992; Walker, 2004). These studies indicated that for some students issues of social justice were more relevant than academic theology. The purpose of encouraging social action was also strongly endorsed in the results of this study (section 5.2.1.1). This indicated a commitment by teachers to social justice that extends into the classroom. This may take the form of teaching about social justice but it was also aspirational, in that it was hoped that students would make a difference in the world and develop a sense of compassion and social justice during their time in class.

6.5.4 Moral Development and Values Education

These two purposes were aspect of personal development and were a purpose of Religious Education and the whole school curriculum. Given the whole school dimension, it would be important for schools to identify where and how moral development and values education occurred in other subject areas.

> Values education should be across the whole school curriculum not isolated to RE only.
> 167 Assistant Teacher [Emphasis in original]

Moral development and values education have a role in the formation of conscience and the development of a social conscience. *The Catholic School* envisaged moral education as "one of the formal tasks of a school" (par. 30). Moral development was also linked to critical thinking and intellectual development in that cognitive growth was a prerequisite for moral reasoning. Classroom Religious Education provided a safe environment in which such issues could be critically discussed.

6.5.5 Articulation

Two aspects of articulation could be identified from this study. The first related to the sharing of personal faith response. Personalism had been a feature of the Life-Experience approach in which students and teachers were encouraged to share their faith. The articulation of opinions and ideas is an aspect of the Subject-Oriented approach, particularly as this related to the intellectual development of students. The use of questioning is an important teaching technique that can elicit responses from the students. It also assists student to reflect as part of the learning process. Where the two approaches differ is that the Subject-Oriented approach may use more targeted and focused questions rather than a general discussion. Questioning is age dependent. Not all students had the confidence (hence a problem if this is an expectation for all students), or the desire or ability to articulate their beliefs. Articulation was also dependent on age. Older students were able to deal with intellectual challenge, whereas younger students might require more concrete information about Church teaching.

> Verbalisation of beliefs is not useful if beliefs are distorted. Understanding is more important.
> 165 Assistant Teacher

In a subject such as Religious Education, particularly in areas of values or moral development or Church teachings, the eliciting of a response from students may be more important than in

other subjects, particularly from the perspective of clarification. Consequently it would be expected that there would be strong support for this purpose. Teachers also acknowledged that effective articulation would only occur where a suitable environment of trust and respect had been established. Such an environment would allow for robust debate and also for teachers to positively challenge students about their beliefs. This environment may also be affected by class size.

6.5.6 The Issue of Relevance

The research literature indicated that many students did not find classroom Religious Education engaging, (Crawford & Rossiter, 2006; de Souza, 1999; Flynn & Mok, 2002; Saker, 2004; Walker, 2004). A number of these studies identified the issue of the relevance of the content of Religious Education to students. Ecclesial documents such as *The Religious Dimension of Education in a Catholic School* emphasised the need to engage students and to address their needs (par. 22).

The findings of Leavey et al. (1992) and Saker (2004) indicated that classroom Religious Education was multi-functional. While other subjects in the curriculum were able to concentrate on knowledge and understanding of the subject, Religious Education involved the additional domains of faith formation and personal development. It involved meeting a variety of student needs not only in the cognitive domain, but also in the affective and volitional domains. The multi-functional nature of classroom Religious Education provided a considerable challenge for curriculum design and pedagogy.

While teachers desired that students had a positive experience in the religion class the research literature indicated that there may be a gap between students' and teachers' perception related to participation, interest and the relevance of Religious Education (de Souza, 1999). This was evidenced in Saker's (2004) finding that only a third of students would have voluntarily participated in Religious Education. This would indicate that student perceptions of the subject required further investigation.

Teachers were aware of the difficulty experienced in motivating some students in the subject. Part of the challenge come from students who had little relationship with the Church other than in a cultural connection. These students posed a particular set of difficulties. From the perspective of the religious purposes of the Catholic school and Religious Education some

responses indicated that more support and guidance was required if these aims were to be achieved.

> Also teaching students who have not been 'churched' is very challenging. Coupled with students who have no understanding of Catholic culture makes teaching RE doubly difficult at times. So much is being asked of the Catholic RE teacher in this day and age. At times I liken it to soldiers on the front line of a war for the hearts and minds of future generations. The majority of RE teachers now are lay people who do not have the support of religious and spiritual communities / orders.
> 144 HOD Religious Education

The effectiveness of Religious Education was difficult to determine in that it involved a number of variables that were difficult to quantify. The research suggested that for some students although they knew more about Catholicism, it appeared to have less influence on their faith formation. Hughes (2007) found that classroom Religious Education influenced only 56% of students. While this was a positive result, a question remained about what happened to the remaining 44% of students. One factor that could be important in this process is the quality of the relationships in the class. The research by Bishop et al. (2003) indicated that positive teacher relationships was a key factor in improving student learning outcomes. As *The Religious Dimension of Education in a Catholic School* has stated, the success of the educational and religious purposes of the Catholic school was dependent on the teachers (par.26).

Previous research (Fahy, 1992; Flynn & Mok, 2002; Walker 2004) had indicated that disengagement with religion occurred during the senior years. Mason et al. (2007) had suggested that this may be occurring during the transition between primary and secondary school. This suggests that close attention needs to be paid to the Year 9 and 10 in secondary schools. This might be a problem for Religious Education if these teachers were less experienced, less qualified and had not participated in professional development. Pedagogy needed to actively engage students. Several factors have been identified in relation to students' perception of the value of Religious Education in the senior school, particularly social justice and intellectual challenge. It may be necessary for teachers to refocus their planning to emphasise these issues.

One of the factors that de Souza (1999) suggested may contribute to student disinterest in Religious Education was related to perceived lack of intellectual challenge in the subject.

This research indicated that disinterest stemmed from two sources, low support and the low level of student background knowledge of the Catholic faith. This would particularly be the case for students who do not practise the faith and who had not received any Religious Education during their primary schooling. The lack of intellectual challenge may be due to a number of factors including the level of qualification or poor pedagogy. It may also be a reflection of the large class, the wide range of intellectual ability and student motivation encountered in Religious Education at this level. Other subjects are 'self-selected' by ability or by student interest, whereas Religious Education as a core compulsory subject was usually taught on a cohort basis to all students. One consequence of this was that the class size was larger than for option subjects. The size of the class would to some extent determine the amount of discussion that could occur during the lesson. In smaller classes it would be possible to have more discussion. If students are unable to engage in discussion of ideas, they may perceive that the class is content focused. This was detected in the responses related to assessment where a number of teachers indicated that the formal assessment had reduced the time available for discussion and that they believed this was detrimental to the students.

A number of studies had identified a shift to a more student-focused pedagogy, (Carroll, 2006; Dorman, 1997; Hackett, 1995). The adoption of a Subject-Oriented approach to Religious Education had raised the quality of teaching and was less teacher-dominated. However, the results of this research indicated that at least some teachers focused on the content rather than student experience. This was in part justified by the fact that classes were not homogeneous, in that they had a wide range of religious experience. When asked if the lesson should start with students' experience while the majority of teachers agreed a large percentage was uncertain but did not disagree. This was perhaps a surprising result in view of the expressed need to engage students in the subject. The comments indicated that the range of religious experience made this difficult. This was a concern at a number of levels.

This finding would also appear to be at variance with *The Religious Dimension of Education in a Catholic School* that highlighted the need to be "attentive to the needs of today's youth" (par. 22). The *Understanding Faith* curriculum directed teachers in their planning to identify students' understanding as the starting point of the lesson. The student textbooks were specifically designed as parts of lessons rather than full lessons as such. This was intended to indicate to teachers the need to design their own introduction or focusing activity and shape

lessons according to the learning requirements of their students. This finding may indicate an issue related to the planning of lessons.

> Student experiences vary widely and it is most difficult to shape a programme with experience only and to, at the same time, meet the demands and knowledge requirements of Unit Standards within the time frame of the classroom lessons.
> 8 Assistant Teacher

A second implication of this result was the impact on pedagogy. The research on teacher knowledge indicated that when teachers lacked a conceptual understanding of the subject, there was a tendency to adopt a more teacher-focused pedagogy that may consequently impact on how students perceived the class (Grossman et al., 1989). In the context of New Zealand secondary schools, this result would indicate that further research was required into effective pedagogical methods for Religious Education.

6.6 Section Six: Research Questions Five, Six and Seven

An examination of the mean scores and crosstabulations in the tables in Appendix 3 showed that the answer to all these three questions was generally in the affirmative. While the majority of respondents endorsed the purposes identified in the stem-items, teachers with more experience in teaching Religious Education, those with an MRE and DRSs tended to endorse the purposes more strongly. However the difference between these specific groups and the general group was small and in most cases not statistically significant. In some cases the difference between the mean scores represented by only one or two responses. The lack of a statistically significant difference was probably because the majority of teachers highly endorsed the stem-items as purposes of Religious Education and consequently there would be little room for a significant difference between the specific groups identified and the general group.

6.6.1 Research Question Five: "Did Directors of Religious Studies (DRS) have different beliefs about the purpose of classroom Religious Education by contrast with other Religious Education teachers?"

In general DRSs affirmed the academic purposes of Religious Education more highly than the general group and were slightly lower on some of the religious purposes. This may be explained by the fact that the DRS had a dual role in most secondary schools, of responsibility for Religious Education and for the Sacramental and liturgical life of the school. Because DRSs were responsible for the academic organisation of the subject within the school, they

may be more likely to be focused on this in the classroom. DRSs endorsed more highly the importance of professional development and a degree qualification. DRSs highly support professional development. Given the low levels of qualifications among Religious Education teachers, DRSs would have a strong interest in trying to up-skill teachers in their departments.

Also there was a significant difference between DRSs and other teachers of Religious Education on the stem-item that Religious Education should be intellectually challenging. While the magnitude of difference was small, DRSs endorsed this as a purpose even more strongly than other teachers. These results indicated that DRSs believed that classroom Religious Education was an academic subject, the primary purpose of which was knowledge and understanding of the faith tradition.

The results of the independent-samples t-test showed that there was a significant difference between DRSs and other teachers of Religious Education on the stem-item that teaching Religious Education was a ministry of the Catholic Church. While a large percentage of teachers agreed with this stem-item and the magnitude of difference was small, DRSs endorsed this even more strongly than other teachers.

Similarly, there was a significant difference between DRSs and other teachers of Religious Education on the stem-item that a purpose of Religious Education was to assist students to examine issues related to the meaning and purpose of life. While the magnitude of difference was small, DRSs endorsed this as a purpose even more strongly than other teachers.

The Director of Religious Studies would probably be expected to endorse many of these purposes more highly than other teachers as the subject is their core focus in the school. The findings in this study were consistent with those of Crotty (2002), Flemming (2002) and O'Donnell (2000b).

6.6.2 Research Question Six: "Did the qualification level of Religious Education teachers influence their beliefs about the purpose of classroom Religious Education?"
Teachers with a qualification in Religious Education and MRE graduates endorsed more highly the importance of professional development and a degree qualification. This result indicated that teachers who had obtained a qualification or had undertaken postgraduate study recognised the value of a degree level qualification in the subject. MRE graduates had

invested considerable resources of time and money in the qualification and would appreciate its value and the contribution that it made to their classroom teaching. However, given that only 18.5% of teachers who responded to the questionnaire had a degree, this result was of some importance. It may indicate that those teachers who had obtained a qualification in Religious Education appreciated its value and recognised that qualifications were as important for classroom Religious Education as for other subject areas. The trend towards more teachers with qualifications in the subject was identified in the NZCEO 2007 report on teacher qualifications (NZCEO, 2008). The fact that only a small number of teachers hold degree level qualifications in the subject, but those with a qualification in Religious Education recognised the importance of a degree, may indicate that there are barriers to this other than motivation. It would be in the interest of the diocesan and national authorities to identify these barriers and to devise measures to address the issues identified.

The results of the independent-samples t-test showed that there was a statistically significant difference between teachers with an MRE and other teachers of Religious Education on the stem-items that teaching Religious Education was a ministry of the Catholic Church and to assist students to examine issues related to the meaning and purpose of life. This may indicate that given the effort required to obtain a postgraduate qualification teachers valued the subject and were prepared to invest their time and money. This would indicate that they had a commitment to the subject and the Church to the extent of viewing their teaching as a ministry. Teachers who had gained an MRE may have felt more confident in being able to integrate faith and life and culture.

Teachers with a qualification in Religious Education endorsed two stem-items more strongly than teachers without a qualification, understanding of the role of religion in society and that Religious Education in Years 11-13 should be assessed using NCEA. These responses indicated that teachers with a qualification regarded the subject as academic.

6.6.3 Research Question Seven: "Did experienced Religious Education teachers have different beliefs about the purpose of classroom Religious Education by contrast with those of less experienced teachers?"
An examination of the mean scores and crosstabulations in Tables A3.31 to A3.40 in Appendix 3 showed that in general experienced teachers gave slightly higher endorsement to the purposes than less experienced teachers. However no stem-item showed a statistically

significant difference. The data would indicate that qualifications or the teaching position had more influence on the perception of purpose than teaching experience.

6.7 Section Seven: Teacher Professionalism

This section discusses the findings related to teacher professionalism under the following headings:

- Accreditation of teachers for teaching Religious Education and tagged positions
- Teacher qualifications
- Professional development
- Teacher professionalism

6.7.1 Accreditation of Teachers for Teaching Religious Education and Tagged Positions

Historically, secondary teachers had been reluctant to apply for and obtain accreditation for teaching Religious Education. As a result it was not surprising that 45% of respondents had no Accreditation. The findings of this study showed a higher rate of Accreditation than those reported in the NZCEO 2003 and 2007 surveys, 62.0% and 64.5% respectively. This may possibly be because teachers who responded to the questionnaire were more likely to have Accreditation.

The results of this study showed that there was a considerable variation across dioceses in the rates of Accreditation. While Wellington had 31.6% of respondents with no accreditation, Christchurch had 70.4%. A number of respondents indicated that they did not know what Accreditation was. This may reflect the level of encouragement given by the diocesan authorities for teachers to record their accreditation. It should be noted that not applying for accreditation did not necessarily mean that teachers were not participating in professional development or had obtained qualifications, but rather that they were reluctant go through the additional process of having it recorded and recognised.

This research found that 22% of respondents had Graduate Level Accreditation. The spread across the country was uneven, with the highest percentage in Auckland 32% and Wellington 31%, while Dunedin had only 5%. This result was higher than the findings of the NZCEO 2003 and 2007 surveys that showed 8.0% and 10.3% respectively. The higher levels of graduate accreditation may reflect the availability of qualifications such as the Master of

Religious Education (MRE) taught at the Catholic Institute of Theology, Auckland and the Master of Educational Leadership (MEL) taught at the Wellington Catholic Education Centre. These degrees are awarded by the Australian Catholic University. Respondents indicated that the cost of course fees, accommodation and travel acted as a considerable disincentive for teachers in smaller centres.

One of the reasons for tagged positions (see glossary, Appendix 1) in the PSCI Act was to ensure that there was a critical mass of Catholic teachers in Catholic schools. This had a dual purpose to provide for a Catholic perspective across the entire curriculum and to provide sufficient teachers to teach classroom Religious Education. Secondary schools were required to have 40% of the teaching staff in tagged positions. Not every teacher in a tagged position necessarily taught classroom Religious Education, however, the teacher was required to be both willing and able to fulfil this requirement.

6.7.2 Teacher Qualifications

The ecclesial documents emphasised the importance of well qualified teachers. The *Declaration on Christian Education* stated that teachers should have "appropriate qualifications and adequate learning both religious and secular" (par. 8). *The Religious Dimension of Education in a Catholic School* described teacher qualifications in Religious Education as a "vital necessity and a legitimate expectation" (par. 97). In *Lay Catholics in Schools*, the importance of professional formation and ongoing professional development was highlighted (par. 27). The issue of unqualified teachers teaching Religious Education in Catholic secondary schools in New Zealand was long standing. Di Gacomo (ND) raised the issue in a report following his visit in 1973. While 72.2% of respondents held some level of qualification in Religious Education, 30.1% had no qualification. Only 18.5% of respondents held a degree-based qualification. A survey conducted by NZCEO in 2003 found that 43.5% of secondary teachers had some Religious Education qualification, while 12% had a degree or higher qualification, and 44.5% had no qualification. The results of this study would indicate that there has been an increase in the percentage of teachers with a basic qualification. There has also been an increase in the percentage of teachers with a degree-based qualification.

In New Zealand secondary schools the qualification benchmark for teachers was a qualification at degree level in their teaching subjects. Teachers of senior secondary classes (Years 11 – 13) were expected to have a range of 200-level university papers in their subject

area, while teachers of junior secondary classes (Years 9 and 10) were expected to have at least one 100-level university paper (Ministry of Education, 2006, p. 39). The percentage of teachers holding appropriate degree qualifications in New Zealand secondary schools however, varied greatly across subject areas. While 70% of science, languages and commerce teachers had appropriate tertiary papers in their subject area, fewer than 30% of teachers in the arts, health and physical wellbeing and technology had appropriate tertiary papers. Traditionally, technology teachers entered the profession with a trade based qualification rather than a university degree.

By way of comparison with Religious Education, 50% of all junior secondary (Years 9 and 10) teachers of English have at least one 100-level university paper, 70% of those teaching commerce, languages and science "have completed appropriate tertiary papers in those subjects." However, "less than half of those teaching the arts, health and physical well-being or technology have completed appropriate tertiary papers in those subjects" (Ministry of Education, 2006, p. 39).

This study found that 18.5% of Religious Education teachers held a degree level qualification. This was considerably below the level that would be considered appropriate for the teaching of secular subjects in New Zealand secondary schools. Part of the solution may require further investigation to identify the barriers and propose possible solutions. The lack of qualified teachers has implications for the professional status and credibility of Religious Education as a subject. If it is to be treated as a serious academic subject then teachers need appropriate levels of qualifications comparable to those expected in other subjects.

The *Teacher Census* (2005, p. 5) stated that 75% of New Zealand secondary school teachers held a degree or higher, usually in their teaching subject area, with 74% holding an additional tertiary qualification, usually their graduate diploma of teaching. Extrapolating this data to teachers of Religious Education, most would have been qualified teachers, the majority of whom held a degree and a teaching qualification. However, the results of this research indicated that they held a degree in a teaching subject other than Religious Education.

The results indicated that a number of respondents did not believe that it was necessary for Religious Education teachers to be as well qualified in Religious Education as in their secular subjects. While 64.8% of respondents were not opposed to Religious Education teachers

having a degree level qualification in the subject, only 49.2% agreed or strongly agreed and over a third of respondents (34.7%) disagreed or strongly disagreed. This reluctance to acquire similar qualifications could reflect the difficulty teachers faced in obtaining such qualifications and the time pressure involved in this process, rather than a belief that a qualification was in itself unnecessary or undesirable. However, there were a small percentage of respondents who appeared to be opposed to teachers having degree level qualifications in Religious Education. These respondents were also inclined to agree that Religious Education should be non-academic. This group also favoured a more experiential approach and may not have transitioned to a Subject-Oriented approach. The strong support for professional development rather than degree qualifications may have indicated a preference for short courses rather than sustained part-time study because of a number of factors. While professional development was important, it cannot provide the coherent conceptual framework that degree and postgraduate qualifications provide.

The literature indicated that qualifications provided not only subject-matter content knowledge, but also pedagogical content knowledge, subject-specific pedagogical content knowledge and a conceptual framework within which to organise and understand the subject. Bransford, Brown and Cocking (1999), Darling-Hammond (2000), Mayer, Mullens and Moore (2000), Shulman (1987) and Alton-Lee (2003) have found that teacher knowledge base was critical to quality teaching and that teachers gained not only knowledge through a qualification but also a conceptual framework that provided a coherent way to understand the subject. Welbourne (1996) also showed that teachers who undertook graduate study in Religious Education had a better conceptual understanding of the subject. These results highlight the importance of a concerted effort to address the need for qualified Religious Education teachers in New Zealand Catholic secondary schools.

The research indicated that Religious Education was a more complex and demanding subject than others in a Catholic school, particularly for non-specialist teachers. This was congruent with the findings of Crotty, (2002) and Fleming, (2002) who found that teachers who taught Religious Education as a minor subject devoted less time to lesson preparation and were less likely to engage in professional reading. The results of this research would also indicate that a number of these teachers lacked the subject-matter content knowledge and might not be participating in professional development. Engaging these teachers in professional development is a challenge for Religious Education.

Studies have indicated that teachers' qualifications have a complicated relationship with student achievement. Research evidence has shown that lower student achievement resulted where teachers were teaching a subject in which they were not trained (Darling-Hammond, 2000). This study was of particular concern in that many teachers of classroom Religious Education in Catholic secondary schools in New Zealand had low levels of qualifications in comparison to their secular subjects. This may be having a detrimental effect on student perception of the subject. Studies have shown that quality teaching had an impact on improving student learning. Studies into mathematics and science teaching have indicated that student learning was influenced by teacher subject-matter and pedagogical knowledge (Ball, 1991; Cornett et al., 1990).

Research has also indicated that in addition to subject-matter knowledge, teachers require subject specific pedagogical knowledge that was in this instance, knowledge that pertained specifically to the teaching of Religious Education. Given that many Religious Education teachers were not subject specialists, there was a need for qualifications in the subject-matter, Religious Education pedagogical knowledge and religious formation.

In terms of addressing qualification levels the research indicated that there were several groups of teachers that could be identified. One group was new teachers with no qualification and those who had gained a component of Religious Education while training. Another group consisted of teachers new to teaching Religious Education with no qualification and experienced Religious Education teachers with no qualification. Given the barriers to obtaining qualifications, further research was required to identify the precise barriers for each group, so that resources can be targeted to their specific needs.

Of the 19% of teachers with no qualification and not working towards a qualification, there may be some teachers for whom Religious Education represented only a minor part of their teaching load and they were unable or unwilling to invest the time required to gain a qualification. Buchanan (2007) reported that RECs (in New Zealand DRSs), believed that other Religious Education teachers were reluctant to undertake additional tertiary study. Further research is needed to identify the barriers to obtaining qualifications and mechanisms for more effective delivery of courses for this particular group. This group of teachers may need to be targeted for intense professional development if they do not wish to engage in what may be perceived as a lengthy period of study stretched out over a number of years.

A high percentage of Religious Education teachers were actively working towards a qualification in the subject. Of these, 12.1% were studying for a Diploma in Religious Education, 4.1% for a Bachelor of Theology or a Graduate Diploma in Theology and 5.2% were candidates for an MRE. With the existing 6.9% of graduates holding an MRE, this would equate to over 12% of Religious Education teachers holding an MRE. These teachers who were actively engaged in postgraduate study need to be mentored and encouraged, as they were the most likely teachers to be potential DRSs. While the highest percentage of candidates for the MRE were in Auckland, other centres, (Christchurch, Dunedin and Palmerston North), all had teachers working towards this qualification.

The level of DRS qualifications was encouraging. Only one DRS had no formal qualifications in Religious Education and 21.9% had a qualification below degree level. A further 21.9% had a component of Religious Education in their teaching qualification. 21.9% of DRSs had a Bachelor of Theology or a Graduate Diploma of Theology, 18.7% had a component of Religious Education in a Master's degree, 6.3% had a Master of Theology and 9.4% had an MRE. The low level of qualifications among DRSs had implications for leadership of the subject within the school. This may be of particular importance in schools where the DRS was expected to provide guidance for other teachers who lacked appropriate qualifications.

The percentage of DRSs working towards a qualification in Religious Education was also encouraging, 15.6% of DRSs were studying for an MRE, and 6.3% were studying for a Bachelor of Theology. This indicated that DRSs recognised the need for appropriate graduate qualifications. Only 3.1% of DRSs had no qualification and were not studying, while 53.1% of DRSs with a qualification were not engaged in any formal study excluding professional development.

The results of this research indicated a level of cognitive dissonance and ambiguity in the findings related to classroom Religious Education. There was strong support for Religious Education as an academic subject and that it should be treated as other subjects in the curriculum and equally resourced. However, teachers did not show the same level of support that teachers required comparable qualifications in Religious Education as their secular subjects. The ambiguity was that only 18.5% of teachers had degree level qualifications in

Religious Education comparable to other subjects, yet 78.1% were not opposed to it being an academic subject.

6.7.3 Professional Development

Overall the majority of teachers participated in professional development in the subject (64.8%). However, a reasonably high percentage, 24.3 %, had not participated in professional development in the subject during the year of the survey. The range of non-participation was 5% in Dunedin to 35% in Palmerston North. Figures for participation in subject specific professional development were not collected on a national basis. The *Teacher Census* (Ministry of Education, 2005, p. 9) reported that 87% of secondary teachers participated in some professional development in 2004. While this was a high percentage it indicated that 13% of teachers did not undertake professional development.

The 24.3% of respondents who did not undertake professional development in Religious Education was a cause of concern, given the low qualification level. Professional development budgets in schools were continually under pressure and many schools allocated the same amount for professional development to all subject areas. While this may be sufficient where a school had qualified specialist teachers, in schools with a large number of non-specialist and/or unqualified teachers, it would be important to ensure that all attended regular professional development. One mechanism for encouraging this could be close tracking of teachers and highlighting attendance at professional development in the school review process.

The survey of Religious Education teachers in the Auckland diocese (2007) found that most of the professional development was undertaken by the DRS and or HODRE and that a number of teachers had not attended any professional development in Religious Education since 1999. The area of concern highlighted in the report was that a significant proportion of teachers (42.8%) had not participated in professional development; 11% of these had done no professional development in the previous five years.

These results may indicate that there were insufficient resources allocated for professional development in Religious Education. One inference that could be drawn from this data was that a two-tier system could develop, with highly qualified specialist teachers who attend regular professional development at the top and low qualified, non-specialist teachers

receiving less professional development in Religious Education. This could pose a problem if these teachers were teaching the lower Year levels. If professional development was about improving student learning and achievement and these teachers were not participating in professional development it may be difficult to improve pedagogy. Given that the literature indicated an issue related to student perception of classroom Religious Education, attention to pedagogy may be of importance for the credibility of the subject.

