What do Religious Education Teachers Need to Successfully Lead the Integration of Catholic Social Teaching Across the Years 9 and 10 Curriculum?

Submitted by

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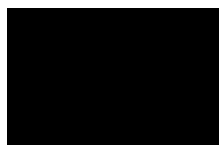
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Statement of Authorship and Sources

This thesis is submitted in fulfilment of the requirements of the award Master of Education from the Australian Catholic University.

It contains no material that has been extracted in whole or in part from a thesis that I have 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 acknowledgement in the main text of the thesis.

All research procedures reported in this thesis received the approval of the relevant Ethics Committee (see Appendix A).

Signed

Rebecca Morrissey

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Abstract

Catholic schools share in and give witness to the evangelising mission of the Catholic Church. With Jesus Christ at the centre, schools cultivate an educational experience that encourages and supports students in pursuit of meaningful lives underpinned by a commitment to social justice and the common good (Congregation for Catholic Education [CCE], 1977, 1997, 2017, 2022). In the last three decades, support has grown for the integration of Catholic social teaching (CST) across the Catholic schools' general curriculum as a means of supporting the mission of Catholic schools (CCE, 1977; Gleeson, 2015, 2019; Goldburg, 2017; Grace, 2013; Groome, 1996; Lane, 1991). Religious education (RE) teachers who engage with CST in the RE curriculum should be familiar with CST and, therefore, well positioned to lead its integration across all subjects taught.

This qualitative study, examines the question "What do religious education teachers need to successfully lead the integration of CST across the Years 9 and 10 curriculum?" The data drawn upon in response to this question included the insights of RE teachers who worked in a large Foundation to Year 12 (F–12) Catholic school in Victoria owned and governed by Marist Schools Australia (MSA). Participants' insights were obtained through unstructured in-depth interviews. The original principles of classic grounded theory (Glaser & Strauss, 1967; Holton & Walsh, 2017) were drawn upon to categorise and analyse key insights in order to identify the needs of RE teachers to successfully lead the integration of CST.

The findings indicated that in the absence of clear clarification regarding CST by the case study school participating RE teachers had varied understandings of CST as a distinct body of knowledge within the Church tradition. Furthermore, in the absence of a role descriptor, the RE teachers formed individual responses, leading to an inconsistent understanding regarding their role to lead the integration of CST across the curriculum.

Further findings revealed that participants needed support with how to put the theoretical idea of CST integration into classroom practice. In addition, they further needed clarification from the school leadership team concerning their roles, responsibilities, and authority to lead the integration of CST.

Based on these findings, recommendations that could support the RE teachers in their ability to lead the integration of CST are presented in the final chapter to assist the school at the centre of the study.

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List of Abbreviations

ACBC	Australian Catholic Bishops' Conference
ACU	Australian Catholic University
ACSJC	Australian Catholic Social Justice Council
BCSJMS	Bishops Commission for Social Justice, Mission, and Service
CCE	Congregation for Catholic Education
CDS	Catholic Diocese of Sandhurst
CES	Catholic Education Sandhurst
CGT	Classic grounded theory
CoSSI	Charter of Sandhurst School Improvement
CST	Catholic social teaching
DEST	Department of Education, Science & Training
ECSIP	Enhancing Catholic Schools Identity Project
EIDCS	*Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilisation of Love*
ETCS	*Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful*
Gen. Z	Generation Z
IMEC	International Marist Education Commission
LCIS	*Lay Catholics in School: Witnesses to Faith*
MSA	Marist Schools Australia
NCEC	National Catholic Education Commission
NRSVCE	New Revised Standard Version Catholic Edition
PBL	Project-based learning
PCJP	Pontifical Council for Justice and Peace

RDECS *Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal*

RE Religious education

REL Religious education leader

TCS *The Catholic School*

TICSCD *The Identity of the Catholic School for a Culture of Dialogue*

VCAA Victorian Curriculum and Assessment Authority

Chapter 1.

Background and Research Problem

Catholic schools share in and give witness to the evangelising mission of the Catholic Church (McKinney, 2018). With Jesus Christ at the centre, schools cultivate an educational experience that encourages and supports students in pursuit of meaningful lives underpinned by a commitment to social justice and the common good (Congregation for Catholic Education [CCE], 1977, 1997, 2017, 2022)

Social justice, is an umbrella term that in general, constitutes the fair treatment, impartial distribution of wealth, opportunities, and privileges for all people (Hytten & Bettez, 2011; Segal & Wagaman, 2017). What constitutes fair treatment and impartial distribution has been a topic of debate throughout history. Just because the term social justice is being used, does not mean that all individuals are talking about the same thing. It is this ambiguity that makes finding a consensus over the definition of social justice difficult (Hytten & Bettez, 2011).

Achieving social justice in a society can therefore be a complicated and ongoing task, as situations constantly change. Through a Catholic lens, this goal demands knowledgeable and skilled people who can recognise injustice at a local, national, and international level; identify underpinning causes; and discern changeable action underpinned by Catholic social teaching (CST).

CST is an interrelated body of Catholic social thought rooted in sacred scripture and expressed through the teachings of papal encyclicals and other official Church documents (Goldburg, 2019). Developed in dialogue with people and historical events, CST discerns and responds to the signs of the time and provides principles for reflection, criteria for judgement, and guidelines for action that support people to confront social issues and work to change

societal structures that perpetuate injustice (Goldburg, 2019; Grace, 2013; Massaro, 2016). In the last three decades, support has grown for the integration of CST across the Catholic school's general curriculum as a means of supporting the mission of Catholic schools (CCE, 1977; Gleeson, 2015, 2019; Goldburg, 2017; Grace, 2013; Groome, 1996; Lane, 1991).

The school at the centre of this study is a large Foundation to Year 12 (F–12) Catholic school in Victoria, owned and governed by Marist Schools Australia (MSA). The Victorian State Government mandates the implementation of the Victorian Curriculum (an adaptation of the Australian Curriculum) across Foundation — Year 10. This study recognises a synergy between CST and the Victorian Curriculum, particularly across the general capabilities (e.g., ethical understanding, critical thinking, intercultural understanding) and cross-curricular priorities (such as sustainability, and Aboriginal and Torres Strait Islander histories and cultures) (Victorian Curriculum and Assessment Authority [VCAA], n.d.). Furthermore, the religious education (RE) teachers who engage with CST in the Religious Education curriculum should be familiar with CST and therefore well positioned to lead its integration across all subjects taught.

This study sits in a context where limited information is available regarding the needs of RE teachers to lead the integration of CST. The context invites the generation of new knowledge, subjectively derived from the meaning RE teachers ascribe to the research question: What do religious education teachers need to successfully lead the integration of Catholic social teaching across the Years 9 and 10 curriculum? An investigation of the needs of RE teachers across the general school curriculum was too broad a task for this study; therefore, the focus was narrowed to the Years 9 and 10 curriculum.

1.1 Background Underpinning the Study

Chapter 1 presents the background underpinning the study and research problem and is arranged into three key sections. The first section begins with an overview of the term

social justice and Catholic Social Teaching (CST) before discussing the call of the Church and its associated levels for all members to live by the teachings and principles of CST. Next, the chapter outlines the problem statement and the research question, and the third section concludes with a summary of the structure of the thesis.

1.1.1 Social Justice

Social justice is a multifaceted concept for which there is no consensual definition. Different political, philosophical, and religious thinkers have tried to define social justice, each concept growing from ideas, opinions, and ideologies taking shape within its time's political, legal, economic, and social contexts. Nevertheless, a general understanding frames social justice as a philosophical concept, an approach, and action that personifies the fair and reasonable treatment of all people (Thrift & Sugarman, 2019). Across society, this means providing each citizen fair access to the goods, services, opportunities, and privileges needed for human flourishing and full participation in society while affirming individual and group culture and identity (Segal & Wagaman, 2017). While most philosophical and conceptual understandings are committed to this idea, differing criteria, principles, and constructs exist about how a society can realise its social justice aspirations.