6.7.4 Teacher Formation

A second issue related to teacher qualifications in the subject was the need for the religious formation of teachers. Pope Benedict XVI in his encyclical *God is Love: Deus Caritas Est* highlighted the need for both professional qualifications and 'formation of the heart' (2005, par. 31a). While this comment was directed at workers in Catholic charitable institutions it might equally well be applied to Catholic schools. The literature indicated that while many young teachers may have a higher knowledge base they showed less connection with the Catholic tradition (Owen, 2005). A number of Church documents identified the religious formation of students as a purpose of the Catholic school. If the school was to achieve this purpose, teachers would need appropriate religious formation. In the context of Catholic education in New Zealand, the religious formation of teachers was undertaken by the religious congregations. It is possible that the pressing and important need for academic qualifications may have obscured this issue. However, given that many teachers perceived the teaching of Religious Education as a ministry within the Church and the importance of witness in the faith formation of students, this cannot be neglected. The document *Lay Catholics in Schools* noted that

> the need for an adequate formation is often felt most acutely in religious and spiritual areas; all too frequently, lay Catholics have not had a religious formation that is equal to their general, cultural, and, most especially, professional formation (Congregation for Catholic Education, 1982, par 60).

6.7.5 Teacher Professionalism

Using the criteria identified by Cook and Hudson (2006), secondary Religious Education teachers in New Zealand as a profession, showed a higher level of subject professionalism than their American counterparts. The system of Accreditation for teaching Religious Education and the establishment of minimum requirements of subject-matter content knowledge by NCRS, provided structural opportunities for the teaching of religion to be

regarded as a profession when compared to other subject areas. Other than the Association of DRSs, there was no professional body of Catholic Religious Education teachers in New Zealand. This may possibly be because, with fewer specialist teachers of Religious Education other than DRSs, other teachers perceive their professional association to be in a subject area other than Religious Education. The results of this research indicated that there may be more teachers specialising in the teaching of Religious Education than had been the case and that it may be time to form local professional associations.

6.7.6 Respondents' Main Teaching Subject

The majority of religious educators (53.2%) were not specialist Religious Education teachers in that they taught at least one other subject, the two main areas being the humanities and science. These figures were in line with those reported in the NZCEO 2007 survey, Religious Education 45.1%, humanities 18.2% and science 11.9% respectively (NZCEO, 2008).

This research found that 46.8% of religion teachers taught only Religious Education and could be deemed to be specialist teachers of Religious Education. A distinction needed to be made between specialist and expert teachers. Specialist when used in this context referred to a teacher who only teaches Religious Education. An expert teacher would demonstrate extensive skill and knowledge in Religious Education. Nationally, there was considerable variability in teachers specialising in Religious Education. In Auckland 66% of respondents indicated that they taught only Religious Education with 52% in Wellington, 35% in Dunedin and 25% in Christchurch.

From the perspective of the school, there could be both advantages and disadvantages in having specialist Religious Education teachers. Specialist teachers were more likely to be better qualified than non-specialist teachers. They were possibly more likely to devote more time to lesson preparation and to be more involved in departmental activities. A potential disadvantage in having specialist Religious Education teachers could be that the responsibility for Catholic Special Character falls onto a small number of teachers, who end up bearing a disproportionate load.

The research by O'Donnell (2000b) found that many of the teachers who lacked qualifications taught three or fewer classes. The evidence from the survey conducted by Auckland Catholic Education Services (2007) would suggest that this group may also be missing out on

continuing professional development in Religious Education. Many of these teachers may lack both subject-matter content knowledge and subject-specific pedagogical knowledge, which may be impacting on the students' perception of Religious Education.

6.7.7 Use of the Understanding Faith Teacher Guide

Question 45 asked teachers how regularly they consulted the *Understanding Faith* Teacher Guide notes before planning and teaching a topic. 54.4% of respondents reported using the Teacher Guide always or frequently, with another 35.3% using them occasionally. The purpose of the Teacher Guide was to provide inexperienced and less qualified teachers with a clear presentation, through background notes, of the doctrine and teachings of the Catholic Church, based on the *Catechism*. The Teacher Guide also provided a sequential lesson plan for each part of the topic. Given the considerable outlay of resources required to produce these guides, it was encouraging to note that 89.7% of respondents at least used them occasionally. This may indicate that teachers found these resources useful. A number of more experienced teachers commented that they used them less now than they did initially.

6.7.8 Selection of Teaching Content

Question 46 asked teachers to describe how they selected content for a topic if they had insufficient time to teach all of the lessons provided in the *Understanding Faith* curriculum. One hundred and forty-six comments were made related to this question representing a response rate of 84% (n.173). One of the issues that confronted teachers was an increasingly crowded curriculum. With the introduction of unit standards as part of the NCEA, assessment had played a more significant role in classroom Religious Education than it had previously. Unit standard assessment was internal and many activities took class time that was previously devoted to teaching and learning. The reduction in teaching time impacted on the amount of material that could be taught. This question sought to identify the ways in which teachers coped when confronted with a smaller amount of teaching time than the curriculum content required. Because the *Understanding Faith* curriculum has specified achievement objectives and learning outcomes teachers would need to be able to identify core theological concepts or skills and distinguish less important aspects of the curriculum. This would require that teachers had an adequate knowledge base on which to make these judgements. This was related to teacher qualifications. A problem may arise where teachers pick the interesting bits.

> Teach the most interesting parts and the parts most relevant to the students' lives.
> 84 Assistant Teacher

Other comments related to the relevance to students 27%, teaching the content required for unit standards assessment 19%, important doctrinal content 12% and the use of teacher professional judgement to condense content 11.5%. To some extent these issues were interrelated. The critical issue was the ability to identify the core theological points to teach. This would require that teachers or at the very least the DRS has the ability to undertake this analysis.

> I look at what's in our test. I know this is terrible teaching practice but my RE time is stretched. I will then look for what I think is useful for them, helps them develop in understanding of Catholic Church and teachings.
> 59 Assistant Teacher

Other comments indicated that teachers followed the Religious Education department scheme and lesson guidelines, which would generally identify key doctrine, relevant information for teachers and assessment activities used in a school.

> I look at the aim of the unit and the theological implications then choose those I want to cover and go to the objectives and related lessons.
> 47 Director of Religious Studies

> I focus on the Catholic content first, then the aims, objectives and learning outcomes which the department has chosen as critical for the programme.
> 156 Director of Religious Studies

6.8 Conclusion

This chapter discussed the findings of the study. The results indicated that teachers believed that classroom Religious Education was a complex subject that had educational and religious purposes. An interpretive scheme of the purposes of classroom Religious Education emerged that consisted of three dimensions: knowledge and understanding of the faith tradition, faith formation and personal development. A fourth dimension, teacher professionalism, indicated that qualifications, professional development and an experiential approach were foundational components of classroom Religious Education in Catholic secondary schools in New Zealand. The following chapter, Chapter 7, addresses a number of issues that emerged from this study and makes several recommendations for future policy and research

CHAPTER SEVEN

Conclusion and Recommendations

7.1 Introduction

This chapter outlines a number of conclusions that emerged from this study into teachers'
beliefs about the purposes of classroom Religious Education in Catholic secondary schools in
New Zealand. The final section of this chapter includes a number of recommendations that
might inform policy development with regard to pedagogy, qualifications, professional
development programs and future research.

Figure 7.1
Overview of chapter seven
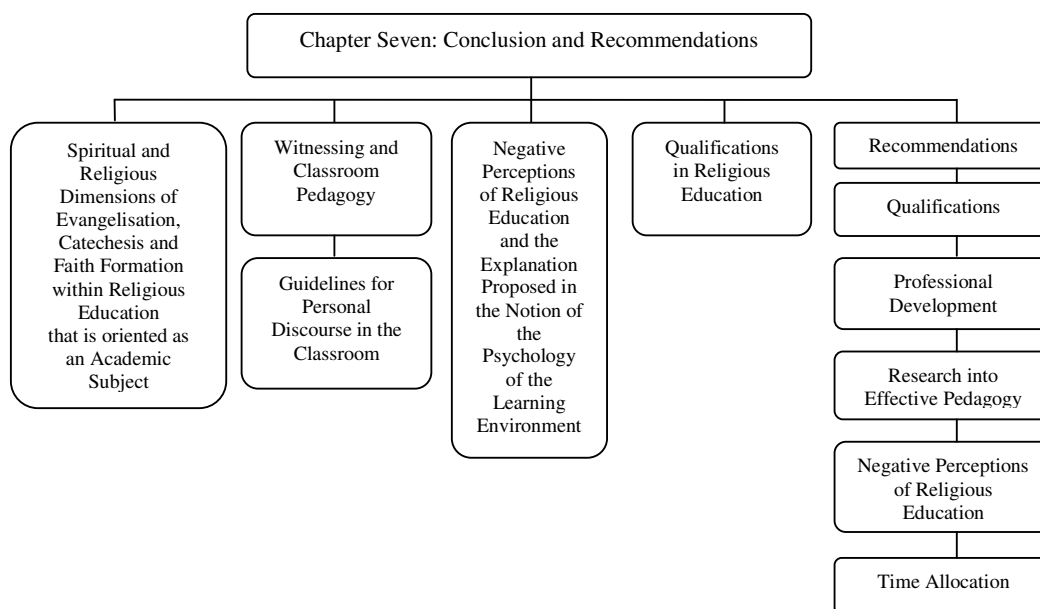
The interpretive scheme used to interpret teachers' purposes of classroom Religious
Education (Figure 6.2) indicated that teachers conceptualised it primarily as an academic
subject within the contemporary secondary school curriculum. The principal purpose of the
subject was to increase students' knowledge of the Catholic faith. The subject also had
subsidiary aspirational dimensions of faith formation and personal development. The
interpretive scheme identified a cluster of factors related to teacher professionalism,
appropriate degree level qualifications in the subject, professional development and the need

to relate the curriculum to student experience can be understood as foundational to the subject.

The key conclusions of this study were:

1. The interpretive scheme of the purposes of classroom Religious Education in Catholic secondary schools in New Zealand consisted of three dimensions: knowledge, faith formation and personal development.
2. The interpretive scheme was consistent with the aims of the *Understanding Faith* curriculum statement.
3. There was a high level of consensus among Religious Education teachers about the purposes of the subject.
4. Classroom Religious Education assisted faith formation and personal development through cognitive development and increased knowledge and understanding.
5. The processes of evangelisation and catechesis were the responsibility of the school, parish and home.
6. Degree level qualifications in the subject, continuing professional development and relating the curriculum to students' experience were important.
7. Classroom Religious Education adopted a Subject-Orientated approach that was consistent with the *Understanding Faith* curriculum and was perceived as an academic subject in the context of the contemporary secondary school.
8. Teachers believed it was important to explain the teachings of the Catholic Church to students.
9. Liturgy and prayer were integral aspects of classroom Religious Education.
10. The allocation of teaching time needed to reflect the religious and educational purposes of Religious Education.
11. The status of Religious Education as a subject was a concern identified by teachers.

This study identified a need to assist teachers to clarify a number of ambiguities concerning classroom Religious Education. Four areas emerged that required further elaboration: 1) the place for spiritual and religious dimensions such as evangelisation, catechesis and faith formation within Religious Education that is oriented as an academic subject, 2) personal discourse and classroom pedagogy, 3) the negative perception of the subject among some students, parents and staff and 4) teacher qualifications in Religious Education.

7.2 The Place for Spiritual and Religious Dimensions such as Evangelisation, Catechesis and Faith Formation within Classroom Religious Education that is Oriented as an Academic Subject

A key issue for Catholic schooling is ambiguity about the place for spiritual and religious dimensions such as evangelisation, catechesis and faith formation in Religious Education. The Church's missionary mandate is evangelisation, 'even to the ends of the earth'. One of the ways that the Church evangelises is through Catholic education. As Pope Benedict XVI has stated, "education is integral to the mission of the Church to proclaim the Good News" (2008).

The processes of evangelisation and catechesis are functions of the whole Church and are broader than the religion classroom. However, within each of these processes Religious Education has a role. The Church documents distinguish between catechesis and Religious Education, while both are dimensions of evangelisation; they are distinct, yet complementary. Religious Education primarily contributes to the process of evangelisation and catechesis by seeking to integrate faith, culture and life, through increased knowledge and understanding. It contributes to evangelisation by proclaiming Gospel values, through which an individual may come to faith and to catechesis by deepening knowledge and understanding of the believer's faith.

The Church documents present faith formation as the responsibility of the whole faith community, student, family, school and parish. Each group has particular responsibilities with regard to faith formation. It may be unrealistic to expect Religious Education to compensate for failings in other areas. The positive support of parents, teachers, management, Principals and Trustees towards the religious aims of the school may assist in providing an atmosphere where faith formation can occur.

The normative process of the classroom in a secondary school is the ongoing intellectual development of students, primarily centred on teaching and learning. Students' intellectual development occurs through the acquisition of knowledge and the development of skills such as critical thinking, analysis and reflection. Because of its emphasis on the intellect, the classroom's primary contribution to faith formation and personal development is through the cognitive domain. And within this domain, as the primary educational matrix, lies the potential for healthy links to other domains such as the emotional, the attitudinal and the

volitional. These more personal domains are safely 'contextualised' within the cognitive. In other words, the contribution of Religious Education towards faith formation and personal development is through increased knowledge and understanding. While it is possible to identify separate aspects of the subject, such as knowledge, faith formation and personal development to distinguish purposes, Religious Education is inherently holistic. Making a distinction between the 'cognitive domain' and 'faith formation' is an artificial dichotomy, as it seems to suggest they are alternative processes, whereas Catholic theology has traditionally taught that faith and reason are inseparable. The processes of faith formation and personal development are not something that can be structurally identified as different from the knowledge and understanding aspects of the classroom process as if the teacher could move on cue from knowledge to faith engagement modes of interaction with students. While education is about *changing* the student, this is achieved mainly through a process of intellectual development.

The research literature indicated that there were particular experiences that students indicated had made a special contribution to their faith formation, for example, retreats. In particular, this refers to the emotion and healthy personalism they experienced on retreats. When interpreting this popularity of retreats, some educators have created a problematic usage for both faith formation and faith development by identifying retreats as being more intensively 'faith forming' and 'faith developing' than the classroom. This trend to create a pejorative view of Religious Education as if it were less 'faith intensive' because it was considered to be 'just concerned with knowledge' Crawford and Rossiter (Crawford & Rossiter, 2006, pp. 414-419), identified this problem, proposing that more precision is needed to explain the complex relationship between educational experiences and faith formation. While the retreat has a special facility for promoting personal sharing and a tangible sense of community (Tullio, 2006, 2009), and while this can make a distinctive contribution towards personal and spiritual development, these conditions cannot be replicated in the classroom. But there is no need to make the classroom like a retreat for it to be successful in its Religious Education endeavours. While more personal environments can make more personal/emotional contributions towards personal development, the classroom has its own distinctive *channel* towards personal development which is cognitive, inquiring and student-research oriented.

The classroom is constrained by a number of organisational and structural variables such as, the school timetable, class size and the physical facilities, in addition to its overall academic

orientation. The personal variables of students and teachers add further complexity to the process as regards its potential for promoting personal/spiritual development. Given the constraints of the classroom and also its distinctively educational potentialities for personal learning, it would be better to concentrate on quality teaching in the classroom and not to try to make it into a more personal context like the retreat or voluntary group. This view goes hand in hand with the need to provide additional, complementary religious/spiritual opportunities for students in different structures where there are voluntary, personal and informal qualities to the context, for example, Bible study groups, prayer groups, retreats, liturgy groups, or social justice groups. Teaching Religious Education as an academic subject does not mean that it would not attend to the affective or personal domains, just as is the case for other academic subjects, especially ones that have natural emotional and aesthetic dimensions such as literature, poetry, art and music. If those domains are being neglected this may indicate poor pedagogy rather than implying that as an academic subject it would not have the potential to prompt students to engage at a personal level.

Religious Education as an academic subject can assist faith formation and personal development in three ways. First, it can provide students with knowledge and assist students to gain understanding. Learning, critical analysis and reflection may encourage faith formation and personal development. One implication is that the curriculum needs to be adapted to the needs of the students. This will require, on the part of teachers, an awareness of what students need to know and understand for their faith journey. It also requires a capacity to assist students to make explicit the links between faith, culture and life.

Secondly, the classroom can create a safe environment in which students can verbalise their opinions and explore issues of importance to them. This environment would be characterised by respect for students' opinions and an expectation of voluntary participation. In the classroom context the sharing of opinions is mainly a cognitive activity that may affect a person's beliefs; but this can also have natural emotional overtones. Strategies such as questioning allow students to clarify their understanding. Students also need to acquire the skill of critiquing their own and others' opinions. Critique is important for two reasons. It provides intellectual rigour to the learning process. In addition, it avoids a relativistic position between respecting students' opinions and challenging and engaging them with the Gospel. The third way that Religious Education as an academic subject may assist faith formation and personal development is through opportunities for reflection. This process allows students to

internalise learning, to develop a different perspective on an issue and possibly to change their own opinions in their own time. However, given the constraints of the classroom, faith formation and personal development would be incremental. The integration of faith and life and culture is a long term process.

One of the sources of ambiguity about the religious purposes of Religious Education may result from language used to describe the subject. The *Understanding Faith* curriculum used the outcomes-based language of the *New Zealand Curriculum*. The use of outcome statements in planning, teaching and assessment assumes that teaching and learning can affect the desired outcomes and that these outcomes can be measured. While it is possible to have learning and achievement outcomes for the knowledge and skills dimensions of Religious Education, learning outcomes for faith formation or personal development are more problematic. Crawford and Rossiter (2006) have noted that in "promoting spiritual and moral development in students, there is not the same order of causality in relationships between intentions, processes and outcomes as there are for educating in knowledge and skills" (p. 418).

The distinction made by Crawford and Rossiter (2006, p. 418) "between educational *intentions*, *processes* and *outcomes*" provides a useful way in which to understand the purposes of Religious Education. Confusion about the purposes of the religion class may come from mixing educational and religious intentions, processes and outcomes. The primary purpose, both educational and religious of Religious Education is knowledge. The intention is the acquisition of knowledge of the faith tradition. The process consists of age appropriate pedagogical strategies that assist learning. The outcomes are assessable in terms of the acquisition of knowledge, understanding and skills. Religious Education in a Catholic secondary school also has additional religious and educational purposes. One religious purpose is faith formation. While it is possible to have an intention to promote and nourish faith, it is difficult to identify specific processes that are guaranteed to achieve the desired intention. Likewise, the outcome of such an intention is difficult to measure. The outcome of faith formation is a long-term aspiration or hope that teaching and learning will result in spiritual and moral growth.

The distinction between intentions, processes and outcomes may also be seen in the question of assessment in Religious Education. The purpose of assessment is to improve student

learning and achievement. This occurs through formative and summative assessment of the knowledge and understanding of the curriculum content. While assessment in the religion class can assess cognitive outcomes, the task of assessing intentional outcomes such as faith, belongs to God. The desired changes in the faith or personal dimensions are authentic only if they come freely from within the individual. Hence, the faith intentions remain as aspirations or long-term hopes. Teachers could check through questioning or some other means whether they were 'heading in the right direction' but it is both problematical and unethical to define personal development and faith outcomes. From a Christian theological perspective faith is a divine gift that invites a free response. While the teacher may assist in some way the process of faith formation, the teacher must respect the student's free response. From a faith perspective, Religious Education will be received differently by students depending on their level of faith formation. For some students it will be received as catechesis. For others, it may be received as evangelisation, and for some, as an enhancement of their religious literacy.

The issue of using attendance at Mass as a criterion for successful Religious Education also poses a problem. Mass attendance is a complex issue. The research literature indicated that parental attitudes were a strong determining factor and the low priority for regular attendance at Mass mirrored the broader societal attitude to religion. The religion teacher is not in control of most of the variables that affect this issue. This study indicated that teachers saw their role to encourage rather than coerce students to attend Mass. While encouraging the possibility of being in a faith community and attending Mass regularly would be an intention and aspiration, it should not be proposed as something that could be measured as an indicator of the effectiveness of Religious Education, whose primary purpose is knowledge. The school, parish and more importantly families, also have distinct roles and responsibilities. Classroom Religious Education may be an easy target on which to focus concern that may be distracting from an analysis of other more important variables that influence Mass attendance.

7.3 'Witnessing' and Classroom Pedagogy

A second key issue for Religious Education is the need for clarification of the place of *witnessing* in the classroom teaching and learning process. This study identified a series of ambiguities concerning the appropriate expectation for 'witnessing' in the religion classroom. The concept of 'witnessing' has an ancient tradition within the Church. In terms of the

Catholic schools, Church documents identify 'witness' as one of the roles of the teacher. The documents envisage the teacher as a role-model of Gospel values, living an authentically Christian life. Witnessing has two distinct expressions, whereby the teacher is an explicit or implicit witness to faith. An example of explicit witnessing could be verbalised faith sharing, while implicit witnessing could be described as role-modelling.

To some extent every teacher of religion is a religious role-model. For a number of students, the teacher may be their most regular point of contact with the institutional Church. Students may also have expectations about how a teacher of religion should act and relate. The research by Bishop et al. (2003) on student achievement indicated that teaching had an inherently relational quality. How teachers related to their students affected how students engaged with their learning. Paul VI expressed this when he wrote that people listen "more willingly to witnesses than to teachers" and if they do "listen to teachers, it is because they are witnesses" (*Evangelisation in the Modern World*, par. 41).

There is a distinction to be drawn between *witnessing* to faith and *teaching*. While there is a place for explicit witnessing in the context of the religion class, witnessing as such is not a classroom pedagogy that could substitute for a rigorous approach to the subject. It should not be used as an escape from the demands of teaching Religious Education as a subject-oriented subject with the same status level as other academic subjects. It could be problematic if there was any tendency to suggest that unqualified teachers may adopt a more informal and experiential approach that emphasised the importance of their personal witness rather than a challenging academic study.

Witness as an explicit pedagogy also implies that it is possible to directly bring about some element of personal change in the student. However, it would be difficult to differentiate whether it was the teacher's words or the teacher's behaviour that may have precipitated change. At the secondary school level, the research literature indicated that parents had a greater influence on student's faith formation and personal development than did teachers. This would suggest the need for schools to work closely with parents and to clearly articulate the nature and purpose of classroom Religious Education within the context of a New Zealand Catholic secondary school.

For many teachers being able to share their faith with students is a rewarding aspect of teaching the subject. But getting witnessing out of perspective could result in proselytising and become a rationale for 'pushing' the teacher's own personal views. This could lead to a distorted view of Religious Education as primarily about 'personal sharing'. The belief that Religious Education should be about just telling students 'what you believe' may be at the heart of an inappropriate emphasis on personalism that creates an expectation that personal disclosure is a key element in the religion classroom. This in turn may result in moral and psychological pressure on students to feel that they need to make self-revelations because these are required. The professional responsibility of the religion teacher is to teach the officially mandated curriculum rather than promote their own views. As John Paul II stated, teachers should not allow their own personal opinions to come across as the equivalent of the views of the Church or of the revelation of Jesus (*Catechesis in our Time*, par. 16). Personal sharing by the teacher could be particularly problematic where the faith perspective shared was distinctly idiosyncratic and other than that of the Church.

7.3.1 Guidelines for Personal Discourse in the Classroom
Religion teachers in Catholic secondary schools may require some guidelines with respect to how they may appropriately use personal discourse in the classroom teaching-learning process. Two guiding principles could include the freedom of the students and teacher to engage in personal discourse, and the pedagogical intention.

In any discussion of a topic with an ethical, personal or faith dimension, teachers and students must be free to participate rather than feel pressured into sharing and that they are under no pressure to make a personal contribution. Not every teacher or student may feel comfortable to share their personal views. The freedom to participate does not inhibit personalism in the religion classroom; rather it provides an environment in which personal discourse can occur in an appropriate way.

A second guiding principle is related to the intention of the activity. Hill (1994, 2004) has suggested that the validity of personal discourse as a pedagogy was a judgement by the teacher about whether or not it made a valuable educational contribution to the lesson. Hill's ethical guidelines called 'committed impartiality' provide a useful code of teaching ethics for teachers not only in Religious Education but in any curriculum area where personal views of value-related issues may be potentially aired.

7.4 Negative Perceptions of Religious Education and the Explanation Proposed in the Notion of the Psychology of the Learning Environment

A third key issue related to the perceived negativity of Religious Education by some students, staff and parents. The research literature indicated that while a number of students enjoyed their education in a Catholic school they were less positive about classroom Religious Education. The reasons for negative attitudes towards Religious Education are complex. Crawford and Rossiter (2006) have suggested that student negativity may be explained by the notion of 'the psychology of the learning environment'.

In the period following Vatican II, there was a trend to emphasise that Religious Education was different from other subjects. An unfortunate consequence may have been a loss of subject credibility in some quarters. One reason for the shift to a more academic approach was to enhance subject credibility. The status of Religious Education may have been enhanced by access to tertiary entrance qualifications through unit and achievement standards.

At one level, at least for some students, their negative attitude may reflect the low value for religion in society, which would in turn result in low status for Religious Education as a subject. Subject status is derived from a combination of variables such as peer influence, school culture, societal and parental view of the value of religion, contribution to tertiary entry qualifications and perceived contribution to obtaining employment. Other factors also reinforce a negative perception of the status of the subject. These may include, the priority given to the subject in the school timetable, the use of classroom time for non-subject related activities, the comparative size of classes, and the lack of teacher qualifications in the subject.

The issue of relevance is a dimension of the psychology of the learning environment. To some extent there will be a percentage of students who find a particular subject to be of less personal relevance to them. However, given the religious aims of the Catholic school, negativity towards Religious Education will be viewed with concern. Negativity does not necessarily mean that students are irreligious. It may be that they find the subject to be of less importance for their immediate priorities. The relevance of a subject has to do with the content and whether or not it is perceived to have a direct and immediate connection with real life. Any academic subject can be irrelevant or relevant depending on the content, pedagogy and the perception of students. It would however be a mistake to think that academic study of its nature neglected value related content or the affective/personal domain.

A third factor that may impact on student negativity is teacher pedagogy. No curriculum, no matter how relevant, can compensate for poor pedagogy or for low levels of teacher knowledge. The research literature indicated that teachers with an insufficient conceptual understanding of the subject tend to adopt a less student oriented pedagogy. A pedagogical approach that ignores students' life experience and seeks to impart uncontextualised content may well be perceived as irrelevant regardless of the importance of the content. In addition, teachers who lack appropriate qualifications may experience difficulty in engaging with students because they have an inadequate knowledge base from which to respond to their questions.

It would be a mistake to assume that adopting a less academic approach and spending more time in discussion will solve this issue. It may well exacerbate the situation because too much non-directed discussion could be interpreted by students as aimless and reinforce the low status of the subject. The results in this study indicated that most teachers believed that challenging academic study with appropriate content that contributed to tertiary entry qualifications, could lift the perceived relevance of the subject.

The negative perception of some parents towards Religious Education may well correlate with the general low regard of the importance of religion in ordinary life. For some parents, Religious Education may not be the primary reason for choosing a Catholic school. This study also identified a degree of negativity towards Religious Education from other staff as a challenge for teachers of religion. Staff negativity may also reflect general societal attitudes. The perception may be the result of an insufficient understanding of the complexity of the subject that characterises it as too experiential rather than subject-oriented. It could also be related to a perceived lack of academic rigour, due in part, to the lack of qualified teachers in the subject.

7.5 Qualifications in Religious Education

The level of teacher qualifications in Religious Education in Catholic secondary schools in New Zealand is a matter of concern. Well qualified teachers are essential if Catholic secondary schools are to achieve their religious and educational purposes. The research literature is reasonably conclusive that the level of teacher subject-matter knowledge is a factor in student achievement. While teachers will have an appropriate tertiary level

qualification for their secular subjects, this is not the norm for religion teachers with fewer than 20% having a degree-based qualification in Religious Education or theology. The formation of teachers in the spiritual dimension is important for the religious purposes of the school.

Qualifications are important for the credibility of the subject as an academic subject. If Religious Education is to be taken seriously as an academic subject, it will have to meet the same standards of qualification, assessment and academic rigour as other subjects. With the introduction of achievement standards, schools using these for assessment will be required to teach Religious Education at the same academic standards as other subjects. The program resources provided for the teaching of *Understanding Faith* are comparable with those available in other subjects. What is significantly different from other subjects is the level of teacher qualification.

Appropriate qualifications in the subject allow teachers to develop a deep conceptual understanding of the subject. Teachers who lack a coherent understanding of the subject may have difficulty in integrating faith, culture and life. Part of the negativity of students may be the result of poor pedagogy due to an inadequate subject-matter and subject-specific pedagogical knowledge.

This study indicated a degree of cognitive dissonance among some respondents; they agreed that Religious Education was an academic subject, but disagreed that a degree level qualification was necessary to teach the subject. This may reflect the difficulty in obtaining qualifications rather than a belief that qualifications are not necessary for secondary school teachers.

There is a growing trend towards staffing Religious Education with specialist religion teachers rather than with teachers from other specialty areas who also teach one or two religion classes. This trend has advantages in that it allows schools to commit resources to support teachers to gain appropriate qualifications. It also provides an additional career path for assistant teachers who may form a potential pool for future DRSs. Specialisation also allows for teachers to intentionally choose to teach Religious Education and to make a commitment to the subject rather than perceiving it as a secondary subject or timetable filler. This may result in improved planning and pedagogy in that teachers are more focused on their

specialist subject. However, an increase in specialisation hopefully will not result in Religious Education being marginalised within the school. Principals need to articulate a vision that emphasises that Religious Education is at the core of the Catholic school and identify ways in which all staff can contribute to the religious purposes of the school.

7.6 Recommendations

Recommendations with implications for Religious Education at classroom, school, diocesan and national levels emerged from this study which are summarised below.

1. Identify and actively address the barriers to increasing the number of teachers with degree level qualifications in the subject.
2. School and diocesan authorities need to target teachers of Religious Education who are not currently accessing continuing professional development in the subject.
3. Undertake research into effective pedagogies for Religious Education at all Year levels.
4. Research is required into student, parent and staff perceptions of classroom Religious Education.
5. Whole school professional development is required to explain the Religious Education curriculum and to integrate Catholic Special Character across other subject areas.
6. Develop a resource to assist teachers to clarify the relationship between the processes of evangelization, catechesis, classroom Religious Education as they relate to Catholic secondary schools.
7. Develop guidelines for the use of personal discourse in classroom Religious Education.
8. Boards of Trustees need to ensure that the time allocation for classroom Religious Education specified by the New Zealand Catholic Bishops' Conference is adhered to, particularly related to the introduction of achievement standards.
9. Teachers of Religious Education need to be assisted in the development of differentiated teaching and learning resources.
10. A balance is required between teaching and assessment in the subject. This may be achieved through the allocation of sufficient teaching time.
11. Design a professional development program that promotes a formation of the heart.

Five key recommendations are expanded on below.

7.6.1 Qualifications

Having well qualified and formed religion teachers is important for the credibility of the subject. It is necessary to undertake further research into the barriers to obtaining qualifications and to vigorously address those that are identified. The solutions devised will need to have the unified support of teachers, DRSs, Principals, Boards, diocesan and national Catholic education authorities. The interpretive scheme for religious purposes that emerged from this study may assist various groups to clarify their understanding of the purposes of classroom Religious Education. The failure to address this issue could have important consequences for the future of Religious Education as a subject in Catholic secondary schools.

7.6.2 Professional Development

The need for continuing professional development is of particular importance given the low level of subject qualifications among New Zealand Catholic religion teachers. The literature indicated that some teachers may not have the opportunity to participate in professional development. This would be of concern in the case of less well qualified teachers and could impact on student perceptions. Schools and diocesan advisory services need to identify the barriers to participation to reach those teachers who are not participating in professional development. Professional development is particularly necessary in areas such as assessment with the introduction of assessment standards in the senior school. Particular attention also needs to be given to the characteristics of youth spirituality and the impact of contemporary society on students. A third area of professional development is the spiritual formation of teachers.

7.6.3 Research into Effective Pedagogies for Religious Education

Religious Education is a complex subject that requires an extensive repertoire of strategies and pedagogical approaches. Research needs to be undertaken to identify effective pedagogies for Religious Education in the contemporary Catholic school. One aspect of this research could identify strategies that would allow differentiation of the content material within the lesson. Research is also required into developing effective pedagogical approaches that relate Religious Education to the emerging trends in youth spirituality and the contemporary culture.

7.6.4 Negative Perceptions of Religious Education

The negative perceptions of students need to be addressed on a number of levels. Schools and teachers need to develop a curriculum that addresses the questions that students bring to the classroom environment. Teachers need to relate the content of their lessons to the life experience of their students. The units of work may need to give more attention to contemporary spiritual and moral issues, as well as attending to the issues raised by students. Teachers also need to attend to the characteristics of youth spirituality in their pedagogy and content selection. Research is required to identify the contributory factors for student negativity. Some may be classroom focused, for example, pedagogy, teacher-student relationship, curriculum content and curriculum resources. Others could be related to the perceived value of the subject by students and parents.

School leadership needs to address issues of staff negativity towards Religious Education. As part of the induction process, clear expectations about the nature and purpose of a Catholic school could be articulated by the leadership team. This may also involve an outline of the *Understanding Faith* curriculum. Whole school professional development that makes explicit links between the Special Character of the Catholic school and each curriculum area could be undertaken to assist planning and development.

Research also needs to be undertaken into what parents see as the nature and aims of a Catholic secondary school in the context of New Zealand. School leadership needs to effectively communicate the vision of the Catholic school and the importance placed on the religious and educational aims of the school.

7.6.5 Time Allocation for Religious Education

It was evident from this study that there was concern among teachers about the need to use assessment that gave the subject credibility but that insufficient time was allocated for the appropriate amount of teaching, learning and assessment to take place. Schools that treat Religious Education as a serious subject will allocate the same amount of time to it that is given to other subjects. Given that all the unit and achievement standards assessment is internal rather than external puts added pressure on teachers to complete assessment. Insufficient teaching time may result in frustrated teachers and students, and in a reduced curriculum or both. It is the expectation of the New Zealand Catholic Bishops' Conference that the curriculum is delivered in its entirety. Boards of Trustees, particularly Proprietor's

Appointees, and Principals need to ensure that the correct time allocation is granted to fulfil both the NZQA credit hour requirements for a full subject and the expectations of the Bishops' Conference.

7.7 Conclusion

This study explored teachers' beliefs about the purpose of classroom Religious Education in Catholic secondary schools in New Zealand. The results indicated that teachers conceptualised it as an academic subject within the context of contemporary secondary schooling. This study proposed an interpretive scheme that comprised three dimensions, the primary purpose of which was knowledge and understanding of Catholicism. Two subsidiary aspirational purposes were identified: faith formation and personal development. A number of challenges were identified such as the place of personal discourse, the perceived relevance of the subject by some students, parents and staff and the level of teacher qualification in the subject. There was a high degree of consensus among the respondents about the purpose of the subject and this consensus was congruent with the Subject-Orientated approach that formed the basis of the *Understanding Faith* curriculum.

APPENDIX 1

Glossary

Accreditation for Religious Education teachers in Catholic schools	Recognition by the New Zealand Catholic Bishops' Conference of teacher qualifications and professional development in Religious Education.
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 internal or externally assessed. Contribute to the National Certificate of Educational Achievement (NCEA). Introduced in 2001. Religious Studies AS available in 2009. See also Unit Standards.
Assistant Teacher	A full-time classroom teacher.
Board of Trustees (BOT)	A Crown enterprise that is the governing body of a state or integrated school. Comprising elected parent representatives, an elected student representative and usually four proprietor's nominees.
Classes	Year 9 is the first year and Year 13 the last year of secondary school. Junior classes = Year 9 and Year 10. Senior classes = Year 11, 12 and 13.
Curriculum Statement	Document that sets out the philosophy, aims, objectives and overview of the curriculum content. Sometimes referred to as a syllabus.
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.
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 cycle. See http://www.ero.govt.nz.
External Assessment	Examinations controlled by an external authority e.g. the New Zealand Qualifications Authority (NZQA).
Head of Department (HOD)	A teacher responsible for a subject area e.g. English. Hence HODRE, Head of Department Religious Education.
Integration Agreement	The legal agreement between the Crown and the proprietor.
Mana	A Māori word meaning spiritual power and authority.
Maximum roll	The figure stipulated in the Integration Agreement that the school may not exceed. An increase in the maximum roll must be negotiated with the Ministry of Education.

National Centre for Religious Studies (NCRS)	An agency of the New Zealand Catholic Bishops' Conference. Responsible for religious education and other programs. NCRS has specific responsibility for the writing, publishing and evaluation of the primary and secondary religious education programs and resources. It is also responsible for the Accreditation for Religious Education teachers.
National Certificate of Educational Achievement (NCEA)	Introduced in 2002 as part of the National Qualifications Framework (NQF) based on credits from all unit and achievement standards. NCEAs are registered between levels 1 and 3 Years 11 – 13). See: www.nzqa.govt.nz/ncea
National Qualifications Framework (NQF)	Introduced in 1991 to provide a seamless transition of qualifications in the senior school and tertiary sectors. Standards are registered on the Qualifications Framework.
New Zealand Curriculum Framework	Published in 1993 this document set out the policy direction for the school curriculum.
New Zealand Qualifications Authority (NZQA)	Coordinates the administration and quality assurance of national qualifications in New Zealand.
New Zealand school system	• Full primary schools Year 1 to 8 (5 to 12 years of age). • Contributing primary schools Year 1 to 6 (5 to 10 years of age). • Intermediate schools Year 7 & 8 (11 & 12 years of age). • Secondary school (with intermediate) Year 7 to 13 (11 to 17 years of age). • Secondary school Year 9 to 13 (13 to 17 years of age).
Preference Enrolment and non-preference enrolments	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. The usual criterion for preference is Catholic baptism. Non-preference enrolment for most schools is agreed to be 5% of the maximum roll. See www.nzceo.catholic.org.nz.
Private Schools' Conditional Integration Act (1975) (PSCI)	Sometimes referred to as the Integration Act or Integration. The Act of Parliament through which all Catholic schools in New Zealand were integrated into the state education system.
Proprietor	The owner of the school. 15 of the 49 Catholic secondary schools are owned by religious congregations and the remainder by dioceses. The Proprietor has a particular legal responsibility to maintain the Special Character.
Proprietor's Appointees	People appointed by the Proprietor to the Board of Trustees, usually four positions on the Board.

Special Character	Each Integration Agreement between the Crown and the proprietor has this statement in clause 5: *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 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.*
Tagged Positions	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 programs 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.
Teaching Qualifications	In New Zealand the teachers obtain a teaching qualification through a tertiary provider, usually at Teachers College or university with a College of Education. For primary teachers the qualification is a three or four year Bachelor of Education (Teaching). Secondary teachers obtain a subject related degree e.g. a BA or BSc and then study for a one-year Graduate Diploma in Education (Teaching) from a tertiary provider.
The New Zealand Curriculum	This document released in November 2007 for implementation in 2010 replaced the 1992 curriculum.
Tomorrow's Schools	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.
Treaty of Waitangi *Te Tiriti o Waitangi*	The treaty signed between Māori and the Crown on 6 February 1840 at Waitangi. Considered to be the founding document of New Zealand.
Understanding Faith (UF)	The Religious Education curriculum mandated by the NZCBC for all Catholic secondary schools in New Zealand. Produced in 1990. A progressive revision began in 2001. The Australian version also incorporated the primary program. The *Syllabus Document* or curriculum statement was published in 1991.
Unit Standards (US)	A set of internally assessed learning outcomes and associated criteria awarded on an achieved or not achieved basis. Available in Religious Studies and may be viewed on the NCEA website. They were introduced in 1993 and contribute to NCEA. See also Achievement Standards.

APPENDIX 2

School and Teacher Data

Table A2.1
Participating schools and all Catholic secondary schools (in brackets), by school type and decile

| | Type of school | | | Decile | | |
	Boys	Girls	Co-ed	1-3	4-7	8-10
National	12 (15)	13 (15)	12 (19)	3 (8)	16 (22)	18 (19)
Auckland	5 (6)	5 (6)	2 (4)	2 (5)	6 (6)	4 (5)
Hamilton	1 (1)	1 (1)	3 (3)	0 (0)	2 (3)	3 (3)
Palmerston North	3 (3)	2 (3)	1 (2)	1 (2)	2 (3)	3 (4)
Wellington	1 (3)	3 (3)	1 (3)	0 (1)	2 (4)	3 (4)
Christchurch	2 (2)	2 (2)	2 (3)	0 (0)	3 (4)	3 (3)
Dunedin	0	0	3 (4)	0 (0)	1 (2)	2 (2)

Table A2.2
Respondents by school type and decile (%)

| | Type of school | | | Decile | | |
	Boys	Girls	Co-ed	1-3	4-7	8-10
National	30.1	33.5	36.4	5.8	50.3	43.9
Auckland	52.0	40.0	8.0	18.0	52.0	30.0
Hamilton	10.7	17.9	71.4		57.1	42.9
Palmerston North	40.6	34.4	25.0	3.1	50.0	46.9
Wellington	26.3	57.9	15.8		31.6	68.4
Christchurch	18.5	40.7	40.7		55.6	44.4
Dunedin			100		47.1	52.9

Table A2.3
Gender profile of respondents, raw scores and percentage

| | Male | | Female | | No response |
	Number	%	Number	%	Number
National	66	38.2	106	61.3	1
Auckland	20	40.0	29	58.0	
Hamilton	18	64.3	10	35.7	
Palmerston North	11	34.4	21	65.6	
Wellington	3	15.8	16	84.2	
Christchurch	8	29.6	19	70.4	
Dunedin	6	35.3	11	64.7	

Table A2.4
Age profile of respondents, raw scores and percentage

	Under 30 years		30 to 40 years		41 years or older		No response
	Number	%	Number	%	Number	%	
National	27	15.6	28	16.2	115	66.5	3
Auckland	6	12.0	8	16.0	35	70.0	1
Hamilton	4	14.3	3	10.7	20	71.4	1
Palmerston North	5	15.6	4	12.5	23	71.9	
Wellington	6	31.6	5	26.3	8	42.1	
Christchurch	5	18.5	5	18.5	16	55.5	1
Dunedin	1	5.9	3	17.6	13	76.5	

Table A2.5
Years teaching secondary school (%)

	1-3 Years	4-7 Years	8+ Years	No response
National	17.9	16.8	63.6	1.7
Auckland	22.0	14.0	60.0	4.0
Hamilton	25.0	7.1	67.9	
Palmerston North	6.3	21.9	68.8	3.1
Wellington	36.8	15.8	49.3	
Christchurch	3.7	25.9	70.4	
Dunedin	17.6	17.6	64.7	

Table A2.6
Years teaching secondary religious education and respondents who have taught religious education at primary school (%)

	1-3 Years	4-7 Years	8+ Years	No response	Taught primary
National	23.7	15.6	69.6	1.2	27.2
Auckland	26.0	10.0	60.0	4.0	30.0
Hamilton	21.4	17.9	60.7		28.6
Palmerston North	25.0	12.5	62.5		25.0
Wellington	31.6	10.5	57.9		31.6
Christchurch	25.9	22.2	51.8		11.1
Dunedin	5.9	29.4	64.7		41.2

Table A2.7
Year level teaching religious education (%)

	Year Level RE Teaching in 2006			Previous Levels Taught	
	9 & 10 only	11 to 13 only	All including no response	9 & 10 only	All including no response
National	21.4	21.4	57.2	14.5	71.7
Auckland	24.0	12.0	64.0	18.0	74.0
Hamilton	7.1	35.7	57.2	10.7	82.1
Palmerston North	25.0	28.1	46.9	12.5	62.5
Wellington	10.5	10.6	78.9	15.8	73.7
Christchurch	33.3	14.8	51.9	7.4	70.4
Dunedin	23.5	35.3	41.2	23.5	64.7

Table A2.8
Teaching position (%)

	DRS/HODRE/ or Assistant DRS	Middle or Senior Management	Assistant Teacher	Other including no response
National	24.9	6.4	61.9	6.4
Auckland	32.0	8.0	54.0	6.0
Hamilton	14.0	14.4	64.2	7.4
Palmerston North	25.0	3.1	71.5	0.4
Wellington	36.9		63.2	
Christchurch	18.5	7.4	51.8	22.3
Dunedin	17.6		76.5	5.9

Table A2.9
Respondents interested in the position of DRS (%)

	Current DRS or are interested in becoming a DRS	Not interested in becoming a DRS
National	35.9	54.3
Auckland	44.0	46.0
Hamilton	35.7	57.1
Palmerston North	28.1	56.3
Wellington	36.8	52.6
Christchurch	25.9	66.7
Dunedin	35.3	52.9

Table A2.10
Major teaching subject (%)

	Religious Education	Humanities	Science	Other including no response
National	46.8	26.0	11.0	16.2
Auckland	66.0	22.0	4.0	8.0
Hamilton	42.9	21.4	21.4	14.3
Palmerston North	40.6	18.8	18.8	21.8
Wellington	52.6	42.1		5.3
Christchurch	25.9	29.6	14.8	2.6
Dunedin	35.3	35.3	5.9	23.5
Humanities included: Languages, the Social Sciences and Arts.				
Science included: Physics, Chemistry, Biology and Mathematics.				
Other included: Economics, Technology, Guidance councillors and Careers advisors.				

Table A2.11
Religious affiliation of respondents (%)

	Catholic	Anglican	Presbyterian	Christian	No religion	No response
National	91.3	4.0	1.7	1.2	0.6	1.2
Auckland	94.0	2.0	2.0			2.0
Hamilton	92.9	7.1				
Palmerston North	87.5		6.3		3.1	3.1
Wellington	89.5	5.3		5.3		
Christchurch	85.2	11.1		3.7		
Dunedin	100.0					

Table A2.12
Percentage of respondents who attended a Catholic secondary school

	%
National	70.5
Auckland	78.0
Hamilton	71.4
Palmerston North	68.8
Wellington	78.9
Christchurch	59.3
Dunedin	58.8

Table A2.13
Accreditation for teaching religious education (%)

	No Accreditation	Level 1	Level 2	Graduate	No response
National	45.1	17.9	13.3	22.0	1.7
Auckland	36.0	22.0	10.0	32.0	
Hamilton	60.7	10.7	10.7	14.3	3.6
Palmerston North	34.4	25.0	21.9	18.8	
Wellington	31.6	21.1	15.8	31.6	
Christchurch	70.4	3.7	3.7	18.5	3.7
Dunedin	41.2	23.5	23.5	5.9	5.9

Table A2.14
Attendance at religious education professional development in 2005

	No Professional Development in 2005	1-2 days	More than 2 days	No response
National	24.3	30.1	34.7	11.0
Auckland	24.0	26.0	36.0	14.0
Hamilton	35.7	21.4	28.5	14.3
Palmerston North	31.3	31.3	25.1	12.5
Wellington	21.1	21.1	52.6	5.3
Christchurch	18.5	51.9	22.2	7.4
Dunedin	5.9	29.4	58.8	5.9

Table A3.1

Crosstabulation DRS (n.32) and non-DRS (n.141) for intention orientation: ecclesial

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
25. Religious Education.	DRS			0.0		40.6	59.4	100.0	100.0	4.59	.499	.155
	Non-DRS			0.7		52.5	46.8	99.3	99.3	4.45	.541	
23. Evangelisation.	DRS		0.0	9.4	3.1	68.8	18.8	87.6	90.7	3.97	.782	.155
	Non-DRS		0.7	5.0	7.8	55.3	31.2	86.5	94.3	4.11	.803	
24. Catechesis.	DRS	0.0		6.3	6.3	62.5	25.0	87.5	93.8	4.06	.759	.091
	Non-DRS	0.7		2.8	9.2	60.3	27.0	87.3	96.5	4.09	.764	
26. The transmission of the Catholic faith tradition.	DRS		0.0	0.0	3.1	65.6	31.3	96.9	100.0	4.28	.523	.093
	Non-DRS		0.7	1.4	7.1	59.6	31.2	90.8	97.9	4.19	.686	
35. Encourage students to engage in social action.	DRS				0.0	46.9	53.1	100.0	100.0	4.53	.507	.125
	Non-DRS				3.5	56.7	39.7	96.5	100.0	4.36	.551	
27. Socialisation into the rituals and practices of the Catholic faith tradition.	DRS		0.0	3.1	6.3	75.0	15.6	90.6	96.9	4.03	.595	.140
	Non-DRS		1.4	2.8	6.4	59.6	29.8	89.4	95.8	4.13	.767	
2. Teaching Religious Education is a ministry of the Catholic Church.	DRS	0.0		0.0	0.0	31.3	68.8	100.0	100.0	4.69	.471	.170
	Non-DRS	0.7		3.5	4.3	41.1	50.4	91.5	95.8	4.36	.822	
6. Religious Education teachers should believe what they teach.	DRS	3.1	0.0	6.3	6.3	28.1	56.3	84.4	90.7	4.25	1.164	.202
	Non-DRS	0.0	2.1	8.5	7.1	39.0	43.3	82.3	89.4	4.13	1.013	
8. The Religious Education teacher is a spiritual role model for students.	DRS	0.0		0.0	3.1	34.4	62.5	96.9	100.0	4.59	.560	.162
	Non-DRS	0.7		1.4	8.5	46.1	43.3	89.4	97.9	4.29	.780	
14. Religious Education teachers are a witness and should express their personal faith position.	DRS	3.1	6.3	9.4	21.9	34.4	25.0	59.4	81.3	3.53	1.319	.117
	Non-DRS	2.1	3.5	14.2	24.1	39.7	16.3	56.0	80.1	3.45	1.155	

Table A3.2

Crosstabulation DRS (n.32) and non-DRS (n.141) for intention orientation: faith formation (%)

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
29. Develop a personal faith in Jesus.	DRS			3.1	6.3	43.8	46.9	90.7	97.0	4.09	.745	.152
	Non-DRS			0.7	2.1	54.6	42.6	97.2	99.3	4.26	.570	
33. Develop students' faith journey.	DRS	0.0		6.3	6.3	59.4	28.1	87.5	93.8	4.34	.745	.143
	Non-DRS	0.7		2.1	8.5	46.8	41.8	88.6	97.1	4.39	.570	

Table A3.3

Crosstabulation DRS (n.32) and non-DRS (n.141) for intention orientation: personal development

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
15. To promote personal growth rather than faith commitment.	DRS	6.3	6.3	18.8	21.9	43.8	3.1	46.9	68.8	3.00	1.270	.089
	Non-DRS	7.8	5.0	27.0	18.4	37.6	4.3	41.9	60.3	2.86	1.307	
22. To assist students to examine issues related to the meaning and purpose of life.	DRS				0.0	25.0	75.0	100.0	100.0	4.75	.440	.188
	Non-DRS				0.7	48.2	51.1	99.3	100.0	4.50	.516	
28. Moral development.	DRS					53.1	46.9	100.0	100.0	4.47	.507	-.033
	Non-DRS					48.9	51.1	100.0	100.0	4.51	.502	
30. To assist students to make meaning in their lives.	DRS				0.0	46.9	53.1	100.0	100.0	4.53	.507	.039
	Non-DRS				0.7	44.7	54.6	99.3	100.0	4.54	.514	
32. Values education.	DRS		0.0	0.0	3.1	46.9	50.0	96.9	100.0	4.47	.567	.075
	Non-DRS		2.1	0.7	2.8	47.5	46.8	94.3	97.1	4.36	.768	

Table A3.4

Crosstabulation DRS (n.32) and non-DRS (n.141) for intention orientation: educational