Upholding social justice principles requires a society consisting of individuals with a strong sense of agency and social responsibility (Hytten & Bettez, 2011; Wenzel & Okimoto, 2015). These principles are not inherent but are born out of learned experiences. Historically, this is where both faith-based and state educational institutions have played a pivotal role in developing young people with a strong sense of what it means to contribute to a socially just society (DeMink-Carthew, 2018; King & Kasun, 2013; Monreal, 2020; Valadez & Mirci, 2015). Teaching for social justice at the school level in theory and practice develops and strengthens the critical analysis and collaborative and self-reflective skills required to promote a better society (King & Kasun, 2013). This idea is countercultural to the growing

rise of neoliberal educational policy and practice that advocates for curriculum to contribute to economic growth through the training of employment-related skills (Gleeson, 2019). In Catholic education, various documents released by the Congregation for Catholic Education (CCE) (as of 2022, CCE is part of the Dicastery for Culture and Education) urge schools not to lose sight of addressing "the unequal distribution of resources, poverty, injustice, and human rights denied" (CCE, 2013, para. 66). They call on Catholic education institutions to teach Catholic perspectives on social justice in its fullness and identify an urgent need to incorporate this perspective more fully and explicitly into Catholic educational programs and curriculum (CCE, 2017, paras. 20–21; Goldburg, 2019). The integration of CST across all curriculum areas has been cited as a means for making social justice a key criterion within the education of the Catholic school (CCE, 1977; Gleeson, 2015; Groome, 1996; Lane, 1991). The following section is an introduction to CST, beginning with a brief exploration of social justice, as articulated in the Bible and expressed in the relatively modern magisterial writing that has become known as CST.

1.1.2 Biblical Justice

A Catholic perspective on social justice is grounded in biblical tradition, first through interpretations of the Hebrew scriptures and then by the Gospels and Epistles (Kgatla, 2016; Massaro, 2016; Wright, 2017). From the beginning, the Bible identifies humans as part of creation and made in the image of God (Genesis 1:26–31, New Revised Standard Version Catholic Edition [NRSVCE]). Through this common origin, humanity coexists in a relationship that recognises God's presence in every person (Kgatla, 2016). In the context of the Old Testament, this relationship demands that humanity actively seek out those who are being taken advantage of and remove repressive and unjust social structures that do not treat people as reflecting the image of God. An early example takes place in the book of Exodus. God, hearing the prayers of the Israelites, instructs Moses to guide them out of slavery in

Egypt (Exodus 6:11–13, NRSVCE). In this instance, God, through Moses, seeks out the vulnerable and acts to protect their right to freedom. This example emphasises a vision of justice where humanity, connected through a shared relationship with God, responds to the needs of others, especially those individuals whom the world has excluded from sharing equally in God's creation (Bradley-Levine & Carr, 2015). This perspective of justice is expressed in the New Testament Gospels as central to the character, heart, and ministry of the divine person of Jesus Christ. The ministry of Jesus is inclusive. He identified with those on the periphery, particularly the poorest of the poor, the stranger, the sick, and the prisoner (Matthew 25:31–46, NRSVCE). Jesus's actions are countercultural, exemplifying a God who cares about people than what is merely a contingent rule. For Jesus, the pursuit of social justice for the poor and oppressed is the decisive mark of respecting the transcendent dignity of all people (Bradley-Levine & Carr, 2015).

1.1.3   Catholic Social Teaching

CST is an organised body of social doctrine and moral theology expressed primarily through papal encyclicals and other official magisterium documents. Rooted in a justice perspective revealed by biblical tradition, these interrelated documents promote a vision of society underpinned by the teaching and ministry of Jesus Christ and the collective wisdom of the Church (Eick & Ryan, 2014; Holland, 2020). At its core, CST is a set of essential beliefs centred on the dignity of the human person, the justice that pertains to human societies, and the nature of God, who decrees both dignity and justice (Massaro, 2016). Like scripture, CST reveals that how people treat the poor and marginalised reflects how good a society is (Pope Francis, 2015, para. 93).

Many of these beliefs are common to Christians and people from other religious and cultural traditions. CST addresses all people of goodwill (Pope Francis, 2020, para. 58) and

seeks dialogue with all who work for social justice, respectful of worldviews and belief systems.

In a modern sense, CST has its origins in the mid-19th century. Pope Leo XIII promulgated the first social encyclical, *Rerum Novarum (On the Condition of Labour)*, in 1891, which addressed class conflict and the dehumanising working conditions that arose in the wake of industrial capitalism (Goldburg, 2019; Himes, 2017). He positioned the Catholic Church as advocating for workers to be treated with dignity and fairness, calling for state intervention to defend against the abuse of liberalism (Himes, 2017). *Rerum Novarum* marked the beginning of more than a century of official Church teaching devoted to a concern for social justice and care for the poor and those on the margins of society.

Several documents have been identified as part of the body of literature known as CST. Scholars generally agree that the table presented in Appendix B (Table B.1) represents the primary social encyclicals (1891–2020). Collectively, these documents address issues such as war and peace, international trade, access to education, human rights and the dignity of family life, and ecological issues threatening creation. In addition, the documents inform secondary justice statements from pontifical councils and bishops' conferences and insights from theologians, academics, and social commentators.

1.1.4   Key Principles of Catholic Social Teaching

CST teaching is broad and sometimes theologically dense. Brady (2008) identified four approaches to the study of CST. The first method is to read the interrelated magisterium documents in their entirety. This process is timely and may be challenging for the novice reader. Second, Brady recommended that individuals study excerts from the documents that provide a focused perspective regarding the social issue under analysis. The third method is to read secondary summaries and commentaries on the primary documents. The fourth approach engages the identified common principles or themes of CST, which scholars have

identified across the body of social doctrine as a means of organising and understanding the documents and social teachings of the Church (Brady, 2008; Goldburg, 2019; Wright, 2017). The principles are not a set of rules to follow without deliberation. Instead, they provide structure to support people's engagement with critical sections of the primary documents and secondary commentaries (Holland, 2020; Massaro, 2016). Consequently, there is no agreed number of principles. The table in Appendix C (Table C.1) outlines various developed expressions of CST principles. The identified number and title of principles depends on the scholar and the method of analysis undertaken to classify the themes within the body of doctrine (Goldburg, 2019). However, most lists include the following five key principles: human dignity, the common good, solidarity, subsidiarity, and preferential option for the poor. A brief overview of each principle now follows.

1.1.4.1 Dignity of the Human Person

At the heart of all social doctrine is the moral teaching of the dignity of the human person. This principle recognises that God has created humans in God's image and likeness (Genesis 1:26–27, NRSVCE). Therefore, all people have an innate dignity that must be honoured (Devitt, 2017; Nepstad, 2019). The principle further dictates a social vision where all human life is protected, and human flourishing is promoted, especially for the poor and vulnerable (Ballano, 2021; Brecht, 2019; Holland, 2020). Furthermore, acknowledging a person's dignity, irrespective of race, gender, religion, ethnicity, and so on, reinforces that human dignity is not by legal mandate or individual merit or accomplishment. Instead, human beings have supreme worth and value from God, which can never be separated (Bradley-Levine & Carr, 2015; Wright, 2017).

1.1.4.2 The Common Good

The common good describes the complex social and interpersonal relationships that are necessary for human flourish. It also includes the context or environment necessary for

those relationships to grow and thrive (Nepstad, 2019). The common good recognises that

this good is common because society can only fully benefit from the contributions of all

members (Caritas Australia, n.d.). As Pope Benedict XVI explained, "Besides the good of the

individual, there is a good that is linked to living in society: the common good. It is the good

of 'all of us', made up of individuals, families and intermediate groups who together

constitute society" (Pope Benedict XVI, 2009, para. 7). Seeking what is good for the

community requires all people to strive for solutions that address the concerns and good of

the whole person (material, spiritual, social, emotional, and intellectual needs (Caritas

Singapore, 2013.; Holland, 2020). Pursuing the common good is intertwined with human

dignity and leads to solidarity.