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
18. Promote religious literacy.	DRS	0.0	0.0	0.0	0.0	46.9	53.1	100.0	100.0	4.53	.507	.275
	Non-DRS	0.7	0.7	3.5	2.8	69.5	22.7	92.2	95.0	4.08	.757	
19. Compare Christianity with the major world religions.	DRS			9.4	9.4	56.3	25.0	81.3	90.7	3.97	.861	.078
	Non-DRS			6.4	10.6	63.8	19.1	82.9	93.5	3.96	.745	
20. Explore the phenomenon of religion.	DRS	0.0	0.0	3.1	6.3	59.4	31.3	90.7	97.0	4.19	.693	.107
	Non-DRS	2.1	0.7	5.0	7.8	61.7	22.7	84.4	92.2	3.94	.954	
37. Give a general understanding of the role of religion in society, and the world.	DRS		0.0	0.0	0.0	40.6	59.4	100.0	100.0	4.59	.499	.233
	Non-DRS		0.7	0.7	4.3	61.7	31.9	93.6	97.9	4.26	.648	

Table A3.5

Crosstabulation DRS (n.32) and non-DRS (n.141) for intention orientation: develop religious practice

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
21. Encourage students to attend Sunday Mass.	DRS		6.3	18.8	21.9	46.9	6.3	53.2	75.1	3.28	1.054	.141
	Non-DRS		2.1	22.0	17.7	43.3	14.9	58.2	75.9	3.47	1.059	
31. Develop students' prayer life.	DRS			3.1	3.1	62.5	31.3	93.8	96.9	4.22	.659	.034
	Non-DRS			2.1	4.3	61.7	31.9	93.6	97.9	4.23	.628	

Table A3.6

Crosstabulation DRS (n.32) and non-DRS (n.141) for subject orientation: academic

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
1. Classroom Religious Education is an academic subject similar to all other subjects in the school.	DRS	0.0	0.0	12.5	0.0	62.5	25.0	87.5	87.5	4.00	.880	.193
	Non-DRS	2.1	4.3	17.7	7.8	46.8	21.3	68.1	75.9	3.57	1.244	
3. Classroom Religious Education should be treated as a non-academic subject.	DRS	3.1	46.9	40.6	9.4	0.0	0.0	0.0	9.4	1.56	.716	.211
	Non-DRS	0.7	28.4	49.6	12.1	7.8	1.4	9.2	21.3	2.02	.937	
4. Religious Education should use the same assessment methods as other subjects in the curriculum.	DRS		3.1	6.3	3.1	43.8	43.8	87.6	90.7	4.19	.998	.166
	Non-DRS		3.5	9.9	13.5	44.7	28.4	73.1	86.6	3.84	1.058	
5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification.	DRS	0.0	0.0	3.1	6.3	34.4	56.3	90.7	97.0	4.44	.759	.160
	Non-DRS	0.7	2.1	4.3	11.3	44.0	37.6	81.6	92.9	4.09	.982	
9. Religious Education should be influenced by contemporary educational theory.	DRS	0.0	0.0	0.0	6.3	40.6	53.1	93.7	100.0	4.47	.621	.254
	Non-DRS	1.4	1.4	4.3	19.1	47.5	26.2	73.7	92.8	3.89	.986	
11. Religious Education in your school is treated as a serious subject in the curriculum e.g. staffing, timetabling and resources.	DRS	0.0	0.0	3.1	6.3	46.9	40.6	87.5	93.8	4.19	.931	.186
	Non-DRS	0.7	3.1	5.7	4.3	56.0	33.3	89.3	93.6	4.15	.836	
12. Gifted and talented students need to be catered for in Religious Education classes.	DRS			6.3	3.1	40.6	50.0	90.6	93.7	4.34	.827	.164
	Non-DRS			4.3	7.8	56.0	31.9	87.9	95.7	4.16	.740	
36. Be based on sound educational theory.	DRS	0.0		0.0	0.0	28.1	71.9	100.0	100.0	4.72	.457	.251
	Non-DRS	0.7		0.7	4.3	53.9	40.4	94.3	98.6	4.32	.700	

Table A3.7
Crosstabulation DRS (n.32) and non-DRS (n.141) for subject orientation: teacher professionalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
10. Religious Education teachers should have degree level qualifications in Theology /Religious Education.	DRS Non-DRS	0.0 0.7	0.0 5.7	25.0 31.2	3.1 18.4	62.5 38.3	9.4 5.7	71.9 44.0	75.0 62.4	3.56 3.05	.982 1.104	.246
13. Participation in annual Professional Development in Religious Education is very important.	DRS Non-DRS			0.0 2.8	3.1 2.8	21.9 57.4	75.0 36.9	96.9 94.3	100.0 97.1	4.72 4.28	.523 .658	.304

Table A3.8
Crosstabulation DRS (n.32) and non-DRS (n.141) for classroom orientation: student inquiry

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
7. Religious Education should be intellectually challenging.	DRS Non-DRS	0.0 0.7		0.0 2.1	0.0 2.8	25.0 51.8	75.0 42.6	100.0 94.4	100.0 97.2	4.75 4.33	.440 .742	.257
34. Develop students' critical thinking.	DRS Non-DRS					37.5 53.2	62.5 46.8	100.0 100.0	100.0 100.0	4.63 4.47	.492 .501	.122
43. Use an experiential approach.	DRS Non-DRS	6.3 5.0	0.0 0.7	9.4 7.8	28.1 31.9	43.8 49.6	12.5 5.0	56.3 54.6	84.4 86.5	3.41 3.35	1.214 1.063	.132
44. Start with the students' experience rather than the textbook.	DRS Non-DRS	0.0 3.5	3.1 1.4	18.8 10.6	15.6 22.7	50.0 45.4	12.5 16.3	62.5 61.7	78.1 84.4	3.50 3.54	1.047 1.143	.151

Table A3.9

Crosstabulation DRS (n.32) and non-DRS (n.141) for classroom orientation: religious

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
16. Provide clear explanations of the teachings of the Catholic Church.	DRS	3.1	0.0	3.1	0.0	53.1	40.6	93.7	93.7	4.22	1.008	.214
	Non-DRS	0.0	0.7	1.4	3.5	65.2	29.1	94.3	97.8	4.21	.638	
38. Emphasise theological understandings consistent with Vatican Council II.	DRS	0.0	0.0	0.0	6.3	46.8	46.9	93.7	100.0	4.41	.615	.205
	Non-DRS	0.7	0.7	4.3	8.5	61.0	24.8	85.8	94.3	4.03	.828	
39. Emphasise a critical interpretation of Scripture.	DRS	0.0		0.0	3.1	37.5	59.4	96.9	100.0	4.56	.564	.196
	Non-DRS	0.7		1.4	7.1	55.3	35.5	90.8	97.9	4.23	.740	
40. Encourage students to follow rather than question Church teaching.	DRS	0.0	31.3	43.8	15.6	6.3	11.1	17.4	33.0	2.06	1.014	.132
	Non-DRS	1.4	19.1	51.8	14.2	7.8	5.7	13.5	27.7	2.25	1.077	
41. Use liturgy and prayer as an integral part of classroom Religious Education.	DRS			6.3	3.1	53.1	37.5	90.6	93.7	4.22	.792	.082
	Non-DRS			5.0	7.8	55.3	31.9	87.2	95.0	4.14	.761	
42. Develop spirituality rather than concentrate on knowledge.	DRS	0.0	0.0	43.8	31.3	12.5	12.5	25.0	56.3	2.94	1.045	.193
	Non-DRS	2.8	2.1	32.6	24.1	29.8	8.5	38.3	62.4	3.01	1.146	

Table A3.10

Crosstabulation DRS (n.32) and non-DRS (n.141) for classroom orientation: personalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
17. Encourage students to verbalise their beliefs.	DRS	0.0			0.0	68.8	31.3	100.0	100.0	4.31	.471	.150
	Non-DRS	2.1			7.1	68.8	22.0	90.8	97.9	4.11	.606	

Table A3.11

Crosstabulation no qualification (n.57) and a qualification (n.116) for intention orientation: ecclesial

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
25. Religious Education.	No Qual.			1.8		63.2	35.1	98.2	98.2	4.32	.572	.218
	A Qual.			0.0		44.0	56.0	100.0	100.0	4.56	.498	
23. Evangelisation.	No Qual.		1.8	3.5	15.8	52.6	26.3	78.9	94.7	3.98	.855	.274
	A Qual.		0.0	6.9	2.6	60.3	30.2	90.5	93.1	4.14	.768	
24. Catechesis.	No Qual.	0.0		3.5	10.5	64.9	21.1	86.0	96.5	4.04	.680	.109
	A Qual.	0.9		3.4	7.8	58.6	29.3	87.9	95.7	4.11	.800	
26. The transmission of the Catholic faith tradition.	No Qual.	0.0		3.5	5.3	68.4	22.8	91.2	96.5	4.11	.646	.208
	A Qual.	0.9		0.0	6.9	56.9	35.3	92.2	99.1	4.26	.661	
35. Encourage students to engage in social action.	No Qual.				5.3	57.9	36.8	94.7	100.0	4.32	.572	.117
	A Qual.				1.7	53.4	44.8	98.3	100.0	4.43	.531	
27. Socialisation into the rituals and practices of the Catholic faith tradition.	No Qual.		1.8	1.8	10.5	61.4	24.6	86.0	96.5	4.05	.766	.136
	A Qual.		0.9	3.4	4.3	62.9	28.4	91.3	95.6	4.15	.725	
2. Teaching Religious Education is a ministry of the Catholic Church.	No Qual.	0.0		7.0	3.5	56.1	33.3	89.4	92.9	4.16	.797	.325
	A Qual.	0.9		0.9	3.4	31.0	63.8	94.8	98.2	4.55	.738	
6. Religious Education teachers should believe what they teach.	No Qual.	0.0	3.5	10.5	10.5	29.8	45.6	75.4	85.9	4.04	1.149	.177
	A Qual.	0.9	0.9	6.9	5.2	40.5	45.7	86.2	91.4	4.21	.983	
8. The Religious Education teacher is a spiritual role model for students.	No Qual.	0.0		1.8	8.8	49.1	40.4	89.5	98.3	4.28	.701	.113
	A Qual.	0.9		0.9	6.9	41.4	50.0	91.4	98.3	4.38	.776	
14. Religious Education teachers are a witness and should express their personal faith position.	No Qual.	3.5	1.8	14.0	24.6	42.1	14.0	56.1	80.7	3.42	1.164	.124
	A Qual.	1.7	5.2	12.9	23.3	37.1	19.8	56.9	80.2	3.48	1.198	

Table A3.12

Crosstabulation no qualification (n.57) and a qualification (n.116) for intention orientation: faith formation (%)

Stem-Item		No Response	Strongly Disagree	□□□ð□ ree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
29. Develop a personal faith in Jesus.	No Qual.	0.0		3.5	7.0	49.1	40.4	89.5	96.5	4.26	.745	.066
	A Qual.	0.9		2.6	8.6	49.1	38.8	87.9	96.5	4.22	.822	
33. Develop students' faith journey.	No Qual.			1.8	3.5	57.9	36.8	94.7	98.2	4.30	.626	.098
	A Qual.			0.9	2.6	50.0	46.5	96.5	99.1	4.42	.592	

Table A3.13

Crosstabulation no qualification (n.57) and a qualification (n.116) for intention orientation: personal development

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
15. To promote personal growth rather than faith commitment.	No Qual.	5.3	8.8	26.3	14.0	38.6	7.0	45.6	59.6	2.93	1.334	.181
	A Qual.	8.6	3.4	25.0	21.6	38.8	2.6	41.4	63.0	2.86	1.285	
22. To assist students to examine issues related to the meaning and purpose of life.	No Qual.				0.0	52.6	47.4	100.0	100.0	4.47	.504	.131
	A Qual.				0.9	39.7	59.4	99.1	100.0	4.59	.512	
28. Moral development.	No Qual.					50.9	49.1	100.0	100.0	4.49	.504	.016
	A Qual.					49.1	50.9	100.0	100.0	4.51	.502	
30. To assist students to make meaning in their lives.	No Qual.				0.0	49.1	50.9	100.0	100.0	4.51	.504	.075
	A Qual.				0.9	43.1	56.0	99.1	100.0	4.55	.517	
32. Values education.	No Qual.		1.8	1.8	3.5	54.4	38.6	93.0	96.5	4.26	.768	.160
	A Qual.		1.7	0.0	2.6	44.0	51.7	95.7	98.3	4.44	.714	

Table A3.14

Crosstabulation no qualification (n.57) and a qualification (n.116) for intention orientation: educational

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
18. Promote religious literacy.	No Qual. A Qual.	1.8 0.0	0.0 0.9	3.5 2.6	1.8 2.6	70.2 62.9	22.8 31.0	93.0 93.9	94.8 96.5	4.07 4.21	.821 .692	.152
19. Compare Christianity with the major world religions.	No Qual. A Qual.			1.8 9.5	19.3 6.0	63.2 62.1	15.8 22.4	79.0 84.5	98.3 90.5	3.93 3.97	.651 .818	.247
20. Explore the phenomenon of religion.	No Qual. A Qual.	3.5 0.9	0.0 0.9	3.5 5.2	12.3 5.2	64.9 59.5	15.8 28.4	80.7 87.9	93.0 93.1	3.82 4.07	.984 .872	.209
37. Give a general understanding of the role of religion in society, and the world.	No Qual. A Qual.		0.0 0.9	0.0 0.9	5.3 2.6	73.7 50.8	21.0 44.8	94.7 95.6	100.0 98.2	4.16 4.40	.492 .684	.261

Table A3.15

Crosstabulation no qualification (n.57) and a qualification (n.116) for intention orientation: develop religious practice

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
21. Encourage students to attend Sunday Mass.	No Qual. A Qual.		0.0 4.3	21.1 21.6	19.3 18.1	31.6 50.0	28.1 6.0	59.7 56.0	79.0 74.1	3.67 3.32	1.107 1.018	.335
31. Develop students' prayer life.	No Qual. A Qual.			3.5 1.7	3.5 4.3	63.2 61.2	29.8 32.8	93.0 94.0	96.5 98.3	4.19 4.25	.667 .617	.064

Table A3.16

Crosstabulation no qualification (n.57) and a qualification (n.116) for subject orientation: academic

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
1. Classroom Religious Education is an academic subject similar to all other subjects in the school.	No Qual.	3.5	3.5	17.5	7.0	52.6	15.8	68.4	75.4	3.49	1.255	.137
	A Qual.	0.9	3.4	16.4	6.0	48.3	25.0	73.3	79.3	3.72	1.162	
3. Classroom Religious Education should be treated as a non-academic subject.	No Qual.	0.0	22.8	47.4	17.5	10.5	1.8	12.3	29.8	2.21	.977	.220
	A Qual.	1.7	36.2	48.3	8.6	4.3	0.9	5.2	13.8	1.80	.857	
4. Religious Education should use the same assessment methods as other subjects in the curriculum.	No Qual.		3.5	15.8	15.8	38.6	26.3	64.9	80.7	3.68	1.136	.195
	A Qual.		3.4	6.0	9.5	47.4	33.6	81.0	90.5	4.02	.995	
5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification.	No Qual.	0.0	3.5	3.5	15.8	45.6	31.6	77.2	93.0	3.98	.973	.195
	A Qual.	0.9	0.9	4.3	7.8	40.5	45.7	86.2	94.0	4.23	.936	
9. Religious Education should be influenced by contemporary educational theory.	No Qual.	0.0	1.8	7.0	28.1	38.6	24.6	63.2	91.3	3.77	.964	.275
	A Qual.	1.7	0.9	1.7	11.2	50.0	34.5	84.5	95.7	4.10	.936	
11. Religious Education in your school is treated as a serious subject in the curriculum e.g. staffing, timetabling and resources.	No Qual.	0.0	0.0	10.5	3.5	52.6	33.3	85.9	89.4	4.09	.892	.185
	A Qual.	0.9	0.9	2.6	5.2	55.2	35.3	90.5	95.7	4.19	.833	
12. Gifted and talented students need to be catered for in Religious Education classes.	No Qual.			5.3	14.0	52.6	28.1	80.7	94.7	4.04	.801	.208
	A Qual.			4.3	3.4	53.4	38.8	92.2	95.6	4.27	.727	
36. Be based on sound educational theory.	No Qual.	1.8		0.0	8.8	56.1	33.3	89.4	98.2	4.18	.826	.278
	A Qual.	0.0		0.9	0.9	45.7	52.5	98.2	99.1	4.50	.567	

Table A3.17
Crosstabulation no qualification (n.57) and a qualification (n.116) for subject orientation: teacher professionalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
10. Religious Education teachers should have degree level qualifications in Theology /Religious Education.	No Qual.	0.0	10.5	28.1	24.6	36.8	0.0	36.8	61.4	2.88	1.036	.318
	A Qual.	0.9	1.7	31.0	11.2	45.7	9.5	55.2	66.4	3.28	1.108	
13. Participation in annual Professional Development in Religious Education is very important.	No Qual.			1.8	5.3	63.2	29.8	93.0	98.3	4.21	.619	.217
	A Qual.			2.6	1.7	44.8	50.9	95.7	97.4	4.44	.663	

Table A3.18
Crosstabulation no qualification (n.57) and a qualification (n.116) for classroom orientation: student inquiry

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
7. Religious Education should be intellectually challenging.	No Qual.	1.8		0.0	3.5	54.4	40.4	94.8	98.3	4.30	.801	.190
	A Qual.	0.0		2.6	1.7	43.1	52.6	95.7	97.4	4.46	.665	
34. Develop students' critical thinking.	No Qual.					57.9	42.1	100.0	100.0	4.42	.498	.107
	A Qual.					46.6	53.4	100.0	100.0	4.53	.501	
43. Use an experiential approach.	No Qual.	1.8	0.0	8.8	35.1	49.1	5.3	54.4	89.5	3.46	.867	.133
	A Qual.	6.9	0.9	7.8	29.3	48.3	6.9	55.2	84.5	3.32	1.184	
44. Start with the students' experience rather than the textbook.	No Qual.	1.8	0.0	12.3	24.6	40.4	21.1	61.5	86.1	3.65	1.061	.161
	A Qual.	3.4	2.6	12.1	19.8	49.1	12.9	62.0	81.8	3.47	1.153	

Table A3.19

Crosstabulation no qualification (n.57) and a qualification (n.116) for classroom orientation: religious

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
16. Provide clear explanations of the teachings of the Catholic Church.	No Qual.	0.0	1.8	1.8	0.0	70.2	26.3	96.5	96.5	4.18	.685	.191
	A Qual.	0.9	0.0	1.7	4.3	59.5	33.6	93.1	97.4	4.22	.735	
38. Emphasise theological understandings consistent with Vatican Council II.	No Qual.	0.0	1.8	1.8	12.3	66.7	17.5	84.2	96.5	3.96	.731	.239
	A Qual.	0.9	0.0	4.3	6.0	54.3	34.5	88.8	94.8	4.16	.833	
39. Emphasise a critical interpretation of Scripture.	No Qual.	1.8		3.5	10.5	61.4	22.8	84.2	94.7	3.98	.876	.305
	A Qual.	0.0		0.0	4.3	47.4	48.3	95.7	100.0	4.44	.579	
40. Encourage students to follow rather than question Church teaching.	No Qual.	1.8	10.5	52.6	15.8	8.8	10.5	19.3	35.1	2.51	1.182	.240
	A Qual.	0.9	26.7	49.1	13.8	6.9	2.6	9.5	23.3	2.07	.976	
41. Use liturgy and prayer as an integral part of classroom Religious Education.	No Qual.			3.5	8.8	56.1	31.6	87.7	96.5	4.16	.727	.074
	A Qual.			6.0	6.0	54.3	33.6	87.9	93.9	4.16	.787	
42. Develop spirituality rather than concentrate on knowledge.	No Qual.	3.5	1.8	28.1	22.8	31.6	12.3	43.9	66.7	3.14	1.217	.142
	A Qual.	1.7	1.7	37.9	26.7	24.1	7.8	31.9	58.6	2.98	1.077	

Table A3.20

Crosstabulation no qualification (n.57) and a qualification (n.116) for classroom orientation: personalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
17. Encourage students to verbalise their beliefs.	No Qual.			0.0	7.0	77.2	15.8	93.0	100.0	4.09	.474	.167
	A Qual.			2.6	5.2	64.7	27.6	92.3	97.5	4.17	.636	

Table A3.21

Crosstabulation non-MRE (n.161) and MRE (n.12) for intention orientation: ecclesial

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
25. Religious Education.	Non- MRE	0.6				51.6	47.8	99.4	100.0	4.47	.537	.097
	MRE	0.0				33.3	66.7	100.0	100.0	4.67	.492	
23. Evangelisation.	Non- MRE		0.6	6.2	6.8	58.4	28.0	86.4	93.2	4.07	.807	.100
	MRE		0.0	0.0	8.3	50.0	41.7	91.7	100.0	4.33	.651	
24. Catechesis.	Non- MRE	0.6		3.7	7.5	62.1	26.1	88.2	95.7	4.09	.762	.178
	MRE	0.0		0.0	25.0	41.7	33.3	75.0	100.0	4.08	.793	
26. The transmission of the Catholic faith tradition.	Non- MRE		0.6	1.2	6.2	61.5	30.4	91.9	98.1	4.20	.660	.076
	MRE		0.0	0.0	8.3	50.0	41.7	91.7	100.0	4.33	.651	
35. Encourage students to engage in social action.	Non- MRE				3.1	55.3	41.6	96.9	100.0	4.39	.548	.060
	MRE				0.0	50.0	50.0	100.0	100.0	4.50	.522	
27. Socialisation into the rituals and practices of the Catholic faith tradition.	Non- MRE		1.2	3.1	6.2	64.0	25.5	89.5	95.7	4.09	.740	.151
	MRE		0.0	0.0	8.3	41.7	50.0	91.7	100.0	4.42	.669	
2. Teaching Religious Education is a ministry of the Catholic Church.	Non- MRE	0.6		3.1	3.7	41.6	50.9	92.5	96.2	4.39	.791	.208
	MRE	0.0		0.0	0.0	8.3	91.7	100.0	100.0	4.92	.289	
6. Religious Education teachers should believe what they teach.	Non- MRE	0.6	1.9	8.7	7.5	37.3	44.1	81.4	88.9	4.11	1.061	.143
	MRE	0.0	0.0	0.0	0.0	33.3	66.7	100.0	100.0	4.67	.492	
8. The Religious Education teacher is a spiritual role model for students.	Non- MRE	0.6		1.2	8.1	44.7	45.3	90.0	98.1	4.32	.763	.123
	MRE	0.0		0.0	0.0	33.3	66.7	100.0	100.0	4.67	.492	
14. Religious Education teachers are a witness and should express their personal faith position.	Non- MRE	2.5	3.7	14.3	24.2	38.5	16.8	55.3	79.5	3.43	1.182	.163
	MRE	0.0	8.3	0.0	16.7	41.7	33.3	75.0	91.7	3.92	1.165	

Table A3.22
Crosstabulation non-MRE (n.161) and MRE (n.12) for intention orientation: faith formation (%)

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
29. Develop a personal faith in Jesus.	Non- MRE	0.6		3.1	8.1	49.1	39.1	88.2	96.3	4.22	.806	.052
	MRE	0.0		0.0	8.3	50.0	41.7	91.7	100.0	4.33	.651	
33. Develop students' faith journey.	Non- MRE			1.2	2.5	53.4	42.9	96.3	98.8	4.38	.601	.105
	MRE			0.0	8.3	41.7	50.0	91.7	100.0	4.42	.669	

Table A3.23
Crosstabulation non-MRE (n.161) and MRE (n.12) for intention orientation: personal development

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
15. To promote personal growth rather than faith commitment.	Non- MRE	6.2	5.6	26.1	18.0	40.4	3.7	44.1	62.1	2.92	1.265	.239
	MRE	25.0	0.0	16.7	33.3	16.7	8.3	24.6	57.9	2.42	1.676	
22. To assist students to examine issues related to the meaning and purpose of life.	Non- MRE				0.6	46.0	53.4	99.4	100.0	4.53	.513	.153
	MRE				0.0	16.7	83.3	100.0	100.0	4.83	.389	
28. Moral development.	Non- MRE					50.3	49.7	100.0	100.0	4.50	.502	.044
	MRE					41.7	58.3	100.0	100.0	4.58	.515	
30. To assist students to make meaning in their lives.	Non- MRE				0.6	46.0	53.4	99.4	100.0	4.53	.513	.069
	MRE				0.0	33.3	66.7	100.0	100.0	4.67	.492	
32. Values education.	Non- MRE		1.9	0.6	3.1	47.2	47.2	94.4	100.0	4.37	.748	.064
	MRE		0.0	0.0	0.0	50.0	50.0	100.0	100.0	4.50	.522	

Table A3.24

Crosstabulation non-MRE (n.161) and MRE (n.12) for intention orientation: educational

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
18. Promote religious literacy.	Non- MRE	0.6	0.6	3.1	2.5	66.5	26.7	93.2	95.7	4.14	.746	.141
	MRE	0.0	0.0	0.0	0.0	50.0	50.0	100.0	100.0	4.50	.522	
19. Compare Christianity with the major world religions.	Non- MRE			7.5	11.2	61.5	19.9	81.4	92.6	3.94	.780	.125
	MRE			0.0	0.0	75.0	25.0	100.0	100.0	4.25	.452	
20. Explore the phenomenon of religion.	Non- MRE	1.9	0.6	5.0	8.1	61.5	23.0	84.5	92.6	3.96	.931	.142
	MRE	0.0	0.0	0.0	0.0	58.3	41.7	100.0	100.0	4.42	.515	
37. Give a general understanding of the role of religion in society, and the world.	Non- MRE	0.6		0.6	3.7	59.7	35.4	95.1	98.1	4.30	.641	.128
	MRE	0.0		0.0	0.0	41.7	58.3	100.0	100.0	4.58	.515	

Table A3.25

Crosstabulation non-MRE (n.161) and MRE (n.12) for intention orientation: develop religious practice

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
21. Encourage students to attend Sunday Mass.	Non- MRE		3.1	22.4	17.4	43.5	13.7	57.2	74.6	3.42	1.076	.138
	MRE		0.0	8.3	33.3	50.0	8.3	58.3	91.6	3.58	.793	
31. Develop students' prayer life.	Non- MRE			2.5	3.7	63.4	30.4	93.8	97.5	4.22	.629	.133
	MRE			0.0	8.3	41.7	50.0	91.7	100.0	4.42	.669	

Table A3.26

Crosstabulation non-MRE (n.161) and MRE (n.12) for subject orientation: academic

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
1. Classroom Religious Education is an academic subject similar to all other subjects in the school.	Non-MRE	1.2	3.7	16.1	6.2	52.2	20.5	72.7	78.9	3.66	1.157	.233
	MRE	8.3	0.0	25.0	8.3	16.7	41.7	58.4	66.7	3.50	1.679	
3. Classroom Religious Education should be treated as a non-academic subject.	Non-MRE	1.2	31.1	49.1	11.2	6.2	1.2	7.4	18.6	1.94	.913	.097
	MRE	0.0	41.7	33.3	16.7	8.3	0.0	8.3	25.0	1.92	.996	
4. Religious Education should use the same assessment methods as other subjects in the curriculum.	Non-MRE		3.1	9.3	12.4	46.0	29.2	75.2	87.6	3.89	1.031	.194
	MRE		8.3	8.3	0.0	25.0	58.3	83.3	83.3	4.17	1.337	
5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification.	Non-MRE	0.6	1.9	3.1	11.2	44.1	38.5	82.6	93.8	4.12	.951	.213
	MRE	0.0	0.0	8.3	0.0	16.7	75.0	91.7	91.7	4.58	.900	
9. Religious Education should be influenced by contemporary educational theory.	Non-MRE	1.2	1.2	3.7	18.0	47.2	28.6	75.8	93.8	3.94	.963	.222
	MRE	0.0	0.0	0.0	0.0	33.3	66.7	100.0	100.0	4.67	.492	
11. Religious Education in your school is treated as a serious subject in the curriculum e.g. staffing, timetabling and resources.	Non-MRE	0.6	0.6	5.0	4.3	57.1	32.3	89.4	93.7	4.14	.840	.214
	MRE	0.0	0.0	8.3	8.3	16.7	66.7	83.4	91.7	4.42	.996	
12. Gifted and talented students need to be catered for in Religious Education classes.	Non-MRE	5.0			7.5	53.4	34.2	87.6	95.1	4.17	.768	.116
	MRE	0.0			0.0	50.0	50.0	100.0	100.0	4.50	.522	
36. Be based on sound educational theory.	Non-MRE	0.6		0.6	3.7	50.9	44.1	95.0	98.7	4.37	.686	.160
	MRE	0.0		0.0	0.0	25.0	75.0	100.0	100.0	4.75	.452	

Table A3.27

Crosstabulation non-MRE (n.161) and MRE (n.12) for subject orientation: teacher professionalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
10. Religious Education teachers should have degree level qualifications in Theology /Religious Education.	Non- MRE	0.6	5.0	32.3	16.1	41.0	5.0	46.0	62.1	3.07	1.090	.282
	MRE	0.0	0.0	0.0	8.3	66.7	25.0	100.0	100.0	4.17	.577	
13. Participation in annual Professional Development in Religious Education is very important.	Non- MRE			2.5	3.1	52.2	42.2	94.4	97.5	4.34	.662	.131
	MRE			0.0	0.0	33.3	66.7	100.0	100.0	4.67	.492	

Table A3.28

Crosstabulation non-MRE (n.161) and MRE (n.12) for classroom orientation: student inquiry

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
7. Religious Education should be intellectually challenging.	Non- MRE	0.6		1.9	2.5	47.2	47.8	95.0	97.5	4.39	.726	.073
	MRE	0.0		0.0	0.0	41.7	58.3	100.0	100.0	4.58	.515	
34. Develop students' critical thinking.	Non- MRE					50.9	49.1	100.0	100.0	4.49	.501	.047
	MRE					41.7	58.3	100.0	100.0	4.58	.515	
43. Use an experiential approach.	Non- MRE	5.6	0.6	8.1	32.3	47.8	5.6	53.4	85.7	3.33	1.100	.153
	MRE	0.0	0.0	8.3	16.7	58.3	16.7	75.0	91.7	3.83	.835	
44. Start with the students' experience rather than the textbook.	Non- MRE	3.1	1.9	13.0	21.7	44.1	16.1	60.2	81.9	3.50	1.152	.171
	MRE	0.0	0.0	0.0	16.7	75.0	8.3	83.3	100.0	3.92	.515	

Table A3.29

Crosstabulation non-MRE (n.161) and MRE (n.12) for classroom orientation: religious

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
16. Provide clear explanations of the teachings of the Catholic Church.	Non- MRE	0.6	0.6	1.9	2.5	62.7	31.7	94.4	96.9	4.21	.728	.104
	MRE	0.0	0.0	0.0	8.3	66.7	25.0	91.7	100.0	4.17	.577	
38. Emphasise theological understandings consistent with Vatican Council II.	Non- MRE	0.6	0.6	3.7	7.5	58.4	29.2	87.6	95.1	4.10	.816	.103
	MRE	0.0	0.0	0.0	16.7	58.3	25.0	83.3	100.0	4.08	.669	
39. Emphasise a critical interpretation of Scripture.	Non- MRE	0.6		1.2	6.8	52.8	38.5	91.3	98.1	4.27	.731	.118
	MRE	0.0		0.0	0.0	41.7	58.3	100.0	100.0	4.58	.515	
40. Encourage students to follow rather than question Church teaching.	Non- MRE	1.2	21.1	50.3	15.5	7.5	4.3	11.8	27.3	4.20	1.036	.176
	MRE	0.0	25.0	50.0	0.0	8.3	16.7	25.0	25.0	4.42	1.443	
41. Use liturgy and prayer as an integral part of classroom Religious Education.	Non- MRE			5.6	7.5	55.3	31.7	87.0	94.5	4.13	.776	.126
	MRE			0.0	0.0	50.0	50.0	100.0	100.0	4.50	.522	
42. Develop spirituality rather than concentrate on knowledge.	Non- MRE	2.5	1.9	34.2	25.5	26.7	9.3	36.0	61.5	3.00	1.135	.065
	MRE	0.0	0.0	41.7	25.0	25.0	8.3	33.3	58.3	3.00	1.044	

Table A3.30

Crosstabulation non-MRE (n.161) and MRE (n.12) for classroom orientation: personalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
17. Encourage students to verbalise their beliefs.	Non- MRE			1.9	6.2	68.9	23.0	91.9	98.1	4.13	.593	.093
	MRE			0.0	0.0	66.7	33.3	100.0	100.0	4.33	.492	

Table A3.31

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for intention orientation: ecclesial

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
25. Religious Education.	1-3 years			0.0		55.9	44.1	100.0	100.0	4.44	.504	.065
	4+ years			0.7		48.9	50.4	99.3	99.3	4.49	.543	
23. Evangelisation.	1-3 years		0.0	2.9	5.9	64.7	26.5	91.2	97.1	4.15	.657	.088
	4+ years		0.7	6.5	7.2	56.1	29.5	85.6	92.8	4.07	.831	
24. Catechesis.	1-3 years	2.9		0.0	5.9	70.6	20.6	91.2	97.1	4.03	.870	.204
	4+ years	0.0		4.3	9.4	58.3	28.1	86.4	95.8	4.10	.735	
26. The transmission of the Catholic faith tradition.	1-3 years		0.0	0.0	8.8	61.8	29.4	91.2	100.0	4.21	.592	.083
	4+ years		0.7	1.4	5.8	60.4	31.7	92.1	97.9	4.21	.675	
35. Encourage students to engage in social action.	1-3 years				5.9	55.9	38.2	94.1	100.0	4.32	.589	.092
	4+ years				2.2	54.7	43.2	97.9	100.0	4.41	.536	
27. Socialisation into the rituals and practices of the Catholic faith tradition.	1-3 years		0.0	2.9	5.9	67.5	23.5	91.0	96.9	4.12	.640	.072
	4+ years		1.4	2.9	6.5	61.2	28.1	89.3	95.8	4.12	.762	
2. Teaching Religious Education is a ministry of the Catholic Church.	1-3 years	0.0		2.9	5.9	41.2	50.0	91.2	97.1	4.38	.739	.080
	4+ years	0.7		2.9	2.9	38.8	54.7	93.5	96.4	4.43	.790	
6. Religious Education teachers should believe what they teach.	1-3 years	0.0	5.9	2.9	5.9	29.4	55.9	85.3	91.2	4.26	1.109	.209
	4+ years	0.7	0.7	9.4	7.2	38.8	43.2	82.0	89.2	4.12	1.025	
8. The Religious Education teacher is a spiritual role model for students.	1-3 years	0.0		0.0	11.8	38.2	50.0	88.2	100.0	4.38	.697	.112
	4+ years	0.7		1.4	6.5	45.3	46.0	91.3	97.8	4.34	.767	
14. Religious Education teachers are a witness and should express their personal faith position.	1-3 years	0.0	5.9	8.8	20.6	52.9	11.8	64.7	85.3	3.56	1.021	.174
	4+ years	2.9	3.6	14.4	24.5	35.3	19.4	54.7	79.2	3.44	1.222	

Table A3.32

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for intention orientation: faith formation (%)

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
29. Develop a personal faith in Jesus.	1-3 years	0.0		5.9	8.8	47.1	38.2	85.3	94.1	4.18	.834	.097
	4+ years	0.7		2.2	7.9	49.6	39.6	89.2	97.1	4.24	.788	
33. Develop students' faith journey.	1-3 years			2.9	0.0	52.9	44.1	97.0	97.0	4.38	.652	.118
	4+ years			0.7	3.6	52.5	43.2	95.7	99.3	4.38	.595	

Table A3.33

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for intention orientation: personal development

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
15. To promote personal growth rather than faith commitment.	1-3 years	5.9	2.9	29.4	8.8	47.1	5.9	53.0	61.8	3.06	1.301	.157
	4+ years	7.9	5.8	24.5	21.6	36.7	3.6	40.3	61.9	2.84	1.298	
22. To assist students to examine issues related to the meaning and purpose of life.	1-3 years				0.0	41.2	58.8	100.0	100.0	4.59	.500	.048
	4+ years				0.7	44.6	54.7	99.3	100.0	4.54	.515	
28. Moral development.	1-3 years					47.1	52.9	100.0	100.0	4.53	.507	-.026
	4+ years					50.4	49.6	100.0	100.0	4.50	.502	
30. To assist students to make meaning in their lives.	1-3 years				0.0	35.3	64.7	100.0	100.0	4.65	.485	.107
	4+ years				0.7	47.5	51.8	99.3	100.0	4.51	.516	
32. Values education.	1-3 years		0.0	2.9	2.9	52.9	41.2	94.1	97.0	4.32	.684	.177
	4+ years		2.2	0.0	2.9	46.0	48.9	94.9	97.8	4.40	.748	

Table A3.34

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for intention orientation: educational

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
18. Promote religious literacy.	1-3 years	0.0	0.0	0.0	2.9	76.5	20.6	97.1	100.0	4.18	.459	.142
	4+ years	0.7	0.7	3.6	2.2	62.6	30.2	92.8	95.0	4.16	.792	
19. Compare Christianity with the major world religions.	1-3 years			2.9	11.8	61.8	23.5	85.3	97.1	4.06	.694	.086
	4+ years			7.9	10.1	62.6	19.4	82.0	92.1	3.94	.782	
20. Explore the phenomenon of religion.	1-3 years	2.9	2.9	2.9	14.7	61.8	14.7	76.5	91.2	3.74	1.053	.231
	4+ years	1.4	0.0	5.0	5.8	61.2	26.6	87.8	93.6	4.05	.871	
37. Give a general understanding of the role of religion in society, and the world.	1-3 years		0.0	0.0	11.8	55.8	32.4	88.3	100.0	4.21	.641	.233
	4+ years		0.7	0.7	1.4	59.1	38.1	97.2	98.6	4.35	.634	

Table A3.35

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for intention orientation: develop religious practice

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
21. Encourage students to attend Sunday Mass.	1-3 years		2.9	11.8	20.6	35.3	29.4	64.7	85.3	3.76	1.103	.251
	4+ years		2.9	23.7	18.0	46.0	9.4	55.4	73.4	3.35	1.035	
31. Develop students' prayer life.	1-3 years			2.9	2.9	61.8	32.4	94.2	97.1	4.24	.654	.034
	4+ years			2.2	4.3	61.9	31.7	93.6	97.9	4.23	.629	

Table A3.36

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for subject orientation: academic

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
1. Classroom Religious Education is an academic subject similar to all other subjects in the school.	1-3 years	0.0	2.9	17.6	8.8	58.8	11.8	70.6	79.4	3.59	1.019	.150
	4+ years	2.2	3.6	16.5	5.8	47.5	24.5	72.0	77.8	3.66	1.237	
3. Classroom Religious Education should be treated as a non-academic subject.	1-3 years	0.0	17.6	55.9	8.8	17.6	0.0	17.6	26.4	2.26	.963	.274
	4+ years	1.4	35.3	46.0	12.2	3.6	1.4	5.0	17.2	1.86	.889	
4. Religious Education should use the same assessment methods as other subjects in the curriculum.	1-3 years		0.0	T6	11.8	52.9	17.6	70.5	82.3	3.71	.970	.213
	4+ years		4.3	7.2	11.5	42.4	34.5	76.9	88.4	3.96	1.069	
5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification.	1-3 years	0.0	0.0	5.9	11.8	47.1	35.3	82.4	94.2	4.12	.844	.107
	4+ years	0.7	2.2	3.6	10.1	41.0	42.4	83.2	93.3	4.16	.980	
9. Religious Education should be influenced by contemporary educational theory.	1-3 years	0.0	0.0	2.9	20.6	52.9	23.5	76.4	97.0	3.97	.758	.122
	4+ years	1.4	1.4	3.6	15.8	44.6	33.1	77.7	93.5	4.00	1.000	
11. Religious Education in your school is treated as a serious subject in the curriculum e.g. staffing, timetabling and resources.	1-3 years	0.0	0.0	5.9	5.9	58.8	29.4	88.2	94.1	4.12	.769	.082
	4+ years	0.7	0.7	5.0	4.3	53.2	36.0	89.2	93.5	4.17	.873	
12. Gifted and talented students need to be catered for in Religious Education classes.	1-3 years			0.0	5.9	61.8	32.4	94.2	100.0	4.26	.567	.125
	4+ years			5.8	7.2	51.1	36.0	87.1	94.3	4.17	.798	
36. Be based on sound educational theory.	1-3 years	0.0		2.9	2.9	58.8	35.3	94.1	97.0	4.26	.666	.190
	4+ years	0.7		0.0	3.6	46.8	48.9	95.7	99.3	4.42	.681	

Table A3.37

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for subject orientation: teacher professionalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
10. Religious Education teachers should have degree level qualifications in Theology /Religious Education.	1-3 years	0.0	5.9	38.2	17.6	35.3	2.9	38.2	55.8	2.91	1.055	.127
	4+ years	0.7	4.3	28.1	15.1	44.6	7.2	51.8	66.9	3.20	1.105	
13. Participation in annual Professional Development in Religious Education is very important.	1-3 years			2.9	0.0	61.8	35.3	97.1	97.1	4.29	.629	.132
	4+ years			2.2	3.6	48.2	46.0	94.2	97.8	4.38	.664	

Table A3.38

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for classroom orientation: student inquiry

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
7. Religious Education should be intellectually challenging.	1-3 years	0.0		0.0	2.9	61.8	35.3	97.1	100.0	4.32	.535	.163
	4+ years	0.7		2.2	2.2	43.2	51.8	95.0	97.2	4.42	.752	
34. Develop students' critical thinking.	1-3 years					55.9	44.1	100.0	100.0	4.44	.504	.055
	4+ years					48.9	51.1	100.0	100.0	4.51	.502	
43. Use an experiential approach.	1-3 years	2.9	2.9	8.8	32.4	50.0	2.9	52.9	85.3	3.32	1.007	.176
	4+ years	5.8	0.0	7.9	30.9	48.2	7.2	55.4	86.3	3.37	1.112	
44. Start with the students' experience rather than the textbook.	1-3 years	2.9	0.0	14.7	20.6	44.1	17.6	61.7	82.3	3.56	1.133	.081
	4+ years	2.9	2.2	11.5	21.6	46.8	15.1	61.9	83.5	3.53	1.125	

Table A3.39

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for classroom orientation: religious

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
16. Provide clear explanations of the teachings of the Catholic Church.	1-3 years	0.0	0.0	0.0	5.9	50.0	44.1	94.1	100.0	4.38	.604	.185
	4+ years	0.7	0.7	2.2	2.2	66.2	28.1	94.3	96.5	4.17	.738	
38. Emphasise theological understandings consistent with Vatican Council II.	1-3 years	2.9	0.0	2.9	5.9	58.8	29.4	88.2	94.1	4.06	.983	.164
	4+ years	0.0	0.7	3.6	8.6	58.3	28.8	87.1	95.7	4.11	.758	
39. Emphasise a critical interpretation of Scripture.	1-3 years	2.9			2.9	58.8	35.3	94.1	97.0	4.21	.914	.186
	4+ years	0.0			7.2	50.4	41.0	91.4	98.6	4.31	.669	
40. Encourage students to follow rather than question Church teaching.	1-3 years	0.0	23.5	44.1	20.6	8.8	2.9	11.7	32.3	2.24	1.017	.121
	4+ years	1.4	20.9	51.8	12.9	7.2	5.8	13.0	25.9	2.21	1.080	
41. Use liturgy and prayer as an integral part of classroom Religious Education.	1-3 years			2.9	2.9	50.0	44.1	94.1	97.0	4.35	.691	.136
	4+ years			5.8	7.9	56.1	30.2	86.3	94.2	4.11	.777	
42. Develop spirituality rather than concentrate on knowledge.	1-3 years	5.9	0.0	38.2	14.7	35.3	5.9	41.2	55.9	2.91	1.240	.199
	4+ years	1.4	2.2	33.8	28.1	24.5	10.1	34.6	62.7	3.02	1.100	

Table A3.40

Crosstabulation teaching RE 1-3 years (n.34) and 4 years plus (n.139) for classroom orientation: personalism

Stem-Item		No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing	Total not opposed to purpose	Mean	SD	Phi
17. Encourage students to verbalise their beliefs.	1-3 years			0.0	5.9	67.6	26.5	94.1	100.0	4.21	.538	.071
	4+ years			2.2	5.8	69.1	23.0	92.1	97.9	4.13	.600	

Table A3.41
Crosstabulation years teaching secondary RE and academic subject

Stem-Item 1. Classroom Religious Education is an academic subject similar to all other subjects in the school.	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing
1-3 years		3.2	19.4	9.7	58.1	9.7	67.8
4-7 years		3.4	20.7	3.4	51.7	20.7	72.4
8-10 years	3.8	7.7	3.8	3.8	53.8	26.9	80.7
11+ years	2.4	2.4	19.0	7.1	44.0	25.0	69.0

Table A3.42
Crosstabulation years teaching secondary RE and non-academic subject

Stem-Item 3. Classroom Religious Education should be treated as a non-academic subject.	No Response	Strongly Disagree	Disagree	Uncertain	Agree	Strongly Agree	Total Agreeing
1-3 years		19.4	58.1	9.7	12.9		12.9
4-7 years		34.5	44.8	13.8	3.4	3.4	6.8
8-10 years		34.6	53.8	7.7	3.8		3.8
11+ years	2.4	35.7	44.0	13.1	3.6	1.2	4.8

APPENDIX 4

Factor Analysis of the Stem-Items

Table A4.1
Correlation matrix

Correlation	RE should be an academic subject	RE is a ministry in the Church	Use similar assessment methods to other subjects	Formal external assessment for RE
RE should be an academic subject	1.000	.148	.339	.369
RE is a ministry in the Church	.148	1.000	.140	.141
Use similar assessment methods to other subjects	.339	.140	1.000	.594
Formal external assessment for RE	.369	.141	.594	1.000
Teachers should believe what they teach	.015	.252	-.178	-.041
RE should be intellectually challenging	.236	.151	.112	.081
Teacher is a spiritual role model	.085	.225	-.084	.000
RE should take account of contemporary educational theory	.141	.261	.173	.218
RE teachers should have a degree in Theology or RE	.190	.173	.263	.140
RE is treated seriously in your school	.072	.014	.088	.093
Gifted students need to be catered for in RE	.203	.326	.329	.242
Participation in annual PD is important	.113	.392	.074	.089
Teachers are witnesses and should express their personal faith position	.113	.392	.074	.089
RE promotes personal growth	-.071	-.130	-.021	-.047
Clear explanation of Church teachings	.229	.196	.195	.175
Students encouraged to verbalise their beliefs	.007	.171	-.035	-.112
Promote religious literacy	.270	.194	.199	.172
Study comparative religion	.099	.000	.060	.080
Study the phenomenon of religion	.140	.064	.204	.135
Encourage Mass attendance	.085	.250	-.026	-.013

Table A4.1continued

Correlation	RE should be an academic subject	RE is a ministry in the Church	Use similar assessment methods to other subjects	Formal external assessment for RE
Examine issues about the meaning and purpose of life	.014	.247	.041	-.015
Evangelisation	.044	.249	.003	.006
Catechesis	.079	.242	.010	-.042
RE is about knowledge, understanding and appreciation of faith	.230	.363	.172	.189
Transmit the Catholic tradition	.279	.372	.095	.145
Socialisation into the Catholic tradition	.132	.238	.051	.207
Moral development	.036	.168	-.044	-.037
Develop a personal faith in Jesus Christ	-.018	.227	-.106	-.046
Assist students to make meaning in their lives	.008	.289	-.091	-.036
Develop student's prayer life	-.053	.250	-.090	-.087
Values education	.194	.124	.084	.134
Develop student's faith journey	.059	.261	-.072	-.100
Develop critical thinking	.158	.279	.088	.062
Encourage engagement in social action	.169	.264	.003	.020
RE based on sound educational theory	.222	.311	.303	.286
Understand the role of religion in society	.202	.127	.122	.141
Theology consistent with Vatican II	.127	.314	.176	.140
A critical interpretation of Scripture	.112	.165	.166	.038
Liturgy and prayer are important in classroom RE	-.124	.230	-.105	-.040
Develop spirituality rather than knowledge	-.251	-.119	-.196	-.287
Use an experiential approach	-.079	.030	-.087	-.064
Need to start with the student's experience	-.137	-.052	-.125	-.113
RE should be non-academic	-.366	-.117	-.446	-.395
Follow rather than question Church teachings	.064	-.053	-.050	-.003

Table A4.1continued

Correlation	Teachers should believe what they teach	RE should be intellectually challenging	Teacher is a spiritual role model	RE should take account of contemporary educational theory
RE should be an academic subject	.015	.236	.085	.141
RE is a ministry in the Church	.252	.151	.252	.261
Use similar assessment methods to other subjects	-.178	.112	-.084	.173
Formal external assessment for RE	-.041	.081	.000	.218
Teachers should believe what they teach	1.000	.137	.394	-.052
RE should be intellectually challenging	.137	1.000	.246	.249
Teacher is a spiritual role model	.394	.246	1.000	.149
RE should take account of contemporary educational theory	-.052	.242	.149	1.000
RE teachers should have a degree in Theology or RE	-.004	.133	.073	.283
RE is treated seriously in your school	.065	.029	-.058	.115
Gifted students need to be catered for in RE	.000	.233	.026	.194
Participation in annual PD is important	.073	.143	.108	.217
Teachers are witnesses and should express their personal faith position	.420	.101	.381	.008
RE promotes personal growth	-.159	-.037	-.173	.028
Clear explanation of Church teachings	.075	.118	.178	.137
Students encouraged to verbalise their beliefs	.259	.165	.202	.115
Promote religious literacy	-.017	.250	.097	.175
Study comparative religion	-.043	.105	.156	.000
Study the phenomenon of religion	-.084	.087	-.053	.199
Encourage Mass attendance	.347	.097	.241	-.199

Table A4.1continued

Correlation	Teachers should believe what they teach	RE should be intellectually challenging	Teacher is a spiritual role model	RE should take account of contemporary educational theory
Examine issues about the meaning and purpose of life	.074	.184	.152	.233
Evangelisation	.215	.040	.095	-.037
Catechesis	.321	.128	.394	.009
RE is about knowledge, understanding and appreciation of faith	.204	.280	.249	.188
Transmit the Catholic tradition	.192	.154	.206	.067
Socialisation into the Catholic tradition	.167	.098	.105	.083
Moral development	.122	.175	.152	.140
Develop a personal faith in Jesus Christ	.295	.080	.235	-.036
Assist students to make meaning in their lives	.131	.133	.162	.078
Develop student's prayer life	.292	.010	.283	-.027
Values education	.115	.081	.106	.219
Develop student's faith journey	.250	.112	.257	.064
Develop critical thinking	.123	.279	.157	.346
Encourage engagement in social action	.121	.186	.176	.339
RE based on sound educational theory	.039	.162	.016	.362
Understand the role of religion in society	-.038	.176	.048	.281
Theology consistent with Vatican II	.163	.113	.289	.129
A critical interpretation of Scripture	.035	.234	.082	.306
Liturgy and prayer are important in classroom RE	.321	.086	.249	-.039
Develop spirituality rather than knowledge	.070	-.152	.124	-.038
Use an experiential approach	.105	.034	.164	.237
Need to start with the student's experience	.080	-.096	.173	.062
RE should be non-academic	.132	-.147	.015	-.167
Follow rather than question Church teachings	.139	-.137	.074	-.204