1.1.4.3 Solidarity

Solidarity recognises that human beings flourish in relationships and communities

(Nepstad, 2019). Created in the image of a Trinitarian God, we are social by nature and

reflect the image of God in relationship and community with others (Goldburg, 2019). In the

Compendium of the Social Doctrine of the Church, we find that the virtue of solidarity

"highlights in a particular way the intrinsic social nature of the human person, the equality of

all in dignity and rights and the common path of individuals and people towards an ever more

committed unity" (Pontifical Council for Justice and Peace [PCJP], 2005, para. 192).

Furthermore, solidarity is a firm commitment to pursuing justice and peace, especially for the

poor and vulnerable (Crosthwaite, 2006).

1.1.4.4 Subsidiarity

Subsidiarity speaks to the proper organisation of social structures within communities

required for people to flourish (Massaro, 2016). The principle states that governments and

organisations should not overextend their reach into local or personal affairs when helping

community groups. Instead, control and decision-making abilities should remain with those

most affected by the issue (Wright, 2017). In this way, human agency, responsibility, independence, creativity, and initiative are supported, and local expertise, knowledge, and skills help communities thrive. Larger groups and organisations should only intervene to support local groups when "a serious social imbalance or injustice where only the [government] intervention … can create conditions of equality, justice and peace" (PCJP, 2005, para. 188).

1.1.4.5 Preferential Option for the Poor

CST calls people and societies to prioritise the needs of the poor and marginalised in all decision making (McKinney, 2018). The issue of wealth, possessions, and poverty are significant themes in the teachings of Jesus Christ. He was born into a society with a clear socioeconomic stratification, where most people lived on or below the subsistence level (McKinney, 2018). Jesus Christ gives authority to this principle when he instructs his disciples to put the needs of the poor first (Matthew 25:31–46, NRSVCE). Pope Paul VI (1971) explained that this teaching instructs society in preferential respect due to the poor, negating rich and poor alike, to enter the right relationship in service of one another (paras. 26–29). More recently, Pope Francis (2015), continuing this discussion, pointed out that the experience of the poor and vulnerable is the test of how just society is (para. 93).

1.2 Catholic Social Teaching Education in Catholic Schools

The school at the centre of the study worked in partnership with the authoritative organisations illustrated in Figure 1.1. Each group supports the CST formation of people within Catholic institutions. The following section outlines each group's essential instructions that informed the need for a study to investigate the needs of RE teachers to lead the successful integration of CST across the Years 9 and 10 curriculum.

Figure 1.1

Catholic Organisations Underpinning the Research

Universal Catholic Church | Catholic Church of Australia | Diocese of Sandhurst | Marist Education

1.2.1   Vatican Vision Commitment to CST Education

As part of the Catholic Church's official teachings, the Church calls all members to live by the teachings and principles of CST (Brecht, 2019). However, universal knowledge and understanding of CST are relatively novel within Catholic communities (Ballano, 2021; McKinney, 2019). One popular thought as to why CST remains unpractised by many Catholics is the missed opportunity of educational institutions at all levels to educate community members (Grace, 2013; Holland, 2020; Valadez & Mirci, 2015). Grace (2013) spoke of the failure of "Catholic education … to provide curriculum mediation of this teaching as a crucial part of the formation of Catholic youth" (p. 99). In Catholic schools, the RE curriculum is generally the discipline in which students would have exposure to and engage with CST. However, more profound knowledge and application of CST across a broad range of specific contexts and complex social problems (including political, economic, environmental, and social) require the active participation of all curricula (Grace, 2013; Gleeson, 2019). A Catholic school curriculum underpinned by CST would not only develop students' knowledge and understanding of CST but also promote integration to support the development of knowledge and skills required for advocating human dignity, the common good, and social justice beyond the school gates. (Chan & Wong, 2016; Holland, 2020; Valadez & Mirci, 2015).

The Universal Church supports Catholic schools in this role by publishing guiding and instructional documents. The following section briefly examines key themes threaded through three decades of documents that highlight the need for Catholic schools to commit to the education of CST.

The CCE was the pontifical congregation of the Roman Curia and accorded authority and responsibility for supporting Catholic schools worldwide (Hall et al., 2019). It is important to note that after the 2022 Apostolic Constitution *Praedicate Evangelium* (Preach the Gospel), promulgated by Pope Francis in May 2022, the CCE merged with the Pontifical Council for Culture to create the new Dicastery for Culture and Education. This section refers to archived documents issued under the CCE. Therefore, acknowledging the recent structural and name change, this section continues to use the CCE acronym to refer to documents issued under the predecessor CCE.

In the hierarchy of Vatican documents, documents issued by the CCE, with the approval of the pope, have authority, making explicit the vision and mission of the Church within Catholic education. Instructions issued across CCE documents demonstrate that a commitment to CST is an integral and necessary educational component within the life of Catholic schools. The following section illustrates this commitment by unpacking key teachings across three decades of CCE documents. This investigation begins with *The Catholic School* (TCS; CCE, 1977) and concludes with *The Identity of the Catholic School for a Culture of Dialogue* (TICSCD; CCE, 2022).

The first of the postconciliar documents, TCS (1977), addresses the role of the Catholic school to ensure the life of Jesus Christ is the foundation of the whole educational enterprise (para. 33). This understanding has relevance to the school curriculum well beyond the RE classroom (Gleeson et al., 2019). A critical intersection takes place when the school,

motivated by the life of Jesus Christ, seeks opportunities across all curriculum areas to educate for a just society (Pope Paul VI, 1965, para. 49).

The greater reliance on the laity to staff Catholic schools, resulted in the document *Lay Catholics in School: Witnesses to Faith* (LCIS; CCE, 1982) which focused specific attention on the role of the teacher in a Catholic school. The document emphasises the role of the teacher in supporting the Catholic school in the integral formation of the human person, which includes developing in students the ability to make correct use of their judgement and promoting in them a sense of values to encourage just attitudes and action (LCIS; CCE, 1982, para. 12). As such, the

> vocation of every Catholic educator includes the work of ongoing social development: to form men and women who will be ready to take their place in society, preparing them in such a way that they will make the kind of social commitment which will enable them to work for the improvement of social structures, making these structures more conformed to the principles of the Gospel. (LCIS; CCE, 1982, para. 19)

Through the education of CST, teachers can prepare young people to work to improve social structures and be positive agents of change in the world (McKinney, 2019).

The CCE (1988) builds on the distinct character of the Catholic school in *The Religious Dimension of Education in a Catholic School: Guidelines for Reflection and Renewal* (RDECS). This document re-emphasises, "prime responsibility for creating this unique Christian school climate reset with the teachers" (RDECS, 1988, para. 5). The document argues that what makes the Catholic school unique is the religious dimension expressed across all aspects of school life (Hall et al., 2019). The religious dimension includes Catholic social thought. The document highlights the responsibility of the teacher to facilitate opportunities that enrich students in the values and principles of social doctrine to aid in solid individual commitments to the common good (RDECS, 1988, para. 95).

Educating Together in Catholic Schools: A Shared Mission Between Consecrated Persons and the Lay Faithful (ETCS; CCE, 2007) calls the Catholic school to "be living witness to the love of God" (para. 46), emphasising the values of solidarity and highlighting the role of the school as educating in and for communion (para 12). This understanding requires teachers to direct students to "open their views and hearts to the world that surrounds them, able to see things critically, with a sense of responsibility and a desire for a constructive commitment" (para 43). In this, "students learn to overcome individualism and to discover, in the light of faith, that they are called to live responsibly a specific vocation to friendship with Christ and in solidarity with other persons" (para. 46).

Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilisation of Love (EIDCS; CCE, 2013) encourages Catholic schools to envision themselves beyond the restrictions of the knowledge-based society and promote a wisdom-based society (para. 66). This mission sees the implementation of an educational experience that supports students to evaluate facts considering Gospel values and take responsibility for exercising active citizenship.

Most recently, the CCE (2022) document *The Identity of the Catholic School for a Culture of Dialogue* (TICSCD) further develops this idea, making clear that the Catholic school must strive to join their work of education with the explicit proclamation of the Gospel (para. 95). In addition, the document instructs that "the individual have a positive experience of social and fraternal relationships as a precondition for becoming a person capable of building a society based on justice and solidarity, which are prerequisites for a peaceful life among individuals and peoples" (para. 19). A school curriculum underpinned by CST teachings and principles has the potential to support the school to achieve its mission.

This brief examination of key Vatican documents on Catholic education highlights the responsibility of the Catholic school in supporting students to evaluate society through the

values of the Gospel. All teachers who educate in Catholic schools share equally in this mission (TCS; CCE, 1977, para. 78). CST supports people's tangible expression of Catholic values through words and actions. Teachers can use their classrooms to inform and foster students' commitment to CST through its integration across the curriculum.

1.2.2 Australian Catholic Bishops Commitment to CST Education

The Catholic Church in Australia is administered by the Australian Catholic Bishops' Conference (ACBC), the permanent collegial assembly of the Bishops of Australia. Informed by the magisterium social teaching documents, the ACBC is committed to supporting and adding to the growing body of Catholic social thought (Australian Catholic Social Justice Council [ACSJC], 2020; Costigan, 2009). In a tradition reaching back to 1940, the ACBC issues a major social justice statement each year on a relevant societal issue. The statement outlines key aspects of the Church's social teaching in dialogue with lived experience and insights from relevant sources, which may include the wisdom of Australia's Aboriginal and Torres Strait Islander peoples and scientific insights. Topics covered include refugees, poverty alleviation, Indigenous advocacy, protecting the family and the environment, and other social topics aligning with CST. Each document aims to educate and stimulate discussion and action within communities that address the root causes of the injustice (Costigan, 2009).

Further cementing their commitment to CST, the ACBC established the Bishops Commission for Social Justice, Mission and Service (BCSJMS) and the ACSJC to support its social justice work. Each sector promotes research, education, advocacy, and action on social justice, peace, and human rights through varied initiatives. These have included developing and issuing pastoral letters for occasions such as the centenary of Rerum Novarum (1991) and the 50th anniversary of the Universal Declaration of Human Rights (1998), sponsoring national conferences such as the International Social Justice Seminar (2001) for

representatives from all parts of Oceania, offering lay Catholics scholarships to study the Church's social doctrine in depth, building closer links with Catholic Education Offices Australia wide, and developing closer ties with people teaching CST in schools, seminaries, Catholic universities, and theological institutes.

These practices reiterate ACBC's commitment to CST education. As a ministry of the Catholic Church, Catholic education is responsible for aiding the development of students' knowledge and understanding of CST (Grace, 2015). This study identified the potential of the RE teacher to support the ACBC in this task by leading the successful integration of CST across the Years 9 and 10 curriculum.

1.2.3 Catholic Bishop of the Sandhurst Diocese Commitment to Catholic Social Teaching Education

The successive Bishops of Sandhurst Diocese echo the Australian Bishops' commitment to exemplify CST. Drawing on the wisdom of past and contemporary Church documents, they acknowledge the invaluable and instrumental role CST plays as a driving force behind a society committed to actively working for the common good of all (Catholic Diocese of Sandhurst [CDS], 2019; Tomlinson, 2015). The call for a renewed commitment to CST runs throughout the collective Sandhurst Bishop's statements and homilies (CDS, 2019). Under the guidelines of Canon Law (Code of Cannon Law, n.d., para. 806), the bishop watches over Catholic schools in the diocese and in the Sandhurst Diocese that

> reflects the principles of Catholic social teaching, grounded in the person of Jesus, and interpreted and enacted for the "common good" in response to the "signs of the times" … This must find expression in the relationships, structures, curricula, planning, processes, and care in everyday life of the school. (Catholic Education Sandhurst Constitution, 2020, p. 3)

1.2.4 Catholic Education Sandhurst Commitment to Catholic Social Teaching Education

Under the Bishop's directive, Catholic Education Sandhurst (CES) delivers professional support to Sandhurst Catholic schools. This support comprises a range of written publications to fortify Catholic education in the Sandhurst Diocese, including a *Charter for Catholic Education* (2020), a *Charter of Sandhurst School Improvement* (CoSSI; n.d.), and the RE curriculum framework *Source of Life* (CES, n.d.). Collectively, they proclaim the vision and mission for Sandhurst Catholic education that includes a holistic Catholic educational experience grounded in the guiding principles of human dignity, subsidiarity, coresponsibility, and stewardship (CoSSI, n.d.; CES, 2020). The integration of CST through all aspects of school life, including the formal curriculum, supports this vision. This study investigated the needs of RE teachers to successfully lead the integration of CST across the Years 9 and 10 curriculum. The empirical data will support those in Catholic Education Sandhurst who are charged with the formation and professional learning of RE teachers to achieve the aims of the Charter and key documents.

1.2.5 Marist Education Commitment to Catholic Social Teaching Education

The school at the centre of this study is owned and governed by Marist Schools Australia. The tradition of Catholic education known as Marist education began in 1817 with French priest Marcellin Champagnat. He responded to the postrevolution educational and spiritual needs of rural France's poor, marginalised children by founding a society of teaching brothers (Sammon, 2013). The vision of literate, numerate students, prepared for active citizenship and, importantly, well-catechised underpinned Champagnat's approach to teaching and learning (Green, 2021). He affirmed this when he said, "To educate youth is to form their hearts, their wills, their characters, their consciences and their judgements" (International Marist Education Commission [IMEC], 1998, p. 73). His schools were

countercultural, bringing faith, culture, and life into dialogue through the creative integration of teaching and catechises (Green, 2021). Champagnat saw the role of the teaching brother as neither to teach only worldly subjects nor to give only religious instructions (Furet, 1989). He wanted his brothers to "instruct them [youth] in their duty, to teach them to practise it, to give them a Christian spirit and attitudes and to form them to religious habits and the virtues possessed by a good Christian and a good citizen" (Furet 1989, p. 535). Champagnat saw education as a critical tool to inform, form, and transform the youth and the society, and his holistic approach to education aimed to prepare the young people in his care with the vocation to witness authentically Christ in the world (Green, 2021). Achievement of these goals largely depended on the teaching brothers' instructional performance and educational qualities. Champagnat invested time and resources in training his young brothers, concentrating on knowledge and skill that would enable them to integrate Catholic values across the curriculum (IMEC, 1998).

As part of a global family, Australian Catholic Marist schools assume Champagnat's vision of helping young people awaken to their social responsibility by integrating faith, life, and culture across all learning experiences and programs (Green, 2021). It is important to note that this responsibility, once held predominantly by teaching brothers, is now led by lay Marist teachers. Today's context may be different from that of the founding period back in 19th century France. However, the objective of Marist education, among others, remains

> educating young people not to greed and personal gain, nor to self-righteousness and entitlement, but to become critically aware and compassionately engaged, with sense of justice and moral imperative, with the knowledge, skills and attitudes that will lead them to be good citizens. (Green, 2021, p. 29)

While the learning area of RE predominantly nurtures faith, Marist education considers all learning areas capable of evangelisation (IMEC, 1998). The insights from this

study identified key needs of RE teachers to successfully lead an integrated CST curriculum initiative across all subjects taught. A Marist school curriculum underpinned by the integration of CST would support the CST vision and mission of Marist education.