Table A4.1continued

Correlation	RE teachers should have a degree in Theology or RE	RE is treated seriously in your school	Gifted students need to be catered for in RE	Participation in annual PD is important
RE should be an academic subject	.190	.072	.203	.113
RE is a ministry in the Church	.173	.014	.326	.392
Use similar assessment methods to other subjects	.263	.088	.329	.074
Formal external assessment for RE	.140	.093	.242	.089
Teachers should believe what they teach	-.004	.065	.000	.073
RE should be intellectually challenging	.133	.029	.233	.143
Teacher is a spiritual role model	.073	-.058	.026	.108
RE should take account of contemporary educational theory	.283	.115	.194	.217
RE teachers should have a degree in Theology or RE	1.000	.001	.141	.306
RE is treated seriously in your school	.001	1.000	.170	.012
Gifted students need to be catered for in RE	.141	.170	1.000	.397
Participation in annual PD is important	.360	.012	.397	1.000
Teachers are witnesses and should express their personal faith position	.136	-.055	.044	.186
RE promotes personal growth	.061	.048	-.113	-.019
Clear explanation of Church teachings	.087	.061	.205	.073
Students encouraged to verbalise their beliefs	.040	.141	.042	.119
Promote religious literacy	.071	.080	.184	.130
Study comparative religion	-.021	-.053	.104	-.028
Study the phenomenon of religion	.094	.159	.095	.249
Encourage Mass attendance	-.119	.060	.157	-.044

Table A4.1continued

Correlation	RE teachers should have a degree in Theology or RE	RE is treated seriously in your school	Gifted students need to be catered for in RE	Participation in annual PD is important
Examine issues about the meaning and purpose of life	.003	.216	.118	.163
Evangelisation	-.048	-.029	.049	.017
Catechesis	-.036	.006	.062	.099
RE is about knowledge, understanding and appreciation of faith	.099	.077	.189	.145
Transmit the Catholic tradition	.023	.077	.176	.187
Socialisation into the Catholic tradition	-.143	.045	.127	-.003
Moral development	-.112	.087	.083	.006
Develop a personal faith in Jesus Christ	-.052	.024	.081	.016
Assist students to make meaning in their lives	-.051	.167	.079	.072
Develop student's prayer life	-.149	.019	-.032	-.036
Values education	.054	.137	.109	.120
Develop student's faith journey	-.066	.121	-.007	.058
Develop critical thinking	.154	.198	.086	.118
Encourage engagement in social action	.157	.230	071	.199
RE based on sound educational theory	.235	.114	.272	.147
Understand the role of religion in society	-.008	.101	.103	.069
Theology consistent with Vatican II	.214	.020	.274	.196
A critical interpretation of Scripture	.233	.144	.005	.120
Liturgy and prayer are important in classroom RE	-.131	.061	.029	-.033
Develop spirituality rather than knowledge	-.094	-.055	-.170	.055
Use an experiential approach	.238	.045	.014	.122
Need to start with the student's experience	.008	-.033	-.072	.091
RE should be non-academic	-.205	-.099	-.225	-.155
Follow rather than question Church teachings	-.101	-.178	-.029	-.104

Table A4.1continued

Correlation	Teachers are witnesses and should express their personal faith position	RE promotes personal growth	Clear explanation of Church teachings	Students encouraged to verbalise their beliefs
RE should be an academic subject	.079	-.071	.229	.007
RE is a ministry in the Church	.392	-.130	.196	.171
Use similar assessment methods to other subjects	.074	-.021	.195	-.035
Formal external assessment for RE	-.093	-.047	.175	-.112
Teachers should believe what they teach	.420	-.159	.075	.259
RE should be intellectually challenging	.101	-.037	.118	.165
Teacher is a spiritual role model	.381	-.173	.178	.202
RE should take account of contemporary educational theory	.008	.028	.137	.115
RE teachers should have a degree in Theology or RE	.136	.061	.087	.040
RE is treated seriously in your school	-.055	.048	.061	.141
Gifted students need to be catered for in RE	.044	-.113	.205	.042
Participation in annual PD is important	.186	-.019	.073	.119
Teachers are witnesses and should express their personal faith position	1.000	-.143	-.046	.246
RE promotes personal growth	-.143	1.000	.026	-.047
Clear explanation of Church teachings	-.046	.026	1.000	.177
Students encouraged to verbalise their beliefs	.246	-.047	.177	1.000
Promote religious literacy	-.026	.044	.244	.241
Study comparative religion	-.043	-.005	.153	.065
Study the phenomenon of religion	-.011	.160	.207	.068
Encourage Mass attendance	.266	-.268	.271	.179

Table A4.1continued

Correlation	Teachers are witnesses and should express their personal faith position	RE promotes personal growth	Clear explanation of Church teachings	Students encouraged to verbalise their beliefs
Examine issues about the meaning and purpose of life	.097	.044	.067	.296
Evangelisation	.185	-.349	.070	.060
Catechesis	.297	-.243	.297	.206
RE is about knowledge, understanding and appreciation of faith	.015	-.129	.435	.093
Transmit the Catholic tradition	.204	-.128	.425	.072
Socialisation into the Catholic tradition	.078	-.083	.229	.015
Moral development	-.012	-.044	.160	.068
Develop a personal faith in Jesus Christ	.207	-.278	.109	.202
Assist students to make meaning in their lives	.115	.033	.169	.166
Develop student's prayer life	.183	-.236	.060	.176
Values education	.010	.010	.213	.101
Develop student's faith journey	.215	-.114	.191	.237
Develop critical thinking	.051	.160	.147	.228
Encourage engagement in social action	.140	.007	.146	.257
RE based on sound educational theory	-.054	.078	.309	.061
Understand the role of religion in society	-.057	.115	.045	.079
Theology consistent with Vatican II	.123	-.167	.408	.080
A critical interpretation of Scripture	.033	.036	.108	.093
Liturgy and prayer are important in classroom RE	.100	-.222	.173	.286
Develop spirituality rather than knowledge	.100	.139	-.245	.035
Use an experiential approach	.220	.009	-.142	.217
Need to start with the student's experience	.124	.082	-.124	.050
RE should be non-academic	.177	.008	-.210	-.037
Follow rather than question Church teachings	.050	-.138	.139	-.022

Table A4.1continued

Correlation	Promote religious literacy	Study comparative religion	Study the phenomenon of religion	Encourage Mass attendance
RE should be an academic subject	.270	.099	.140	.085
RE is a ministry in the Church	.194	.000	.064	.250
Use similar assessment methods to other subjects	.199	.060	.204	-.026
Formal external assessment for RE	.172	.080	.135	-.013
Teachers should believe what they teach	-.017	-.043	-.084	.347
RE should be intellectually challenging	.250	.105	.087	.097
Teacher is a spiritual role model	.097	.156	-.053	.241
RE should take account of contemporary educational theory	.175	.000	.199	-.199
RE teachers should have a degree in Theology or RE	.071	-.021	.094	-.119
RE is treated seriously in your school	.080	-.053	.159	.060
Gifted students need to be catered for in RE	.184	.104	.095	.157
Participation in annual PD is important	.130	-.028	.249	-.044
Teachers are witnesses and should express their personal faith position	-.026	-.043	-.011	.266
RE promotes personal growth	.044	-.005	.160	-.268
Clear explanation of Church teachings	.244	.153	.207	.271
Students encouraged to verbalise their beliefs	.241	.065	.068	.179
Promote religious literacy	1.000	.218	.158	.059
Study comparative religion	.218	1.000	.340	.022
Study the phenomenon of religion	.158	.340	1.000	-.067
Encourage Mass attendance	.059	.022	-.067	1.000

Table A4.1continued

Correlation	Promote religious literacy	Study comparative religion	Study the phenomenon of religion	Encourage Mass attendance
Examine issues about the meaning and purpose of life	.164	.042	.238	.009
Evangelisation	-.034	-.004	-.015	.224
Catechesis	-.046	.006	.018	.401
RE is about knowledge, understanding and appreciation of faith	.259	.133	.225	.165
Transmit the Catholic tradition	.326	.063	.178	.321
Socialisation into the Catholic tradition	.275	.111	.209	.189
Moral development	.125	.190	.114	.014
Develop a personal faith in Jesus Christ	-.054	-.061	-.060	.392
Assist students to make meaning in their lives	.045	-.004	.162	.093
Develop student's prayer life	-.006	-.017	.045	.249
Values education	.250	.152	.309	-.005
Develop student's faith journey	.030	.134	.208	.113
Develop critical thinking	.332	.128	.266	-.069
Encourage engagement in social action	.231	.094	.242	.005
RE based on sound educational theory	.360	.031	.326	-.052
Understand the role of religion in society	.373	.242	.316	-.146
Theology consistent with Vatican II	.179	.016	.152	.155
A critical interpretation of Scripture	.185	.084	.269	-.218
Liturgy and prayer are important in classroom RE	.048	.051	-.072	.296
Develop spirituality rather than knowledge	-.196	-.142	-.011	-.088
Use an experiential approach	-.045	-.045	-.013	-.067
Need to start with the student's experience	-.098	.073	.136	-.156
RE should be non-academic	-.183	-.004	-.188	-.019
Follow rather than question Church teachings	-.111	-.111	-.159	.247

Table A4.1continued

Correlation	Examine issues about the meaning and purpose of life	Evangelisation	Catechesis	RE is about knowledge, understanding and appreciation of faith
RE should be an academic subject	.014	.044	.079	.230
RE is a ministry in the Church	.247	.249	.242	.363
Use similar assessment methods to other subjects	.041	.003	.010	.172
Formal external assessment for RE	-.015	.006	-.042	.189
Teachers should believe what they teach	.074	.215	.321	.204
RE should be intellectually challenging	.184	.040	.128	.280
Teacher is a spiritual role model	.152	.095	.394	.249
RE should take account of contemporary educational theory	.233	-.037	.009	.188
RE teachers should have a degree in Theology or RE	.003	-.048	-.036	.099
RE is treated seriously in your school	.216	-.029	.006	.077
Gifted students need to be catered for in RE	.118	.049	.062	.189
Participation in annual PD is important	.163	.017	.099	.145
Teachers are witnesses and should express their personal faith position	.097	.185	.297	.015
RE promotes personal growth	.044	-.349	-.243	-.129
Clear explanation of Church teachings	.067	.070	.297	.435
Students encouraged to verbalise their beliefs	.296	.060	.206	.093
Promote religious literacy	.164	-.034	-.046	.259
Study comparative religion	.042	-.004	.006	.133
Study the phenomenon of religion	.238	-.015	.018	.225
Encourage Mass attendance	.009	.224	.401	.165

Table A4.1continued

Correlation	Examine issues about the meaning and purpose of life	Evangelisation	Catechesis	RE is about knowledge, understanding and appreciation of faith
Examine issues about the meaning and purpose of life	1.000	.111	.191	.286
Evangelisation	.111	1.000	.475	.283
Catechesis	.191	.475	1.000	.340
RE is about knowledge, understanding and appreciation of faith	.286	.283	.340	1.000
Transmit the Catholic tradition	.194	.198	.242	.524
Socialisation into the Catholic tradition	-.031	.170	.137	.330
Moral development	.391	.152	.190	.288
Develop a personal faith in Jesus Christ	.115	.463	.418	.175
Assist students to make meaning in their lives	.510	.184	.193	.284
Develop student's prayer life	.163	.490	.357	.272
Values education	.213	.072	.128	.345
Develop student's faith journey	.278	.353	.408	.330
Develop critical thinking	.426	.051	.115	.320
Encourage engagement in social action	.368	.108	.197	.346
RE based on sound educational theory	.229	-.020	.091	.454
Understand the role of religion in society	.247	-.020	-.033	.301
Theology consistent with Vatican II	.151	.159	.404	.349
A critical interpretation of Scripture	.308	.148	.081	.241
Liturgy and prayer are important in classroom RE	-.012	.387	.316	.228
Develop spirituality rather than knowledge	.091	.026	.149	-.135
Use an experiential approach	.109	-.143	.081	-.052
Need to start with the student's experience	.015	-.065	.027	-.011
RE should be non-academic	-.087	.230	.066	-.199
Follow rather than question Church teachings	-.185	.128	.120	.043

Table A4.1continued

Correlation	Transmit the Catholic tradition	Socialisation into the Catholic tradition	Moral development	Develop a personal faith in Jesus Christ
RE should be an academic subject	.279	.132	.036	-.018
RE is a ministry in the Church	.372	.238	.168	.227
Use similar assessment methods to other subjects	.095	.051	-.044	-.106
Formal external assessment for RE	.145	.207	-.037	-.046
Teachers should believe what they teach	.192	.167	.122	.295
RE should be intellectually challenging	.154	.098	.175	.080
Teacher is a spiritual role model	.206	.105	.152	.235
RE should take account of contemporary educational theory	.067	.083	.140	-.036
RE teachers should have a degree in Theology or RE	.023	-.143	-.112	-.052
RE is treated seriously in your school	.077	.045	.087	.024
Gifted students need to be catered for in RE	.176	.127	.083	.081
Participation in annual PD is important	.187	-.003	.006	.016
Teachers are witnesses and should express their personal faith position	.204	.078	-.012	.207
RE promotes personal growth	-.128	-.083	-.044	-.278
Clear explanation of Church teachings	.425	.229	.160	.109
Students encouraged to verbalise their beliefs	.072	.015	.068	.202
Promote religious literacy	.326	.275	.125	-.054
Study comparative religion	.063	.111	.190	-.061
Study the phenomenon of religion	.178	.209	.114	-.060
Encourage Mass attendance	.321	.189	.014	.392

Table A4.1continued

Correlation	Transmit the Catholic tradition	Socialisation into the Catholic tradition	Moral development	Develop a personal faith in Jesus Christ
Examine issues about the meaning and purpose of life	.194	-.031	.391	.115
Evangelisation	.198	.170	.152	.463
Catechesis	.242	.137	.190	.418
RE is about knowledge, understanding and appreciation of faith	.524	.330	.288	.175
Transmit the Catholic tradition	1.000	.513	.174	.063
Socialisation into the Catholic tradition	.513	1.000	.203	.073
Moral development	.174	.203	1.000	.246
Develop a personal faith in Jesus Christ	.063	.073	.246	1.000
Assist students to make meaning in their lives	.201	.096	.527	.293
Develop student's prayer life	.191	.179	.218	.564
Values education	.196	.208	.392	.216
Develop student's faith journey	.238	.187	.399	.517
Develop critical thinking	.284	.079	.434	.031
Encourage engagement in social action	.273	.103	.293	.178
RE based on sound educational theory	.297	.280	.236	.025
Understand the role of religion in society	.216	.219	.298	-.135
Theology consistent with Vatican II	.280	.265	.122	.182
A critical interpretation of Scripture	.105	.024	.174	.156
Liturgy and prayer are important in classroom RE	.074	.225	.052	.389
Develop spirituality rather than knowledge	-.094	.007	-.082	.091
Use an experiential approach	-.171	-.147	-.039	.083
Need to start with the student's experience	-.111	.115	.059	-.060
RE should be non-academic	-.200	-.101	.007	.108
Follow rather than question Church teachings	.110	.205	-.115	.106

Table A4.1continued

Correlation	Assist students to make meaning in their lives	Develop student's prayer life	Values education	Develop student's faith journey
RE should be an academic subject	.008	-.053	.194	.059
RE is a ministry in the Church	.289	.250	.124	.261
Use similar assessment methods to other subjects	-.091	-.090	.084	-.072
Formal external assessment for RE	-.036	-.087	.134	-.100
Teachers should believe what they teach	.131	.292	.115	.250
RE should be intellectually challenging	.133	.010	.081	.112
Teacher is a spiritual role model	.162	.283	.106	.257
RE should take account of contemporary educational theory	.078	-.027	.219	.064
RE teachers should have a degree in Theology or RE	-.015	-.149	.054	-.066
RE is treated seriously in your school	.167	.019	.137	.121
Gifted students need to be catered for in RE	.079	-.032	.109	-.007
Participation in annual PD is important	.072	-.036	.120	.058
Teachers are witnesses and should express their personal faith position	.115	.183	.010	.215
RE promotes personal growth	.033	-.236	.010	-.114
Clear explanation of Church teachings	.169	.060	.213	.191
Students encouraged to verbalise their beliefs	.166	.176	.101	.237
Promote religious literacy	.045	-.006	.250	.030
Study comparative religion	-.004	-.017	.152	.134
Study the phenomenon of religion	.162	.045	.309	.208
Encourage Mass attendance	.093	.249	-.005	.113

Table A4.1continued

Correlation	Assist students to make meaning in their lives	Develop student's prayer life	Values education	Develop student's faith journey
Examine issues about the meaning and purpose of life	.510	.163	.213	.278
Evangelisation	.184	.490	.072	.353
Catechesis	.193	.357	.128	.408
RE is about knowledge, understanding and appreciation of faith	.284	.272	.345	.330
Transmit the Catholic tradition	.201	.191	.196	.238
Socialisation into the Catholic tradition	.096	.179	.208	.187
Moral development	.527	.218	.392	.399
Develop a personal faith in Jesus Christ	.293	.564	.216	.517
Assist students to make meaning in their lives	1.000	.386	.333	.518
Develop student's prayer life	.386	1.000	.147	.666
Values education	.333	.147	1.000	.338
Develop student's faith journey	.518	.666	.338	1.000
Develop critical thinking	.425	.149	.429	.311
Encourage engagement in social action	.342	.207	.392	.336
RE based on sound educational theory	.225	.004	.385	.128
Understand the role of religion in society	.258	.047	.224	.167
Theology consistent with Vatican II	.196	.149	.172	.150
A critical interpretation of Scripture	.254	.260	.219	.266
Liturgy and prayer are important in classroom RE	.185	.478	.059	.310
Develop spirituality rather than knowledge	.030	.139	.028	.145
Use an experiential approach	.095	-.005	.065	.026
Need to start with the student's experience	.086	.039	-.022	.102
RE should be non-academic	-.026	.156	-.059	.097
Follow rather than question Church teachings	-.010	.125	-.038	-.091

Table A4.1continued

Correlation	Develop critical thinking	Encourage engagement in social action	RE based on sound educational theory	Understand the role of religion in society
RE should be an academic subject	.158	.169	.222	.202
RE is a ministry in the Church	.279	.264	.311	.127
Use similar assessment methods to other subjects	.088	.003	.303	.122
Formal external assessment for RE	.062	.020	.286	.141
Teachers should believe what they teach	.123	.121	.039	-.038
RE should be intellectually challenging	.279	.186	.162	.176
Teacher is a spiritual role model	.157	.176	.016	.048
RE should take account of contemporary educational theory	.346	.339	.362	.281
RE teachers should have a degree in Theology or RE	.154	.157	.235	-.008
RE is treated seriously in your school	.198	.230	.114	.101
Gifted students need to be catered for in RE	.086	.071	.272	.103
Participation in annual PD is important	.118	.199	.147	.069
Teachers are witnesses and should express their personal faith position	.051	.140	-.054	-.057
RE promotes personal growth	.160	.007	.078	.115
Clear explanation of Church teachings	.147	.146	.309	.045
Students encouraged to verbalise their beliefs	.228	.257	.061	.079
Promote religious literacy	.332	.231	.360	.373
Study comparative religion	.128	.094	.031	.242
Study the phenomenon of religion	.266	.242	.326	.316
Encourage Mass attendance	-.069	.005	-.052	-.146

Table A4.1continued

Correlation	Develop critical thinking	Encourage engagement in social action	RE based on sound educational theory	Understand the role of religion in society
Examine issues about the meaning and purpose of life	.426	.368	.229	.247
Evangelisation	.051	.108	-.020	-.020
Catechesis	.115	.197	.091	-.033
RE is about knowledge, understanding and appreciation of faith	.320	.346	.454	.301
Transmit the Catholic tradition	.284	.273	.297	.216
Socialisation into the Catholic tradition	.079	.103	.280	.219
Moral development	.434	.293	.236	.298
Develop a personal faith in Jesus Christ	.031	.178	.025	-.135
Assist students to make meaning in their lives	.425	.342	.225	.258
Develop student's prayer life	.149	.207	.004	.047
Values education	.429	.392	.385	.224
Develop student's faith journey	.311	.336	.128	.167
Develop critical thinking	1.000	.662	.499	.359
Encourage engagement in social action	.662	1.000	.475	.325
RE based on sound educational theory	.499	.475	1.000	.328
Understand the role of religion in society	.359	.325	.328	1.000
Theology consistent with Vatican II	.195	.216	.482	.120
A critical interpretation of Scripture	.388	.359	.325	.318
Liturgy and prayer are important in classroom RE	-.006	.089	.060	-.055
Develop spirituality rather than knowledge	-.093	.000	-.167	-.008
Use an experiential approach	.018	.100	.025	.075
Need to start with the student's experience	-.008	.122	.075	.128
RE should be non-academic	-.121	-.008	-.334	-.095
Follow rather than question Church teachings	-.255	-.245	-.085	-.049

Table A4.1continued

Correlation	Theology consistent with Vatican II	A critical interpretation of Scripture	Liturgy and prayer are important in classroom RE	Develop spirituality rather than knowledge
RE should be an academic subject	.127	.112	-.124	-.251
RE is a ministry in the Church	.314	.165	.230	-.119
Use similar assessment methods to other subjects	.176	.166	-.105	-.196
Formal external assessment for RE	.140	.038	-.040	-.287
Teachers should believe what they teach	.163	.035	.321	.070
RE should be intellectually challenging	.113	.234	.086	-.152
Teacher is a spiritual role model	.289	.082	.249	.124
RE should take account of contemporary educational theory	.129	.306	-.039	-.038
RE teachers should have a degree in Theology or RE	.214	.233	-.131	-.094
RE is treated seriously in your school	.020	.144	.061	-.055
Gifted students need to be catered for in RE	.274	.005	.029	-.170
Participation in annual PD is important	.196	.120	-.033	.055
Teachers are witnesses and should express their personal faith position	.123	.033	.100	.100
RE promotes personal growth	-.167	.036	-.222	.139
Clear explanation of Church teachings	.408	.108	.173	-.245
Students encouraged to verbalise their beliefs	.080	.093	.286	.035
Promote religious literacy	.179	.185	.048	-.196
Study comparative religion	.016	.084	.051	-.142
Study the phenomenon of religion	.152	.269	-.072	-.011
Encourage Mass attendance	.155	-.218	.296	-.088

Table A4.1continued

Correlation	Theology consistent with Vatican II	A critical interpretation of Scripture	Liturgy and prayer are important in classroom RE	Develop spirituality rather than knowledge
Examine issues about the meaning and purpose of life	.151	.308	-.012	.091
Evangelisation	.159	.148	.387	.026
Catechesis	.404	.081	.316	.149
RE is about knowledge, understanding and appreciation of faith	.349	.241	.228	-.135
Transmit the Catholic tradition	.280	.105	.074	-.094
Socialisation into the Catholic tradition	.265	.024	.225	.007
Moral development	.122	.174	.052	-.082
Develop a personal faith in Jesus Christ	.182	.156	.389	.091
Assist students to make meaning in their lives	.196	.254	.185	.030
Develop student's prayer life	.149	.260	.478	.139
Values education	.172	.219	.059	.028
Develop student's faith journey	.150	.266	.310	.145
Develop critical thinking	.195	.388	-.006	-.093
Encourage engagement in social action	.216	.359	.089	.000
RE based on sound educational theory	.482	.325	.060	-.167
Understand the role of religion in society	.120	.318	-.055	-.008
Theology consistent with Vatican II	1.000	.231	.183	-.039
A critical interpretation of Scripture	.231	1.000	.023	-.014
Liturgy and prayer are important in classroom RE	.183	.023	1.000	.067
Develop spirituality rather than knowledge	-.039	-.014	.067	1.000
Use an experiential approach	.032	-.016	.022	.289
Need to start with the student's experience	.064	-.011	.058	.428
RE should be non-academic	-.149	-.104	.172	.293
Follow rather than question Church teachings	.064	-.134	.166	.267

Table A4.1continued

Correlation	Use an experiential approach	Need to start with the student's experience	RE should be non-academic	Follow rather than question Church teachings
RE should be an academic subject	-.079	-.137	-.366	.064
RE is a ministry in the Church	.030	-.052	-.117	-.053
Use similar assessment methods to other subjects	-.087	-.125	-.446	-.050
Formal external assessment for RE	-.064	-.113	-.395	-.003
Teachers should believe what they teach	.105	.080	.132	.139
RE should be intellectually challenging	.034	-.096	-.147	-.137
Teacher is a spiritual role model	.164	.173	.015	.074
RE should take account of contemporary educational theory	.237	.062	-.167	-.204
RE teachers should have a degree in Theology or RE	.238	.008	-.205	-.101
RE is treated seriously in your school	.045	-.033	-.099	-.178
Gifted students need to be catered for in RE	.014	-.072	-.225	-.029
Participation in annual PD is important	.122	.091	-.155	-.104
Teachers are witnesses and should express their personal faith position	.220	.124	.177	.050
RE promotes personal growth	.009	.082	.008	-.138
Clear explanation of Church teachings	-.142	-.124	-.210	.139
Students encouraged to verbalise their beliefs	.217	.050	-.037	-.022
Promote religious literacy	-.045	-.098	-.183	-.111
Study comparative religion	-.045	.073	-.004	-.111
Study the phenomenon of religion	-.013	.136	-.188	-.159
Encourage Mass attendance	-.067	-.156	-.019	.247

Table A4.1continued

Correlation	Use an experiential approach	Need to start with the student's experience	RE should be non-academic	Follow rather than question Church teachings
Examine issues about the meaning and purpose of life	.109	.015	-.087	-.185
Evangelisation	-.143	-.065	.230	.128
Catechesis	.081	.027	.066	.120
RE is about knowledge, understanding and appreciation of faith	-.052	-.011	-.199	.043
Transmit the Catholic tradition	-.171	-.111	-.200	.110
Socialisation into the Catholic tradition	-.147	.115	-.101	.205
Moral development	-.039	.059	.007	-.115
Develop a personal faith in Jesus Christ	.083	-.060	.108	.106
Assist students to make meaning in their lives	.095	.086	-.026	-.010
Develop student's prayer life	-.005	.039	.156	.125
Values education	.065	-.022	-.059	-.038
Develop student's faith journey	.026	.102	.097	-.091
Develop critical thinking	.018	-.008	-.121	-.255
Encourage engagement in social action	.100	.122	-.008	-.245
RE based on sound educational theory	.025	.075	-.334	-.085
Understand the role of religion in society	.075	.128	-.095	-.049
Theology consistent with Vatican II	.032	.064	-.149	.064
A critical interpretation of Scripture	-.016	-.011	-.104	-.134
Liturgy and prayer are important in classroom RE	.022	.058	.172	.166
Develop spirituality rather than knowledge	.289	.428	.293	.267
Use an experiential approach	1.000	.340	.122	.053
Need to start with the student's experience	.340	1.000	.152	.026
RE should be non-academic	.122	.152	1.000	-.016
Follow rather than question Church teachings	.053	.026	-.016	1.000

Table A4.2
KMO and Bartlett's test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.738
Bartlett's Test of Sphericity	Approx. Chi-Square	2940.576
	df	946
	Sig.	.000

Table A4.3
Communalities

	Initial	Extraction
RE should be an academic subject	1.000	.344
RE is a ministry in the Church	1.000	.417
Use similar assessment methods to other subjects	1.000	.440
Formal external assessment for RE	1.000	.417
Teachers should believe what they teach	1.000	.390
RE should be intellectually challenging	1.000	.187
Teacher is a spiritual role model	1.000	.381
RE should take account of contemporary educational theory	1.000	.406
RE teachers should have a degree in Theology or RE	1.000	.436
RE is treated seriously in your school	1.000	.089
Gifted students need to be catered for in RE	1.000	.320
Participation in annual PD is important	1.000	.371
Teachers are witnesses and should express their personal faith position	1.000	.434
RE promotes personal growth	1.000	.274
Clear explanation of Church teachings	1.000	.381
Students encouraged to verbalise their beliefs	1.000	.223
Promote religious literacy	1.000	.307
Study comparative religion	1.000	.105

	Initial	Extraction
Study the phenomenon of religion	1.000	.297
Encourage Mass attendance	1.000	.492
Examine issues about the meaning and purpose of life	1.000	.398
Evangelisation	1.000	.416
Catechesis	1.000	.498
RE is about knowledge, understanding and appreciation of faith	1.000	.519
Transmit the Catholic tradition	1.000	.446
Socialisation into the Catholic tradition	1.000	.293
Moral development	1.000	.464
Develop a personal faith in Jesus Christ	1.000	.488
Assist students to make meaning in their lives	1.000	.488
Develop student's prayer life	1.000	.580
Values education	1.000	.358
Develop student's faith journey	1.000	.608
Develop critical thinking	1.000	.614
Encourage engagement in social action	1.000	.535
RE based on sound educational theory	1.000	.532
Understand the role of religion in society	1.000	.378
Theology consistent with Vatican II	1.000	.367
A critical interpretation of Scripture	1.000	.325
Liturgy and prayer are important in classroom RE	1.000	.391
Develop spirituality rather than knowledge	1.000	.359
Use an experiential approach	1.000	.475
Need to start with the student's experience	1.000	.257
RE should be non-academic	1.000	.435
Follow rather than question Church teachings	1.000	.227

Extraction Method: Principal Component Analysis.