1.3 Problem Statement

A fundamental role of the Catholic school is to witness to the Catholic Church's evangelising mission through implementing a holistic education that brings faith, culture, and life into dialogue (CCE, 1977, 2007, 2013). This interconnection aims to foster an environment that supports students to develop as people of hope and personal integrity with a deep sense of social responsibility to transform the world around them. Graduates from such a context would recognise social injustice, identify systematic causes that perpetuate it, and feel empowered to work to change them.

In the last three decades, as a means of supporting Catholic schools in this role, support for the integration of CST across the curriculum within schools has increased (CCE, 1977; Grace, 2015; Gleeson, 2015, 2019; Goldburg, 2017; Groome, 1996; Lane, 1991). Grounded in Scripture and Church tradition, CST helps students awaken their critical consciousness by assisting the decision-making process with principles for reflection, moral guidelines for judgement, and practical action directives (DeMink-Carthew, 2018; Goldburg, 2019).

This study recognises RE teachers who, through the RE curriculum, provide opportunities for students to engage with CST as being well positioned to lead its integration across all subjects taught. The study sits in a context where limited information is available regarding the needs of RE teachers to successfully lead the integration of CST. The context invites the generation of new knowledge, subjectively derived from the meaning RE teachers ascribed to the research question.

The school at the centre of this study is a large F–12 Catholic school in Victoria, owned and governed by MSA. Through a qualitative approach to research, the study investigated RE teachers who taught across the Years 9 and 10 curriculum to better understand and identify what RE teachers need to lead the successful integration of CST. With this understanding, the study informs the Catholic school and organisations responsible for Catholic education of structural, formational, and professional learning support that can support the specific needs of RE teachers to lead the successful integration of CST across the Years 9 and 10 curriculum.

1.3.1   Research Question

- What do religious education teachers need to successfully lead the integration of Catholic social teaching across the Years 9 and 10 curriculum?

Guiding Questions

- What factors do religious education teachers perceive will support them in facilitating the integration of Catholic social teaching across the Years 9 and 10 curriculum?

- What factors do religious education teachers perceive will hinder them in facilitating the integration of Catholic social teaching across the Years 9 and 10 curriculum?

1.4 Structure of Thesis

The thesis comprises six chapters. Following this introductory context chapter, a review of the relevant scholarly literature takes place in Chapter 2.

Chapter 3 sets out the design of the research. This explanation includes the research methodology and data collection and analysis methods.

Chapter 4 presents the findings from the data analysis, which focuses directly on participants' responses and allows individual participants' voices to come to the fore. The findings directly correlate to the research question concerning the needs of RE teachers to

successfully lead the integration of CST across the Years 9 and 10 curriculum. Again, individual responses from participants highlight where findings emerge from the qualitative data analysis.

Discussion of the findings occurs in Chapter 5. This chapter is structured according to four overarching themes that directly respond to the research question. Within each theme a detailed examination of the intersections between the findings and the scholarly literature takes place.

Chapter 6 presents the conclusions and recommendations from the preceding chapters' main points. The recommendations seek to support the practice of schools to assist RE teachers to successfully lead the integration of CST across the Years 9 and 10 curriculum.

1.5 Conclusion

This chapter outlined the background and foundations for this study. The study was prompted by limited information being available regarding the needs of RE teachers to lead the successful integration of CST across the Years 9 and 10 curriculum. The statement problem, research question, and guiding questions were presented, along with the overall structure of the thesis. Underpinned by the foundations outlined in this chapter, the research components are presented in detail in Chapter 2 and 3, commencing with a review of the existing body of literature.

Chapter 2.

Literature Review

This research aimed to identify the needs of RE teachers to lead the successful integration of CST across the Years 9 and 10 curriculum. Figure 2.1 illustrates the progression of the literature review that informed this study from the broad concept of teaching for social justice to the integration of CST across the curriculum.

Figure 2.1

Progression of the Literature Review
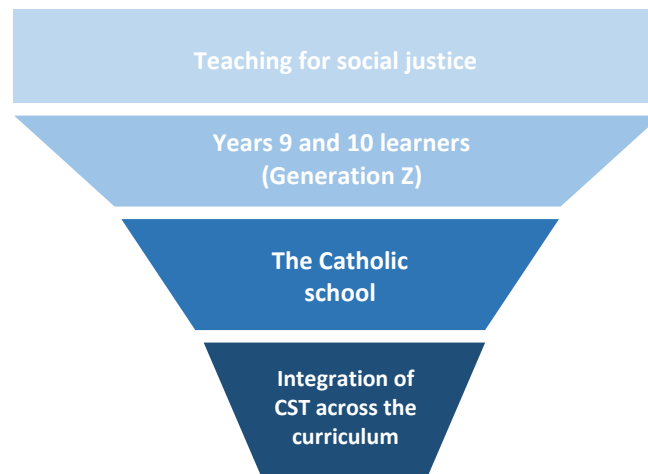
The literature review begins with a brief exploration of teaching for social justice, focusing on four prominent educational discourses to understand how teaching for social justice can be organised and approached within the Catholic school. Next, the review of literature covers the current Years 9 and 10 learners' common characteristics and behaviours to provide a basis for discussing the educational benefits of teaching for social justice through the integration of CST at these year levels. Following this, the role of the Catholic school and, more specifically, the roles of the teacher and RE teacher are explored. Within this section, the literature review grounds the study within the Australian context. The section

discusses the influence of the Enhancing Catholic School Identity Project[1] in encouraging Catholic schools to actively enhance their Catholic identity across all aspects of school life, including the curriculum. The Victorian Curriculum Foundation — Year 10 which is implemented in the school at the centre of the study is briefly discussed to identify potential synergy between CST and the general capabilities and cross-curriculum themes. Finally, the review concludes with an overview of models of curriculum integration with a specific focus on integration of CST across the general school curriculum.

2.1 Teaching for social justice

Education has many aims and objectives, one of which is to advance social mobility across all classes within society rather than perpetuate the status quo (Bell, 2016). Through specific means of instruction, teaching for social justice encourages students to critically examine their world to identify patterns of unfairness and injustice before exploring potential solutions to problems (Chapman, 2021). Two assumptions relate to and underpin teaching for social justice. The first assumption acknowledges that there is injustice in the world, where some people can be either undeservedly privileged or disadvantaged. The second assumption is that education can be an agent of change, supporting students in understanding and actively challenging social systems that can perpetuate injustice (Hawkins, 2014). Teaching for social justice is an umbrella term encompassing various approaches (Navarro, 2018; Peterson, 2019). Therefore, it is only possible to address four prominent discourses in education in this literature review—social justice education, critical pedagogy, values education, and the Cardijn model of see, judge, act will be examined to illustrate how teaching for social justice can be approached and organised within secondary education.

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[1] To understand this project further, read the following article: Didier Pollefeyt & Jan Bouwens (2010) Framing the identity of Catholic schools: empirical methodology for quantitative research on the Catholic identity of an education institute, International Studies in Catholic Education, 2:2, 193-211, DOI:10.1080/19422539.2010.504034

2.1.1   Social Justice Education

Social justice education through curriculum and pedagogical practices aims to help students move analysis to action that confront and challenge untruths that lead to structural inequality in society (Bell, 2016). By stipulating that students discern these misconceptions critically, an action response to work for social change is more likely to be achieved (Bell, 2016). Social justice education, if done well, should be transformative. Notably, teachers unfamiliar with these aims might view social justice education as treating all students equally (Sensoy & DiAngelo, 2012).

Most empirical work on social justice education places the teacher on a continuum between disengaging and embracing social justice education (Baily & Katradis, 2016; McGunnigle & Hackett, 2015). One reason for disengagement is the pressure and expectations of a standardised state/national curriculum. As a result, teachers express concern about emphasising social justice principles at the expense of mandated outcomes (Bell, 2016; Baily & Katradis, 2016; Baumfield, 2017). While such a concern is justifiable, teachers nevertheless have some degree of power regarding their teaching of the official curriculum (Monreal, 2020). Considering this degree of freedom, the fear of repercussion or discomfort when engaging with topics like race, gender, and class may discourage teachers from actively engaging with social justice in the classroom (Monreal, 2020).

Teachers' choice of social justice education is also significantly influenced by their knowledge and ideas of social justice (Philpott & Dagenais, 2012). Many teachers may have a limited understanding of social justice issues or how to teach from a social justice perspective. This situation is partly due to professional development being more likely to focus on developing curriculum knowledge rather than believing and understanding social justice issues and critical pedagogy (Baumfield, 2017; DeMink-Carthew, 2018; Gleeson, 2015; Philpott & Dagenais, 2012). Considering this challenge, there is evidence that teachers

have embraced teaching social justice by utilising opportunities to develop meaningful

enquiry around current social challenges (Monreal, 2020) and subversively stretching their

everyday standardised curriculum (Dover et al., 2016). The most enabling factors identified

include peer support, respect for one's profession, and freedom to explore novel teaching

methods (Philpott & Dagenais, 2012). Reflections from teachers have also highlighted

student benefits, including increased levels of student engagement and participation and

explicit use of critical thinking and discernment skills. Although significant research theorises

the importance of social justice education, there is limited literature supporting teachers in

putting theory into practice (Baily & Katradis, 2016).

2.1.2   Critical Pedagogy

When considering teaching for social justice, critical pedagogy has many insights to

contribute. This teaching approach has evolved and grown in popularity since Freire's (1970)

insights within *Pedagogy of the Oppressed*. While there is no singular definition of critical

pedagogy, many understandings intersect. One identified aim is to enhance student

consciousness by helping individuals to question ideologies and social practices considered

oppressive (Uddin, 2019).

Another assertion is that the approach supports young people to develop a skill set

required for deliberate, well-supported decisions regarding their values and behaviour.

(Peterson, 2019). Further, research has shown that critical pedagogy places a strong emphasis

on social justice activism, and a disposition to transform the social order (Sibbett, 2016;

Tinning, 2020). Social justice activism is supported by examining how a status quo maintains

a powerfully oppressive order by critiquing societal systems' social, economic,

psychological, and political dimensions (Kincheloe, 2012).

Implicated in these ideals of critical pedagogy are two dimensions of change: personal

change and social change (Tinning, 2020). The assumption is that by helping individuals

awaken their critical consciousness, they ought to adopt a more critical perspective of social realities, which in turn should result in social change in the form of a more democratic, just, and liberal society. (Shih, 2018; Sibbett, 2016; Peterson, 2019). Strong links exist between critical pedagogy and social justice education. Both are grounded in Freire's (1970) activist approach, and the two terms are somewhat interchangeable (Behizadeh et al., 2019). While critical pedagogy emphasises acting to interrupt oppressive systems, social justice education emphasises studying inequality and raising awareness of one's position within oppressive systems (Behizadeh et al., 2019; Bell, 2016).

2.1.3 Values Education

Just as students learn mathematics and languages, they also need to learn the values and behaviours necessary to function as responsible and active members of society (Zajda, 2018). Values can be described as moral principles, beliefs, or acceptable standards that guide or motivate individuals' or social groups' attitudes, behaviours, and actions (Harré et al., 2017). They support a society's identity and mission through an abstract criterion-based framework to promote and inhibit societal behaviour (Şahin, 2019). Some values are more individualised (dependability, self-improvement, adaptability etc.), and others are more socially relevant (cooperation, tolerance, respect, etc.) (Zajda, 2021). Values are subjective and changeable; what is moral in one society at a particular time may be considered immoral in another or within a different era. (Zajda, 2021). They may also vary across cultural and societal groups. Within this multifaceted world of values, education is essential in supporting students to acquire and actively practice specific societal values (Lovat, 2017; Şahin, 2019; Taylor et al., 2018; Zajda, 2018).

Values education is an educational model that prioritises the modelling and teaching of values as a principal and essential goal of formalised learning (Lovat, 2017). Its concepts may be defined differently in different countries based on their social, cultural, economic,

sociohistorical, and sociopolitical reasons (Mohamad et al., 2019). However, many countries have common goals regarding values education (Mohamad et al., 2019). Some specific goals include raising awareness of universal ethical and cultural values and their importance (Taylor et. al., 2018), preserving and improving democratic attitudes (Lovat, 2017), fostering respect and tolerance for multiculturalism (Şahin, 2019), or helping students to understand that their social responsibility extends beyond local and national boundaries (Zajda, 2021).

Due to the demands of society to develop responsible and active citizens who can think and act with moral abilities for a sustainable future, some countries such as Australia, England, Turkey, and Singapore focus on values education across their national education system (Mohamad et al., 2019). Within Australia, there has been significant developments to advance the teaching and learning of moral and social values. The *National Framework for Values Education in Australian Schools* (Department of Education Science & Training [DEST], 2005) produced an overarching framework for developing a vision for values education in schools (Zajda, 2021). The framework strongly emphasises the formation of students to "have the capacity to exercise judgment and responsibility in matters of morality, ethics, and social justice" (p. 1).

Implementing values education across the curriculum suggests both implicit and explicit components. The implicit components relate to establishing a values-filled learning environment characterised by positive behaviours modelled by the teachers (Lovat, 2017). The explicit is the focus on values found in the content of the curriculum and the pedagogical discourse aimed at eliciting those values (Taylor et al., 2018). Therefore, the written curriculum and pedagogical practice should support students in developing knowledge and understanding moral values and providing valuable opportunities to practise their implementation in everyday life scenarios (Şahin, 2019).

Teachers play a vital role in the provision of values education through diverse pedagogies. However, teacher competency to implement the objectives of values education in the classroom has been raised as a factor in its successful implementation (Taylor et al., 2018; Zajda, 2021). A few reasons for these identified inadequacies include teacher efficacy, an overcrowded curriculum, and time constraints (Mohamad et al., 2019; Taylor et al., 2018).

2.1.4   See, Judge, Act

CST, as introduced in Chapter 1, motivates Catholic communities to work for a more just world guided by the scriptures and the teachings of the Church (Novello, 2014). Individuals and communities carry out this mission in two distinct and complementary ways: through charitable works that address short-term emergency assistance for individuals and through social justice that addresses the systemic causes of problems affecting multiple people (Brigham, 2018). Social analysis is necessary for carrying out this work as it is the practice of systematically examining a social issue to promote changes in the situation under assessment (Brigham, 2018). From a CST perspective, social analysis must consider all perspectives and authorities available, particularly in dialogue with the lenses of scripture, tradition and Catholic teaching (Gleeson & Goldburg, 2019). The following approach to social analysis supports each of these requirements.

Belgian Cardinal Joseph Cardijn (1882–1967) founded the Young Christian Workers movement to empower young people to take positive action in their lives and community based on their values, beliefs, and faith. (Sands, 2018; Australian Young Christian Workers, 2022). He initially promoted the see, judge, act reflection–action process as a means of supporting individuals and communities to critically address issues of injustice. The method instructs people to move through a three–stage process of engagement and solidarity, reflection and understanding, and finally, cooperative involvement and action (Ballano, 2021; Gleeson & Goldburg, 2019; Sands, 2018). It is an ongoing cycle illustrated in Figure 2.2.

However, the simple appearance of the process should be considered. To be carried out effectively, each step has complexities, resource demands, and time requirements to be addressed (Brecht, 2019).