Table A4.4
Total variance explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings(a)
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	7.288	16.563	16.563	7.288	16.563	16.563	5.741
2	4.487	10.199	26.761	4.487	10.199	26.761	5.330
3	3.116	7.082	33.843	3.116	7.082	33.843	4.466
4	2.271	5.160	39.003	2.271	5.160	39.003	2.803
5	1.812	4.118	43.121				
6	1.597	3.629	46.749				
7	1.344	3.055	49.805				
8	1.270	2.886	52.690				
9	1.240	2.818	55.508				
10	1.179	2.679	58.187				
11	1.163	2.644	60.830				
12	1.113	2.529	63.360				
13	1.029	2.340	65.699				
14	.945	2.147	67.846				
15	.892	2.028	69.874				
16	.848	1.928	71.803				
17	.786	1.787	73.589				
18	.781	1.776	75.365				
19	.747	1.698	77.063				
20	.699	1.589	78.653				
21	.690	1.567	80.220				
22	.678	1.542	81.762				
23	.633	1.439	83.201				
24	.617	1.403	84.604				
25	.581	1.321	85.925				
26	.527	1.198	87.123				
27	.509	1.157	88.280				
28	.477	1.085	89.365				
29	.463	1.051	90.416				
30	.433	.983	91.399				
31	.414	.940	92.339				
32	.398	.905	93.244				
33	.384	.872	94.116				
34	.335	.762	94.878				
35	.321	.729	95.608				
36	.304	.692	96.299				
37	.279	.634	96.933				
38	.243	.553	97.486				
39	.230	.522	98.008				
40	.206	.468	98.476				
41	.196	.446	98.923				
42	.179	.407	99.329				
43	.170	.385	99.715				
44	.125	.285	100.000				

Extraction Method: Principal Component Analysis. (a) When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

Figure A4.1
Scree plot

Scree Plot
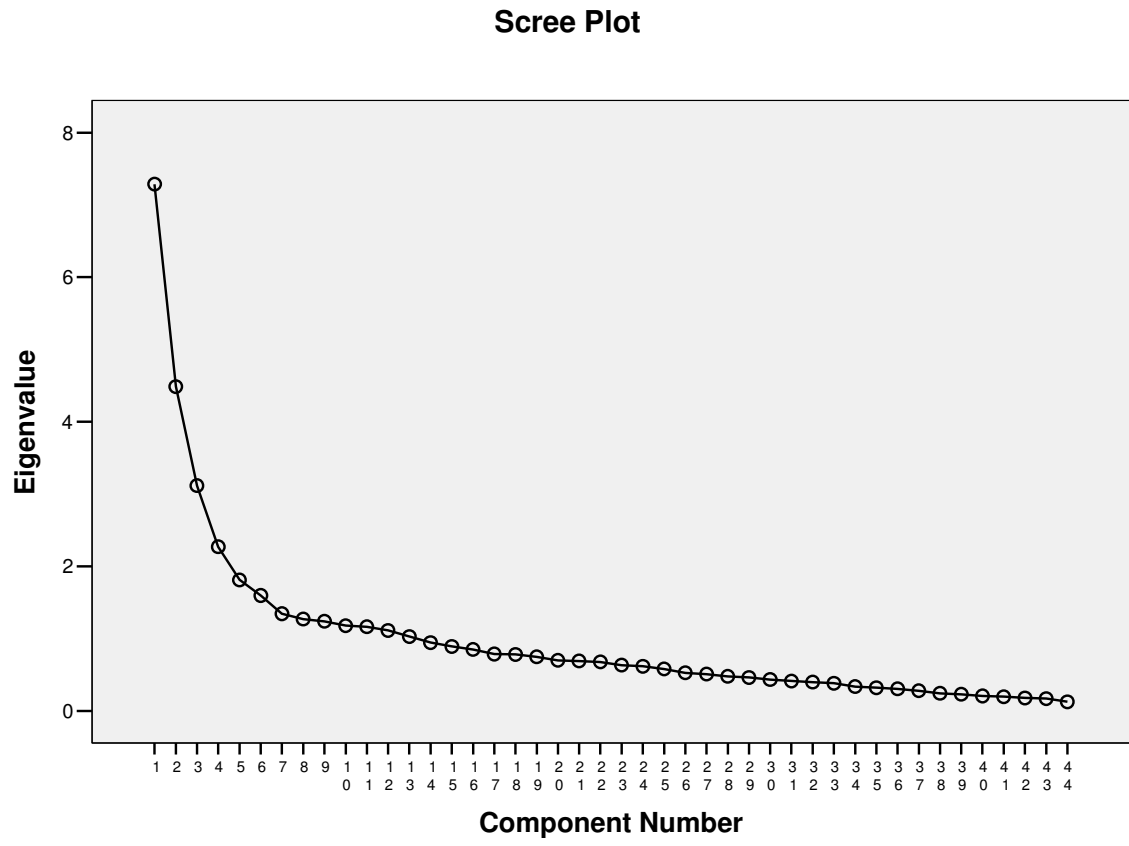
Table A4.5
Component matrix(a)

	Component			
	1	2	3	4
RE is about knowledge, understanding and appreciation of faith	.685	-.047	-.174	-.130
Develop critical thinking	.624	-.253	.388	-.100
Encourage engagement in social action	.620	-.107	.372	.025
RE based on sound educational theory	.595	-.421	.012	.014
Develop student's faith journey	.588	.396	.241	-.219
RE is a ministry in the Church	.572	.049	-.169	.243
Transmit the Catholic tradition	.571	-.026	-.325	-.117
Assist students to make meaning in their lives	.553	.164	.338	-.203
Theology consistent with Vatican II	.527	-.008	-.224	.198
Values education	.523	-.115	.192	-.185
Examine issues about the meaning and purpose of life	.497	-.046	.385	-.021
Moral development	.496	.048	.283	-.368
Catechesis	.481	.474	-.169	.115
Clear explanation of Church teachings	.472	-.103	-.366	-.118
A critical interpretation of Scripture	.456	-.178	.290	-.031
Promote religious literacy	.416	-.346	-.087	-.083
Understand the role of religion in society	.411	-.327	.272	-.166
Teacher is a spiritual role model	.410	.328	-.030	.322
Socialisation into the Catholic tradition	.406	.030	-.277	-.225
RE should be intellectually challenging	.385	-.138	-.037	.136
RE should take account of contemporary educational theory	.379	-.359	.217	.294
Study the phenomenon of religion	.373	-.334	.187	-.106
Students encouraged to verbalise their beliefs	.349	.181	.142	.222
Gifted students need to be catered for in RE	.336	-.245	-.301	.239
RE is treated seriously in your school	.216	-.134	.134	-.077

Develop student's prayer life	.453	.574	.051	-.205
Develop a personal faith in Jesus Christ	.399	.568	-.069	-.044
RE should be non-academic	-.213	.522	.338	-.049
Liturgy and prayer are important in classroom RE	.319	.514	-.147	-.057
Use similar assessment methods to other subjects	.215	-.505	-.363	.082
Evangelisation	.357	.478	-.188	-.156
Teachers should believe what they teach	.340	.466	-.083	.224
Formal external assessment for RE	.221	-.444	-.412	.032
Encourage Mass attendance	.263	.427	-.490	.009
Develop spirituality rather than knowledge	-.098	.371	.400	.228
Need to start with the student's experience	.027	.133	.399	.281
RE promotes personal growth	-.150	-.330	.375	-.052
Follow rather than question Church teachings	-.058	.314	-.353	.023
RE should be an academic subject	.329	-.341	-.342	.051
Use an experiential approach	.051	.105	.357	.578
RE teachers should have a degree in Theology or RE	.174	-.322	-.004	.550
Participation in annual PD is important	.305	-.164	.011	.501
Teachers are witnesses and should express their personal faith position	.254	.381	-.007	.474
Study comparative religion	.195	-.144	.034	-.213

Extraction Method: Principal Component Analysis.

(a) 4 components extracted.

Table A4.6
Pattern matrix(a)

	Component			
	1	2	3	4
Develop critical thinking	.758	-.039	-.041	.102
Encourage engagement in social action	.660	.077	.025	.213
Moral development	.643	.181	.115	-.216
Assist students to make meaning in their lives	.622	.275	.195	-.040
Examine issues about the meaning and purpose of life	.593	.060	.113	.146
Understand the role of religion in society	.590	-.155	-.101	-.020
Values education	.566	.098	-.072	-.043
A critical interpretation of Scripture	.539	-.027	-.024	.117
Develop student's faith journey	.531	.513	.246	-.078
RE based on sound educational theory	.486	-.041	-.426	.143
Study the phenomenon of religion	.486	-.148	-.163	.015
RE is about knowledge, understanding and appreciation of faith	.392	.375	-.368	-.034
RE is treated seriously in your school	.291	-.049	-.039	-.004
Study comparative religion	.268	-.025	-.105	-.159
Catechesis	.040	.674	-.012	.146
Develop a personal faith in Jesus Christ	.094	.671	.157	-.009
Develop student's prayer life	.272	.660	.247	-.134
Encourage Mass attendance	-.258	.658	-.209	-.057
Evangelisation	.056	.630	.034	-.145
Liturgy and prayer are important in classroom RE	.010	.620	.091	-.049
Teachers should believe what they teach	-.038	.561	.086	.244
RE promotes personal growth	.249	-.479	.145	.009
Teacher is a spiritual role model	.036	.465	.016	.368
RE is a ministry in the Church	.148	.383	-.298	.306
Follow rather than question Church teachings	-.354	.356	-.070	-.070

Socialisation into the Catholic tradition	.164	.339	-.306	-.200
Use similar assessment methods to other subjects	-.012	-.149	-.648	.072
Formal external assessment for RE	-.034	-.078	-.647	.012
RE should be non-academic	-.020	.173	.635	-.046
RE should be an academic subject	.048	.029	-.569	.059
Develop spirituality rather than knowledge	.018	.080	.538	.264
Gifted students need to be catered for in RE	-.019	.087	-.497	.248
Clear explanation of Church teachings	.136	.300	-.481	-.095
Transmit the Catholic tradition	.208	.393	-.436	-.072
Promote religious literacy	.328	-.029	-.394	-.006
Theology consistent with Vatican II	.114	.339	-.357	.247
Need to start with the student's experience	.134	-.045	.355	.349
RE should be intellectually challenging	.202	.094	-.241	.202
Use an experiential approach	.008	-.046	.277	.636
RE teachers should have a degree in Theology or RE	-.036	-.178	-.286	.582
Participation in annual PD is important	.041	.007	-.220	.553
Teachers are witnesses and should express their personal faith position	-.123	.417	.103	.490
RE should take account of contemporary educational theory	.354	-.186	-.185	.413
Students encouraged to verbalise their beliefs	.185	.254	.089	.299

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization. (a) Rotation converged in 16 iterations.

Table A4.7
Structure matrix

	Component			
	1	2	3	4
Develop critical thinking	.775	.060	-.179	.208
Encourage engagement in social action	.695	.169	-.100	.311
Assist students to make meaning in their lives	.614	.343	.076	.060
Moral development	.614	.243	-.002	-.117
Examine issues about the meaning and purpose of life	.600	.138	.001	.231
Understand the role of religion in society	.586	-.082	-.203	.056
Values education	.585	.166	-.176	.044
RE based on sound educational theory	.579	.037	-.516	.218
A critical interpretation of Scripture	.557	.046	-.123	.192
Study the phenomenon of religion	.500	-.084	-.248	.078
RE is about knowledge, understanding and appreciation of faith	.499	.429	-.447	.051
RE is treated seriously in your school	.291	-.013	-.090	.035
RE should be intellectually challenging	.286	.136	-.284	.241
Study comparative religion	.262	.001	-.150	-.121
Catechesis	.144	.688	-.039	.191
Develop student's prayer life	.288	.679	.184	-.061
Develop a personal faith in Jesus Christ	.145	.678	.124	.040
Encourage Mass attendance	-.148	.629	-.177	-.051
Evangelisation	.105	.627	.011	-.101
Liturgy and prayer are important in classroom RE	.061	.617	.075	-.013
Teachers should believe what they teach	.049	.569	.074	.270
Develop student's faith journey	.538	.566	.138	.022
Teacher is a spiritual role model	.141	.491	-.009	.400
RE promotes personal growth	.166	-.452	.112	.013
RE is a ministry in the Church	.292	.427	-.341	.355
Socialisation into the Catholic tradition	.232	.355	-.341	-.151
Follow rather than question Church teachings	-.308	.310	-.013	-.098
Use similar assessment methods to other subjects	.098	-.130	-.643	.074
Formal external assessment for RE	.076	-.065	-.640	.015
RE should be non-academic	-.121	.152	.636	-.051
RE should be an academic subject	.164	.053	-.580	.078
Develop spirituality rather than knowledge	-.033	.084	.528	.261
Clear explanation of Church teachings	.247	.323	-.511	-.049
Gifted students need to be catered for in RE	.117	□112	-.500	.260
Transmit the Catholic tradition	.325	.425	-.482	-.011

Promote religious literacy	.395	.020	-.453	.046
Theology consistent with Vatican II	.255	.376	-.390	.289
Use an experiential approach	.042	-.015	.265	.629
RE teachers should have a degree in Theology or RE	.076	-.141	-.286	.572
Participation in annual PD is important	.159	.050	-.238	.564
Teachers are witnesses and should express their personal faith position	-.023	.428	.106	.495
RE should take account of contemporary educational theory	.423	-.114	-.252	.456
Need to start with the student's experience	.113	-.018	.325	.359
Students encouraged to verbalise their beliefs	.242	.292	.043	.338

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

Table A4.8

Component correlation matrix

Component	1	2	3	4
1	1.000	.121	-.181	.141
2	.121	1.000	-.025	.058
3	-.181	-.025	1.000	-.019
4	.141	.058	-.019	1.000

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

APPENDIX 5

Typology of aims and purposes for classroom religious education in Catholic schools
G. Rossiter 3/6/2005

Note: This is a short outline version of the typology showing the main categories without the detailed development of sub-items.

Grids A and B
A. Focus on Students:
Classification of aims for religious education related to changes intended or hoped for in students.
B. Focus on the Religious Tradition:
Paralleling each of the categories in A, indicating how the aims for students may be linked with the Religious Tradition.

A. Focus on intentions to promote change in students	B. Focus on how the religious tradition figures in the intended change.
a) Qualities, components and characteristics of student personal development	**a) Place of Catholic religious tradition within personal development; what this aim implies from the perspective of the faith tradition.**
1. Knowledge and understanding (cognitive dimension)	1. Of the Catholic faith tradition 2. Of Catholic theology 3. Of Catholic teachings.
2. Affective dimension (emotional, aesthetic, and creative)	
3. Experiential dimension	
4. Volitional dimension (including action)	
5. Faith dimension: (overlaps with volitional)	1. In the context of the Church's faith
6. Virtues: Habits and dispositions to think and act in morally virtuous ways.	
7. Personal expression (including discussion groups)	
8. Personal change (the intention of promoting personal change in students in particular dimensions, and in combinations of dimensions involves a number of the above dimensions.	
9. Personal relationship with God	1. The Trinitarian God 2. Jesus Christ
10. Other relationships	
11. Prayerfulness. Readiness to pray as a part of personal life.	1. Informed by Catholic religious spirituality
12. Spirituality (ways of thinking and acting in relation to the spiritual/moral dimension to life).	1. Drawing on Catholic religious spirituality
13. Meaning and purpose in life (includes other dimensions listed above)	1. Drawing on Catholic world view
14. Identity:	1. A personal identity with a religious component informed by Catholic traditions
15. Participation in a parish	1. Membership in a parish
16. Attendance at Mass	1. Sunday Mass attendance
b) Personal orientation and skills	**b) Relationship with the Catholic religious tradition**
17. Critical thinking skills.	
18. Research and study skills in religion.	
19. Theological skills – helping students to 'theologise'	
20. A prayer orientation in the student	
21. Liturgical skills	
22. Moral maturity and morally responsible (development of moral code and morally responsible behaviour).	
23. Moral decision-making skills.	
24. Sensitivity to spiritual and moral issues	
25. A social justice orientation in the student	
26. Capacity for critical evaluation of culture	

C. **Metaphors, themes and constructs for describing and interpreting the process of religious education from the perspective of the teacher**

Metaphors, themes &constructs
a). Knowledge, understanding and experience of the religious tradition.
1. *Knowledge and understanding* of the religious tradition.
2. *Handing on* or *communicating* the religious tradition.
3. Informed about cultural *religious heritage.*
4. Giving students *access* to the religious tradition.
5. First hand *experience of religious practices* Eg Liturgy, Prayer, Sacraments.
b) Experiential dimension and life experience.
6. *Experiential learning* experiences in the classroom.
7. Connection of learning to *students' life experience*; attempts to make learning 'relevant' to their lives.
8. *Spiritual and religious experiences* in the classroom.
c) Promoting spiritual and moral development.
9. Promoting growth in *personal faith.*
10. Promoting *faith development* (use of this construct).
11. Developing *spirituality.*
12. Developing *personal identity*
a) construction of *personal identity* in relation to cultural identity resources.
b) development of a *personal religious identity*, drawing on religious identity resources.
13. Helping students find and construct *meaning and purpose* in life.
14. How the *faith tradition* provides meaning and purpose.
15. Development of personal *values.*
16. Development of a personal *moral code and ethics.*
17. Religion and development of *moral decision-making.*
18. *Conflict resolution.*
d) Expression and communication.
19. Student expression (in class and discussion groups)
a) expression of *views and understandings.*
b) expression of *critical thinking.*
c) expression of *personal views.*
d) expression of personal views including reference to *personal beliefs and commitments.*
e) expression through the *creative arts.*
20. Educative function of discussion (in class and discussion groups)
a) *academic discussion*, or *informed debate*; analysis, interpretation and evaluation while personal views not required; *critical thinking*; personal views accepted and valued when offered.
b) explicit aim is for personal discussion; *sharing personal views.*
c) explicit aims is '*faith sharing*'; sharing personal beliefs and commitments.
d) *teacher* expected to share *personal beliefs* and commitments.
e) Exhortation process.
21. Exhortation by the teacher.
f) Evaluative approach.
22. Develop the *capacity for critical thinking* about religion.
23. Informing about *spiritual and moral issues.*
24. *Critical evaluation of the culture.*
25. *Evaluation of religion.*
26. Helping students seek 'the truth' (may involve evaluation of religious claims and focus on search for personal meaning).
g) Social justice orientation.
27. Developing *sensitivity to social justice issues.*
28. Occasions for follow through to some *committed social action.*
h) Orientation toward prayer and developing prayerfulness.
29. Regarding the religious education process primarily as a prayerful one
a) classroom religious education considered as a type of prayerful experience – praying whenever possible.
30. Linking in prayer experience with classroom religious education in a selective way, while not regarding the educational process as primarily a prayerful one.
i) Community service orientation.
31. Experience in community service activity.

j) Liturgical orientation of the process.
32.   Religious education process strongly oriented towards liturgy.

k) Key religious constructs.
33. Catechesis.
34. Evangelisation.
35. Inculturation.

l)   Educational themes.
36. Developing *religious literacy.*
37. Exploring the *place of religion in culture*; interrelationships between religion and culture.
38. Studying *world religions* and world views.
39. Studying *religious themes* across world religions.
40.   *Subject orientation*. Teaching religion as a subject along the same lines as other regular subjects.
41.   Developing students' *research and study skills* in religion.

m) Religious and psychological development.
42.   Studying how religion can be involved in the *construction of personal meaning*.
43.   Studying how religions can be involved in the *construction of identity*.
44.   Psychological and sociological *aspects of religious development*.
45.   Initiating young people into *religion as a mode of knowledge and awareness*.
46.   To understand how religions can serve as a *source of and reinforcement for moral values* for individuals.

n) Particular identified approaches, themes or pedagogies.
47.   Shared praxis.
48.   Phenomenology (description of religious phenomena).
49.   Typology (Phenomenological typology).
50.   Studies of Religion (Religion Studies) approach.
51.   Contextual religious education (helping young people construct their own meaning and purpose in life by making use of selections from religious meanings they find helpful. European and UK).
52.   Hermeneutic and communicative competence (Lombaerts).
53.   Concept development in religion.
54.   Religious competence (European).
55.   Sharing personal narratives; and dialogical (Erricker).

o) Learning environment.
56.   Supportive *religious ethos* in the school.
57.   Favourable *classroom learning environment.*

p) Additional themes for interpreting the teacher's role.
58. Participating in the *mission* of the Church.
59. Exercising *ministry* in the Church.

60*. Witnessing* to the faith.
    a) Overt witnessing: Teacher reveals his/her own beliefs and values with the idea of being a role model for young believers.
    b) Overt witnessing: Teacher considers that his/her own interpretation of the faith is principal content.
    c) Implicit witnessing: Teacher considers that being professional and respecting and caring for students implies witnessing and role modelling, without making this an overt activity as in a and b.

61. Making religious education *relevant* to students' lives.
62*. Educating* young people in religion.
63*. Political education.*

64.   *Mentoring* young people.
65.   Serving as a *role model.*
66.   Opportunity for *counselling* students.
67.   Opportunity for *spiritual direction* of students.
68. Developing *good personal relationships* with students.

D. Focus on issues in theory and practice where there is a polarity in expectations
Issues that affect the orientation of classroom religious education; in many of the instances, there is a polarity showing the different and conflicting interpretations of what is appropriate for classroom religious education.

Some of the processes listed above in C above may be considered as having a polarity or range of positions and could be entered as additional issues in Grid D.

Issues affecting interpretation of the appropriate role and processes for classroom religious education	Polarity or range of positions that can be taken on the issue
1. Subject orientation.	1. Subject orientation. 1a Teaching religion as a subject like other academic subjects. 1b Learning environment for religion similar to that of other subjects (Eg. Formality, assessment, outcomes etc.). 2. Non-subject orientation. 2a Avoiding the teaching religion in the way other subjects are taught. 2b Making the classroom environment as personal and 'friendly' and relaxed as possible – to contrast with the formality of the rest of the curriculum (Eg. Informality, no assessment, no outcomes specified etc.)
2. Emphasis on authoritative teachings vs more open inquiry.	1. Didactic, authority orientation. 2. Open inquiry orientation.
3. Expectations of what students should believe.	1. Expectation of belief. 2. Belief is not so much an expected outcome but a 'hope' and a matter for students' freedom.
4. Focus on personal change.	1. Direct focus on personal change in pupils – religious education regarded as a personal change process. 2. Direct focus on rational inquiry with an indirect potential for occasioning personal change.
5. Relative emphasis on knowledge, rational skills, emotions, aesthetics .	1. Main emphasis on knowledge, understanding and rational skills, with minimal attention to the affective. 2. Contextual emphasis on rational inquiry as the most appropriate. classroom learning environment in which the affective dimension can be addressed. 3. Equal emphasis on the cognitive and affective dimensions in a holistic way. 4. Emphasis on the affective and creative with minimal attention to rational inquiry.
6. Personalism in the classroom and respect for students' freedom and privacy.	1. Expectation of student contributions at a personal level. 2. Contributions at a personal level are not expected.
7. Faith responses and personal witnessing.	1. Expectations of 'faith responses' and 'witnessing' in the classroom 2. 'Faith responses' and 'witnessing' not expected in the classroom (but these can be accepted and valued if students wish to make such contributions.)
8. Role of discussion in the educative process.	1. Expectation of class or group discussion as 'faith-sharing'. 2. 'Faith sharing' is not the goal of discussions, but is valued if it occurs. 2a. Discussion is 'academic' in orientation; discussion based on informed positions – like informed debate; discussion based on critical thinking. 2b. Students free in discussion to explore diverse views in a 'zone of freedom' provided by the aim of rational inquiry. Personal views and commitments may be offered but are not required.
9. Faith development.	1. Faith development stressed as the purpose of religious education. 2. An educational study of religion that might foster the development of faith.
10. Religious/faith experience in the classroom.	1. Religious experience, faith experience. 2. Educational experience in exploring religion and faith.
11. Religious education as a prayer experience.	1. Classroom religious education intended as a type of prayerful experience. 2. Classroom religious education not intended as a prayer experience but as an educational exploration of religion. 2a qualification of 2; the study may move towards prayer and/or paraliturgy at the end of a class or unit of work as a conclusion. 2b position 2 allows for designated periods of prayer e.g. at start or end of lesson, or as an organised part of the lessons, while the overall orientation is 2 and not 1.