Figure 2.2

See, Judge, Act Movement
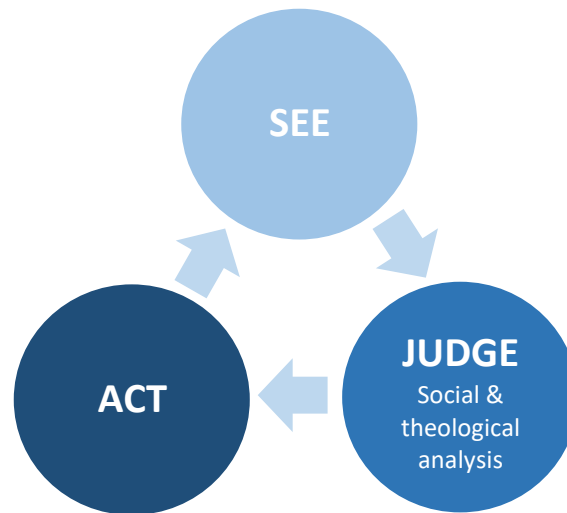
Note. From "Catholic Social Teaching", by P. Goldburg, in J. Gleeson P. & Goldburg (Eds.), *Faith-Based Identity and Curriculum in Catholic Schools: Curriculum Perspectives*, 2019, Routledge. Copyright 2019 by P. Goldburg Reprinted with permission.

According to the process, the first step, seeing, engages a process of inquiry to obtain an accurate picture of the issue. This stage involves examining both primary and secondary data that provide an accurate overview of the causes and consequences of what has happened (Brigham, 2018). Second, the judge stage critically analyses the data found in the previous stage to support informed judgement (Gleeson & Goldburg, 2019). The analysis consists of two critical elements: social analysis and theological reflection (Gleeson & Goldburg, 2019). Finally, seeing and judging lead to the third stage act, which involves making plans and taking action to transform the social systems that contribute to suffering and injustice in the issues at hand.

The see, judge, act approach has been developed for classroom application, as presented by the table in Appendix D (Table D.1) (Gleeson & Goldburg, 2019). See, judge, act supports students to understand and engage with CST beyond a scholarly tradition and instead apply it directly to situations and decisions they make in response to social action. The integration of CST across the Years 9 and 10 curriculum would provide students with an opportunity for multiple exposures to refine the necessary knowledge and skills to gain a comprehensive and embedded understanding of CST and how faith can be integrated into day-to-day life.

2.2 Years 9 and 10 Learners: Generation Z

This review engages with academic research to identify current learners' common characteristics and behaviours. This discussion provides a basis for further exploration of the educational benefits of integrating CST across the curriculum. Key stakeholders in this study are current secondary middle school learners.

The notion of "generation" is widely used to help make sense of age groups' differences (Kaplan, 2020). Although there is not a precise point at which a generation finishes and another begins, generational cohorts are (loosely) determined by birth year rather than current age. Generation Z (Gen. Z) was born in the early 21st century, making them today's adolescents and the current cohort in middle secondary schools (Leskauskas, 2020).

Distinctive to Gen. Z is that they are the first generation who will only comprehend a world where digital technology exists (Cook, 2019; Moore, 2020; Seemiller & Grace, 2017). In addition, they have been described as educated, self-directed, and able to process information quickly (Swanzen, 2018). Moreover, Gen. Z is considered more liberal and open-minded in the political sphere. This generation rejects outdated ideas about racism, misogyny, transphobia, homophobia, and other forms of prejudice, as well as the violence and harm accompanying them. (Cook, 2019; Kaplan, 2020).

Instead, Gen. Z has demonstrated that it will employ conventional and unconventional civil rights techniques and any digital tools at its disposal to effect social change (Kaplan, 2020). A study of approximately 150,000 Gen. Z youth reported "Generation Z students want to learn not just for learning's sake, but because they can use that learning to create social change" (Seemiller & Grace, 2017, p. 203). Prominent social justice issues such as the Black Lives Matter movement and the legalisation of same-sex marriage, as well as policy debates on immigration, religious freedom, transgender rights, and women's rights, have all fuelled Gen. Z's urge to question concepts of right and wrong. (Cook, 2019; Seemiller & Grace, 2017). Because of this drive to change the world, Gen. Zs are more likely to participate in demonstrations and rallies and fight for social change that upholds the just rights of all people.

Understanding Gen. Z's characteristics and context provides insight into why a Years 9 and 10 curriculum should motivate and engage students in their passion for social justice. This generation is not waiting for the future to make a difference; they are wanting to do something now. Within Catholic education, the integration of CST across all curriculum areas has been identified as an appropriate and holistic approach to addressing the desired social justice interests of the current learner (Grace, 2013; Gleeson, 2019). CST principles should not only appeal to the student's social justice values and interests but also "contribute powerfully to a renewed and better-informed Catholic social conscience among the young" (Grace, 2013, p. 3).

2.3 The Catholic School

The study is grounded in the context of Catholic schools. This section of the literature review discussed the role of Catholic schools, as well as the role of the teacher and an RE teacher in Catholic schools, as drivers of teaching for social justice across all aspects of school life.

2.3.1   Role of the Catholic School

The CCE has issued many statements that define the role of Catholic schools and inform discussions across the broader literature (Buchanan & Hyde, 2006; Delicata, 2019; Gleeson et al., 2019; Shields, 2018). A defining view is that the Catholic school is a fundamental part of the Church's evangelising mission. Grounded in Gospel values, the Catholic school aids in the transmission of the Catholic faith through the formation and transformation of the whole person (CCE, 1977; McKinney, 2019; Shields, 2018). With Jesus Christ at the centre, the formation of the whole person extends beyond the social and academic to include the spiritual and religious (Sultmann & Brown, 2019). Furthermore, educating the whole person requires the Catholic school to prepare students not only to live worthwhile and fulfilled lives but to also contribute to upholding human dignity and the common good of all (CCE, 2013, p. 66). In the CCE (2013) document, EIDCS, CCE said,

> The curriculum is how the school community makes explicit its goals and objectives … in the curriculum the school's cultural and pedagogical identity are made manifest. (para. 64)

> Catholic schools are encouraged to promote a wisdom-based society, to go beyond knowledge and educate people to think, evaluating facts in the light of values … the curriculum must help the students reflect on the great problems of our time … including humanity's living conditions (para. 66)

This aim requires a culture where Gospel values, Church teachings, and everyday school experiences are mutually informed and illuminated by each other (Convey, 2012; Gleeson et al., 2020). Considering this, today, Catholic schools are increasingly challenged in their role to uphold the Church's requirements, while simultaneously responding to government accountability and expectations (Gleeson et al., 2019). Currently, Australian Catholic schools educate within a prevailing neoliberal environment. In this climate, standardised measures and global economic benchmarks measure the values and

effectiveness of education (Grace, 2013; Shields, 2018). This premise obscures the importance of Gospel values and marginalises any religious worldview (Gleeson, 2019; Shields, 2018).

In response to this relational reality, academics, including Lane (1991), Grace (2013), and Gleeson (2019), advocate for Catholic schools to seek integrated unified faith and culture perspectives within and across the curriculum, more specifically, the integration of CST. Grace (2013) reinforced that measurements of Catholic social conscience are not included in the school accountability process by public and state agencies. However, drawing on the Gospel teachings of Jesus (Mark 12:17, NRSVCE), he challenges Catholic schools to "render to Caesar [public and state], but they also have to render to God" (Grace, 2013, p. 9). The integration of CST has the potential to support the Catholic school in its role to uphold the evangelising mission of the Church by moving the curriculum beyond simply providing the technical skills required for future profession (Gleeson, 2019; Grace, 2013). Further discussion of literature regarding the integration of CST across the curriculum is presented in Section 2.6.