12. Spirituality.	1. Expectation of directly changing and enhancing students' spirituality. 2. An educational exploration of spirituality that may eventually affect students' spirituality.
13. Preparation for active church membership.	1. Strong expectation and presumption regarding Church membership. 2. Avoiding strong expectations and presumptions of Church membership.
14. Attempts to make the content in some ways relevant to the needs and life experience of students.	1. Attempts to choose topics that are of interest to students or that are *relevant* to their lives and life experience. 2. Attempts within pedagogy to explore links between content being studied and the experience and needs/interests of students. 3. While acknowledging the desirability of 'relevance' of content, this is not the only criteria for content selection. 4. No consideration is given to attempts to find 'relevant' content or to try to make study of content 'relevant' for the students.
15. Teacher talk and student inquiry/research.	1. Emphasis on teacher talk and teacher presentation. 2. Balance between teacher talk/presentation and student inquiry/research with more time given to the former. 3. Balance between teacher talk/presentation and student inquiry/research with more time given to the latter. 4. Emphasis on student inquiry.
16. Place of teachers' views and commitments	1. Teachers' beliefs and commitments given a special emphasis. 2. Teachers' beliefs and commitments a useful but not a dominant source of content. 3. Teachers' beliefs and commitments excluded from the classroom.
17. Personal search for meaning vs study of religious traditions.	1. Focus relatively exclusively on helping students develop their own personal meaning – the religious traditions as such tend to be disregarded, except for providing segments of contextual meaning for the student's construction of meaning. 2. Attention given to students' construction of meaning, but this does not compromise attention to religious traditions as worth studying in their own right. 3. Relatively exclusive attention given to study of religious traditions as entities with little or no attention to the idea of students constructing personal meaning.
18. Integrity of religious traditions in the study process.	1. Religious traditions important for study in their own right as comprehensive world views. 2. Relevance of religious traditions as meta-narratives is questioned; therefore they tend to be regarded in a more relativistic way; study of religions only of instrumental value to student learning and development of personal meaning.
19. Religion and cultural postmodernity .	1. With presumed postmodern uncertainty about personal knowledge and truth, religious truth claims are questioned and regarded as contextual – meaning in a particular context only. 2. Acknowledging that the truth (and God) is too large to be covered exclusively by one religion, then religions can be seen as 'connecting' with absolute truth, but not containing 'all' of the truth. 3. Emphasis on the absolute truth of religious claims.

E. Classification of content areas

Content areas		Further qualifying details. Elaboration of content, points of special emphasis, issues related to teaching in these areas.
1. Scripture.		1. Types of interpretation: Literal, symbolic/theological, ecclesiastical/church/community, personal/spiritual. 2. Salvation history. 3. Relationship with history and the function of myth.
2. Hebrew Bible.		
3. New Testament.		1. Period of formation of the New Testament.
4. Jesus and Christology.		2. Distinguishing the Jesus of history from the Christ of faith.
5. The Church.		
6. Church history.		1. Understanding how and why the Church has changed over the centuries.
7. Mary.		
8. Prayer.		
9. Sacraments.		
10. Liturgy.		
11. Spirituality.		
12. Morality and ethics.		
13. Moral decision making.		
14. Social justice.		
15. Spiritual & moral issues.		
16. Critical evaluation of culture.		1. Appraising the spiritual and moral influence of film and television.
17. Values and relationship with religion.		1. Understanding the nature of values. 2. Use of values clarification process. 3. Critique of the values clarification process.
18. Place of religion in culture.		
19. World religions.		
20. Non religious world views.		
21. New religious and spiritual movement.		
22. Religious conflict.		
23. Personal development (including elements of sex education).		
24. Social sciences.		
25. Religion and psychological development.		
26. Philosophy.		

F. Classification of pedagogies and teaching/learning strategies

Pedagogies and teaching/learning strategies
1. Teacher talk
2.   Teacher presentation
3.   Exhortation
4.   Answering questions from class
5. Student research
6.   Research project
7.   Analysis, presentation and discussion of results of research
8.   Poster presentation of results
9.   Research from a text book
10.   Internet research
11.   Group research projects
12. Student reading
13.   Reading from a text book
14   Students work alone
15   Students work in groups (collaborative learning)
16. Student presentations to class
17. Teacher dictating notes for students
18. Use of a catechism with students
19. Learning answers to questions off 'by heart'
20. Student discussion
21.   Idea of 'faith sharing' discussions in groups
22.   Idea of informed debate
23.   Mixture of expectations of discussion
24.   Teacher discussion with whole class
25. Audio-visual presentations
26. Presentations primarily for information giving
27. Presentations as stimulus material
28. Videos and DVDs etc.
29. Feature films
30. Stimulus activities
31. Role playing
32. Scripted drama (student plays etc.)
33. Values clarification type activities
34. Computer-based learning programs
35. Use of the Internet
36. Student writing
37. Student presentations
38. Preparation of liturgy and participation in liturgy
39. Preparation and presentation of paraliturgies
40. Use of art, drawing and creative activities
41. Cartoon drawing
42. Work on student worksheets
43. Preparation and conduct of prayer segments
44.   Meditation exercises
45.   Time and opportunity for student quiet reflection
46. Guest lectures
47. Excursions
48.   Use of the school library for reading and projects
49. Community service (required and or as volunteers)
50. Homework
51. Use of a personal journal to record ideas, personal reflections etc.
52. Assessment tasks
53.   Written assignment
54.   Cooperative group projects
55.   Oral assessment
56.   Answering questions in text books
57. Examinations
58. Engagement of parents in some ways

G. <u>Diagrammatic summary of focus on student change and student learning</u>: In addition to the 6 grids a diagrammatic summary is provided.

Table for locating aims/purposes for Religious Education (mainly in terms of student learning processes & student change)

Dimension or perspective	Components		Direct focus of classroom process or indirect influence		Profile for constructs/approaches or special emphasis	
Cognitive	Knowledge, understanding.	K & U of the students'/school's sponsoring religious faith tradition.			Conceptual development.	
		K & U of a number of religions.			Faith development.	
		Emphasis on descriptive details of religion.			Spirituality.	
		K &U of spiritual and moral issues.			Confessional or non-confessional.	
	Analysis.	Analysis of content.			Phenomenology.	
	Interpretation and meanings.	Interpretation of meanings.	Articulating own personal meanings.	May help with the articulation of personal meaning outside the classroom.	Typology.	
					Identity (personal religious and cultural).	
	Evaluation.	Evaluation (making evaluative judgments).	Direct focus.	Indirect; may help eventually.	Religious Literacy.	
	Reflection.	Personal reflection on meaning and implications.	Direct focus of teaching.	Indirect; no pressure or requirement.	Religious competence.	
	Student research.	Involves all of the above (student centred).			Contextual RE.	
Emotional / aesthetic / affective	Emotions.	Emotions.	Direct focus.	Indirect; may help eventually.	Shared Praxis.	
	Aesthetics.	Aesthetic dimensions			Dialogical.	
	Creativity.	Creativity and originality.			Experiential.	
Volitional	Personal religious faith.	Personal faith (usually within a particular religious tradition).	**Direct** focus on students' personal lives.	**General** focus on these dimensions and not on students' personal lives.	Personal narrative.	
	Beliefs.	Personal beliefs (religious and non-religious).	**Students to engage in** the clarification and articulation of personal beliefs etc. as part of the educational process.	Study may **contribute towards** students' clarification and articulation of personal beliefs etc.	Search for meaning.	
	Values.	Values.			Teacher talk and Student activity.	
	Ethics (and moral code).	Ethics; personal moral code.			Critical interpretation of culture.	
	Attitudes/ Dispositions.	Attitudes and dispositions (across other dimensions above).				
	Commitments.	Commitments.				
Experiential	Religious and spiritual experience.		Direct attempts to have religious and spiritual experience in classroom.	Indirect study of religious experience.		
Personal expression	Expression of personal views/ understandings etc.	Expression of personal views/understandings etc.	Expectation that students should 'share' personal views.	Personal views not expected or required (but accepted if offered); general focus, leaving personal implications and personal expression up to the students.		
	Expression of personal religious faith.	Expression of personal religious faith.	Direct focus on students' personal lives.			
	Expression through creative arts.	Expression through creative arts.				
Personal/ social relationships	Relationships with: Self, Others, Environment, Transcendent.		Direct focus; relationship development in the classroom.	Indirect focus; may contribute in the direction of development of relationships.		
Personal and social action	Flow into personal and social action.	Committed action. Action for justice.	Personal and social action a part of the educational agenda.	No requirement or expectation of personal action; but the study may contribute towards this.		

APPENDIX 6

Documents

Appendix 6 contains the following documents:

- ACU Human Research Ethics Committee approval

- Proprietor consent form

- School consent form

- Information letter to participants

- Questionnaire

ACU National

Human

Research Ethics Committee

Committee Approval Form

Principal Investigator/Supervisor: Professor Graham Rossiter   Sydney Campus

Co-Investigators:

Student Researcher: Br Kevin Wanden   Sydney Campus

Ethics approval has been granted for the following project:

Teachers' perception of the purpose of classroom religious education in New Zealand Catholic

secondary schools

for the period: 1 April 2006 to 1 December 2006

Human Research Ethics Committee (HREC) Register Number: N200506 19

The following <u>standard</u> conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* (1999) 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 participants

The HREC will conduct an audit each year of all projects deemed to be of more than minimum risk. There will also be random audits of a sample of projects considered to be of minimum 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: ......   *K. Pashley.*   Date: 7 November 2005

(Research Services Officer, McAuley Campus)

ACU National

School of Religious Education

Proprietor Consent Form: Questionnaire

I agree to allow Br Kevin Wanden to distribute a questionnaire to the religious education teachers in my school. I understand the information that has been provided in the Letter to Participants. My permission to conduct this questionnaire is not an endorsement of the questionnaire and that teachers are free not to participate.

Name: _____

Signature: _____

School: _____

Date: _____

ACU National

School of Religious Education

CONSENT FORM: SCHOOL

TITLE OF PROJECT: TEACHERS' PERCEPTION OF THE PURPOSE OF CLASSROOM RELIGIOUS EDUCATION IN NEW ZEALAND CATHOLIC SECONDARY SCHOOLS.

NAME OF STAFF SUPERVISOR: PROFESSOR GRAHAM ROSSITER

NAME OF STUDENT RESEARCHER: KEVIN P. W. WANDEN

I _____ (the Principal) have read and understood the information provided in the Letter to Principals. Any questions I have asked have been answered to my satisfaction I understand that this process will involve the religious education teachers in my school answering a questionnaire and possible participation in a follow-up audio taped interview, realising that I can withdraw my consent at any time without comment or penalty. 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 or the school in any way.

NAME OF PRICIPAL: _____
(BLOCK LETTERS)

SIGANTURE:_____ DATE _____

SCHOOL:_____

Approximate number of questionnaires required: _____

ACU National

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne

Australian Catholic University Limited
ABN 15 050 192 660
Strathfield Campus (Mount Saint Mary)
25a Barker Road Strathfield
New South Wales 2135 Australia
Locked bag 2002 Strathfield
New South Wales 2135 Australia
Telephone 02 9701 4239
Facsimile 02 9701 4275
www.acu.edu.ac

School of Religious Education

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: TEACHERS' PERCEPTION OF THE PURPOSE OF CLASSROOM RELIGIOUS EDUCATION IN NEW ZEALAND CATHOLIC SECONDARY SCHOOLS.

NAME OF STAFF SUPERVISOR: PROFESSOR GRAHAM ROSSITER

NAME OF STUDENT RESEARCHER: KEVIN P. W. WANDEN

NAME OF PROGRAMME IN WHICH ENROLLED: DOCTOR OF PHILOSOPHY

Dear Participant,

You are invited to participate in a research project that will investigate what religious education teachers in Catholic secondary schools in New Zealand believe is the purpose of classroom religious education. I propose to distribute a questionnaire to all secondary religious education teachers and to have follow up interviews with a random sample of twelve teachers.

The questionnaire will take approximately 20 to 30 minutes to complete. (Participants who agree to an interview would need to allow one hour).

Answering the questionnaire will hopefully help you to reflect on your own views concerning the purpose of classroom religious education. The data collected will give a national picture of the beliefs of secondary teachers concerning the purpose of religious education. The outcomes of this research will assist in the development of religious education programmes and resources as well as the formation of religious education teachers. The findings of this research will form the basis of my doctoral thesis. They will be published in an aggregated form in the thesis and possibly in summary form in an academic journal. The aggregated data may also be made available to other researchers.

You are free to refuse consent altogether without having to justify that decision, or to withdraw consent and discontinue participation in the study at any time without giving a reason.

The questionnaire will be completely confidential. If you are willing to be available for a possible follow up interview (approximately one hour) please complete two copies of the Consent Form

attached to the questionnaire. The interview will be audio taped. Participating in the interview will allow you to reflect on and articulate your own views regarding the purpose of classroom religious education. The interview will not be anonymous. However, the identity of the interviewees will only be known to the interviewer. Any published data will refer to positions only, for example 'DRS' or 'assistant teacher'. The interviews will be taped and transcribed. They will be securely stored during processing and will in eventually be destroyed accordance with ACU regulations.

If you wish your response to remain anonymous, then do not complete the Consent Form or put any identifying marks on the questionnaire. The questionnaires will securely stored at the Catholic Institute of Theology during processing and will be destroyed in accordance with ACU regulations.

You are completely free to participate in an interview and may withdraw at any time without having to justify your decision.

Any questions regarding this project should be directed to the Student Researcher or the Supervisor

Student Researcher:	Kevin P W Wanden
on telephone number	(09) 379 6424 extn. 743
	Catholic Institute of Theology
	Newman Hall
	16 Waterloo Quadrant
	Auckland
	Fax: (09) 379 6426
Supervisor:	Professor Graham Rossiter
on telephone number	(00612) 9701 4239
in the	School of Religious Education
	Australian Catholic University
	Strathfield Campus
	Locked Bag 2002
	STRATHFIELD NSW 2135
	AUSTRALIA

Participants will be able to obtain a summary of the results on the completion and publication of the study.

This study has been approved by the Human Research Ethics Committee at the Australian Catholic University.

In the event that you have any complaint or concern about the way you have been treated during the study, or if you have any query that the Supervisor or Student Researcher has (have) not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee:

> Chair, HREC
> C/o Research Services
> Australian Catholic University
> Strathfield Campus
> Locked Bag 2002
> STRATHFIELD NSW 2135
> AUSTRALIA
> Tel: 02 9701 4059
> Fax: 02 9701 4350

Any complaint or concern will be treated in confidence and fully investigated. The participant will be informed of the outcome.

If you agree to participate in the interview, 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,

      Kevin Wanden
      Student researcher

ACU National

School of Religious Education

Research Questionnaire

<u>Researcher's Name</u>:   Br. Kevin Wanden FMS

<u>Topic to be researched</u>:

Teachers' perception of the purpose of classroom religious education in New Zealand Catholic secondary schools.

<u> Could you please take note of the following points</u>:

- The contents of the questionnaire are printed on both sides of the paper.

- The questionnaire should take about 20 minutes to complete.

- All completed questionnaires will be processed and then stored in a secure location.

- A summary of the findings will be sent to you upon request.

- If you are willing to be available for a possible follow up interview please complete the contact details below *and* the two consent forms (you retain one copy and return the other copy to me).

Thank you very much for your co-operation.

Contact details:

Name:_____

Address:_____

_____

_____

Email: _____

School:_____

<div style="text-align: center;">

QUESTIONNAIRE

</div>

Teacher background:
Please answer the following items by ticking the appropriate boxes:

A.   **Sex:**
❑   Female   ❑   Male

B.   **Age group:**
❑   21-25
❑   26-30
❑   31-35
❑   36-40
❑   41-45
❑   46-50
❑   51-55
❑   56-60
❑   61-65
❑   65+

C.   **Do you have Accreditation to teach Religious Education?**
❑Yes   ❑No
❑Level 1   ❑Level 2   ❑Graduate
❑I do not know about Accreditation

D.   **What qualifications <u>do you have</u> to teach secondary Religious Education in a Catholic secondary school? (You may tick more than one)**
❑   Walk by Faith Diploma

❑   Certificate in Christian Family Life Education (CFLE).

❑   National Certificate of Catechetical Studies

❑   Certificate in Religious Education. (e.g. Certificate in Religious Education, Catholic Institute of Theology, Auckland)

❑   Diploma in Religious Education / Studies (e.g. Diploma in Religious Studies, Wellington Catholic Education Centre)

❑   Undergraduate course (e.g. B.Ed. (Teaching) with a component of Religious Education / Theology)

❑   Bachelor of Theology degree

❑   University Graduate Diploma in Religious Education / Theology (e.g. Graduate Diploma of Education / Theology

❑   Master of Education (with a component of Religious Education / Theology)

❑   Master of Educational Leadership (with a component of spirituality or leadership in a Catholic school e.g. Australian Catholic University)

❑   Master of Religious Education (e.g. Master of Religious Education through Australian Catholic University)

❑   Other: (Please specify)…………………………………………

❑   I have no academic qualification to teach Religious Education.

E. **What qualifications <u>are you working towards</u> that will help you to teach Religious Education in a Catholic secondary school? (You may tick more than one)**

❑ Walk by Faith Diploma

❑ Certificate in Christian Family Life Education (CFLE).

❑ National Certificate of Catechetical Studies

❑ Certificate in Religious Education. (e.g. Certificate in Religious Education, Catholic Institute of Theology, Auckland)

❑ Diploma in Religious Education / Studies (e.g. Diploma in Religious Studies, Wellington Catholic Education Centre)

❑ Undergraduate course (e.g. B.Ed. (Teaching) with a component of Religious Education / Theology)

❑ Bachelor of Theology degree

❑ University Graduate Diploma in Religious Education / Theology (e.g. Graduate Diploma of Education / Theology

❑ Master of Education with a component of Religious Education / Theology

❑ Master of Educational Leadership (with a component of spirituality or leadership in a Catholic school e.g. Australian Catholic University)

❑ Master of Religious Education (e.g. Master of Religious Education through Australian Catholic University)

❑ Other: (Please specify)…………………………………………

❑ Currently, I am not working towards an academic qualification in Religious Education.

F. **How many years have you been teaching at the secondary Level? _____**

G. **How many years have you been teaching Religious Education? _____**

H. **Please tick the boxes to show the Year levels at which you ARE TEACHING Religious Education THIS YEAR:**

❒ Year 7   ❒ Year 8   ❒ Year 9   ❒ Year 10   ❒ Year 11
❒ Year 12   ❒ Year 13

I. **Please tick the boxes to show the Year levels at which you have taught Religious Education in previous years.**

❒ Year 7   ❒ Year 8   ❒ Year 9   ❒ Year 10   ❒ Year 11
❒ Year 12   ❒ Year 13

J. **Have you taught Religious Education in a Catholic primary school (including intermediate Year 7 & 8) before teaching in a Catholic secondary school?**

❒Yes ❒No If yes, for how many years? _____

K.   **What is your current teaching position?**

- ❑ Principal
- ❑ Director of Religious Studies (DRS)
- ❑ Assistant Director of Religious Studies
- ❑ Head of Religious Education Department (HOD RE)
- ❑ Assistant Head of Religious Education
- ❑ Deputy Principal
- ❑ Assistant Principal
- ❑ Assistant teacher
- ❑ Part-time teacher
- ❑ ESOL teacher
- ❑ Guidance Counsellor
- ❑ Other: (Please specify)……………………………………………

L.   **Have you ever been a Director of Religious Studies (DRS)?**   ❑Yes❑No

Are you interested in becoming a DRS?   ❑Yes ❑No

Have you ever been a HOD Religious Education?   ❑Yes❑No

Are you interested in becoming an HOD Religious Education? ❑Yes ❑No

M.   **How many day teaching cycle does your school have (eg 8 day cycle)?_____**
Please indicate how many hours you teach _____ each cycle and how
many hours you teach Religious Education _____ each cycle.

N.   **I am a worshiping member of a Catholic community**   ❑Yes ❑No

I am a worshiping member of a Christian community   ❑Yes ❑No

Please specify which denomination _____

I am an adherent of a non-Christian religion   ❑Yes ❑No

Please specify _____

O.   **Did you attend a Catholic secondary school?**   ❑Yes   ❑No

P.   **Is Religious Education your main teaching subject?**   ❑Yes   ❑No
If you answered NO, please state your main teaching subject(s)

_____

_____

Q. **How many hours of Professional Development in Religious Education did you attend in 2005?** _____

R. **Please indicate type of school:**

❐ Boys ❐ Girls ❐ Co-educational

S. **Please circle the decile:**

1 2 3 4 5 6 7 8 9 10

T. **Please indicate which diocese your school is located in:**

❐ Auckland ❐ Hamilton ❐ Palmerston North

❐ Wellington ❐ Christchurch ❐ Dunedin

My perception of classroom religious education
in a Catholic secondary school :

For each of the following statements, circle the number on the scale line that best indicates whether you '**strongly disagree**', '**disagree**', '**are uncertain**', '**agree**' or '**strongly agree**' with it.

At the end of each section a box is provided for any comments you may wish to make regarding the specified questions.

Section 1 *(Questions 1-14)*

1. Classroom Religious Education is an academic subject similar to all other subjects in the school.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

2. Teaching Religious Education is a ministry of the Catholic church.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

3. Classroom Religious Education should be treated as a non-academic subject.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

4. Religious Education should use the same assessment methods as other subjects in the curriculum.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

5. Religious Education in Years 11-13 should be assessed using NCEA or other formal qualification?

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

6. Religious Education teachers should believe what they teach.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

7. Religious Education should be intellectually challenging.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

8. The Religious Education teacher is a spiritual role model for students.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

9. Religious Education should be influenced by contemporary educational theory.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

10. Religious Education teachers should have degree level qualifications in theology /Religious Education.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

11. Religious Education in your school is treated as a serious subject in the curriculum eg staffing, timetabling and resources.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

12. Gifted and talented students need to be catered for in Religious Education classes.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

13. Participation in annual Professional Development in Religious Education is very important.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

14. Religious Education teachers are a witness and should express their personal faith position.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

Comments on questions 1-14

Section 2 *(Questions 15 - 22)*
The purpose of classroom Religious Education in a Catholic secondary school is to:

15. Promote personal growth rather than faith commitment.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

16. Provide clear explanations of the teachings of the Catholic church.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

17. Encourage students to verbalise their beliefs.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

18. Promote religious literacy.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

19. Compare Christianity with the major world religions.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

20. Explore the phenomenon of religion.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

21. Encourage students to attend Sunday Mass.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

22. Assist students to examine issues related to the meaning and purpose of life.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

Comments on questions 15 – 22

Section 3 *(Questions 23 - 33)*

The purpose of classroom Religious Education in a Catholic secondary school is:

(The definitions in brackets after questions 23 – 25 are taken from *Understanding faith* syllabus document pp. 11-12).

23. Evangelisation (spreading the Good News of Jesus Christ by word or witness).
   1_____2_____3_____4_____5
   Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

24. Catechesis (deepening the faith of believers).
   1_____2_____3_____4_____5
   Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

25. Religious Education (furthering knowledge, understanding and appreciation of faith).
   1_____2_____3_____4_____5
   Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

26. The transmission of the Catholic faith tradition.
   1_____2_____3_____4_____5
   Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

27. Socialisation into the rituals and practices of the Catholic faith tradition.
   1_____2_____3_____4_____5
   Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

28. Moral development.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

29. Develop a personal faith in Jesus.
1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

30. To assist students to make meaning in their lives.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

31. Develop students' prayer life.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

32. Values education.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

33. Develop students' faith journey.
1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

Comments on questions 23 – 33

Section 4 *(Questions 34 - 44)*

Classroom Religious Education in a Catholic secondary school should:

34. Develop students' critical thinking.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

35. Encourage students to engage in social action.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

36. Be based on sound educational theory.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

37. Give a general understanding of the role of religion in society, and the world.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

38. Emphasise theological understandings consistent with Vatican Council II.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

39. Emphasise a critical interpretation of Scripture.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

40. Encourage students to follow rather than question Church teaching.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

41. Use liturgy and prayer as an integral part of classroom Religious Education.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

42. Develop spirituality rather than concentrate on knowledge.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

43. Use an experiential approach.

1_____2_____3_____4_____5
Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

44. Start with the students' experience rather than the text book.

1_____2_____3_____4_____5

Strongly disagree   Disagree   Uncertain   Agree   Strongly agree

Comments on questions 34 - 44

Section 5 *(Questions 45 - 52)*

45. I read the *Understanding Faith* Teacher Guide notes before planning and teaching a unit

1_____2_____3_____4

Never   Occasionally   Frequently   Always

46. If you have insufficient time to teach all of the lessons provided in the *Understanding Faith* programme for a particular topic, how do you decide what to teach and what to leave out?

47. My dream for Religious Education is…

48. I find that the most rewarding aspect of teaching Religious Education is…

49. I find the most difficult aspect of teaching Religious Education is…

50. I would hope that at the end of the year students in my Religious Education class would...

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