2.3.2 Role of a Teacher in a Catholic School

The role of the teacher is critical to student knowledge and engagement in learning (Buchanan & Hyde, 2006; Lacey, 2019). The nuances of the Catholic school add a level of complexity to this role. Its intricacy requires teachers to be both competent educators in their specific learning domains and witness to the vision and mission of the Church through both word and example (Buchanan, 2020; CCE, 1977; McKinney, 2018). Such a role extends to the evangelisation and catechesis of students in the Catholic faith. The new Directory for Catechesis (2020) defines evangelisation as the task of making Jesus Christ known and catechesis of making Jesus Christ loved (Directory for Catechesis, 2020, para. 15, 58). The role of the teacher in this interplay is to accompany young people in their growth of hearing

and bring the Gospel message to maturity in their individual lives (Glackin & Lydon, 2018).

To fulfil this role, the teacher can look to provide real and tangible opportunities within their

classes for students to learn and connect Christian moral and ethical values with everyday life

(Buchanan, 2020; Glackin & Lydon, 2018; Gleeson, 2015).

A study by Gleeson and O'Flaherty (2016), regarding the role of the teacher as a

moral educator, included surveys and interviews with several teachers working in Catholic

education across Queensland. A clear majority of participants agreed or strongly agreed that

the teacher should be a moral educator. The RE curriculum within the Catholic school

presents topics relevant for education within the Catholic faith tradition. Beyond the RE

curriculum participants identified opportunities for moral education, including the integration

of CST within their subject areas; however, only a few recognised that they sought these

authentic teaching opportunities.

A lack of engagement might be related to findings that identify many teachers who

choose to work in Catholic schools may not have a strong understanding of Catholic

teachings or tradition (Franchi & Rymarz, 2017; Gleeson et al., 2018; Shields, 2018). For

example, data from the National Catholic Education Commission (NCEC, n.d.) estimated that

39% of Catholic secondary school teachers were from backgrounds other than Catholic.

Furthermore, only 25% of teachers connect regularly with parish life outside their place of

employment. In this regard, the Catholic school is the only ongoing connection with a

Catholic institution for most teachers (Buchanan, 2020). Therefore, if all teachers assume and

successfully fulfil their role as witnesses to the vision and mission of the Church, formation

and support need to occur within the school context (Buchanan, 2020).

2.3.3   Role of a Religious Education Teacher in a Catholic School

The Religious Education curriculum is considered a principal learning focus for

Catholic schools. Within the classroom, students develop knowledge, understanding, and

skills regarding Catholic teachings and traditions in dialogue with their religious background and other worldviews (Cullen, 2019; Dowling et al., 2019). As documented in the 2018 *National Catholic Education Commission Framing Paper — Religious Education in Australian Catholic Schools*, students can become informed and engaged members of their faith communities, as well as citizens of Australia and the world (NCEC, 2018, p. 5). The role of the RE teacher within this context is, therefore, complex. The reality of RE classrooms in Australia is that most students do not have explicit faith practice at home, a connection with parish life, or other religious denominations (Hall & Sultmann, 2020).

To ensure rich dialogue between learners, the Catholic tradition, and other religious and nonreligious worldviews, Pollefeyt (2020) set out an indicative framework of three key dimensions to better understand the role of the RE teacher. He states that RE teachers draw on three roles: witness, specialist, and moderator (see also Rymarz & Starkey, 2021). As a witness, the RE teacher, as a person of faith, gives authentic witness to their Christian faith through word and action within the classroom (Pollefeyt, 2020; Rymarz & Starkey, 2021). As a specialist, the RE teacher has expert knowledge of the Catholic faith's particularities and can effectively share this knowledge in age-appropriate and accessible ways (Buchanan & Hyde, 2006; Elliott et al., 2019). Finally, as a moderator, the RE teacher skilfully and respectfully promotes dialogue given the students' religions and life philosophies in the classroom (Pollefeyt, 2020; Rymarz & Starkey, 2021).

It is common for the RE teacher within secondary education to have formal qualifications in subject areas beyond the RE classroom (Starkey & Rymarz, 2018). Therefore, the RE teacher's role as witness, specialist, and moderator is not limited to the RE classroom. As discussed in section 2.3.2, the Church promotes that Catholic schools educate the whole person through an integrated Catholic perspective across the curriculum (EIDCS; CCE, 2013, para. 66). Literature highlights specific challenges facing RE teachers that might

inhibit their ability to succeed in such a role. Due to the fact that for many teachers RE is not their main, or preferred teaching method, it is not surprising that they often lack the specialised training to teach RE effectively (Elliott et al., 2019; Rymarz & Starkey, 2021). In addition, the RE teacher's content knowledge of key subdisciplines in RE is reported as not always being on par with other areas of their teaching (Rymarz & Starkey, 2021). The strong sense of individual identification with religion, often assumed by RE teachers, has also declined. The literature identifies the result of broader cultural trends, including a decline in religious socialisation and a lack of connection with parish communities as a reason for this (Rymarz & Starkey, 2021). Lack of knowledge and connection, one conclusion to this could be that more focused support for RE teachers is required. An investigation into what RE teachers need to lead the successful integration of CST across the Years 9 and 10 curriculum could support or add insight to this current conversation.

2.4 The Catholic School in Australia

The setting for this study was a large F– Year 12 Catholic school in Victoria, owned and governed by MSA. This section reviews literature pertaining to the current context of Catholic education in Australia. Specifically, the influence and impact of a changing social landscape, the Enhancing Catholic School Identity Project (ECSIP), and the prescribed expectations of the Victorian Curriculum F–10.

2.4.1 Social Landscape of the Catholic School

Catholic schools educate one in five Australian students (NCEC, n.d.). This figure is interesting as the 2021 national census reported that Church affiliation was declining in line with a rise of pluralism and people identifying as having no religious affiliation across society (Elliot et al., 2019; Rymarz & Clearly, 2016). Catholic schools are the schools of choice for middle-class families, even though a significant number are either not Catholic or are Catholic but have limited or no connection to parish life (Elliot et al., 2019; Gleeson, 2019).

These families have a partial desire for RE and appear to be influenced by the perceived quality of general education provided by the Catholic school (Dowling et al., 2009; Gleeson et al., 2018). These insights reflect a cultural switch within the system of Catholic faith transmission. Traditionally, students were socialised into their family's religious traditions, operating in unison with the Catholic school and parish (Rossiter, 2020). However, this role of socialisation has reversed and now Catholic schools have assumed the responsibility for faith education and practice for most students in their care (Rymarz & Cleary, 2016). Catholic schools, therefore, face the challenge of responding respectfully and effectively to students' religious diversity, while promoting a preferential option for Catholic faith (McGregor, 2022; Sharkey, 2019).

2.4.2 Enhancing Catholic Identity

In Australia, Catholic schools face the challenge of recontextualising their Catholic identity in response to the current detraditionalising and pluralising social landscape (Pollefeyt & Bouwens, 2010). Since 2006, the Sandhurst Diocese, through the Enhancing Catholic School Identity Project (ECSIP) in partnership with the Catholic University of Leuven, Belgium, has supported its schools in exploring and better understanding Catholic identity (McGregor, 2022; Goldburg, 2017). The project uses three multivariate attitude scales and three quantitative surveys to assess Catholic school identity (Goldburg, 2017). The most desirable position sees the Catholic school acknowledge the detraditionalising and pluralist context to promote a postcritical belief that natures the Catholic tradition's ongoing dialogue with the diverse context and contemporary worldviews (Rossiter, 2020; McGregor, 2022; Sharkey, 2019). As such, the Catholic school, through a process of recontextualisation, seeks to establish a recognisable presence of Catholic Christianity that challenges the school community to reflect on their fundamental life position in dialogue with the Catholic faith (Goldburg, 2017; Rossiter, 2020; Sharkey, 2019). However, while the ECSIP data indicate

areas to focus on for improved Catholic identity, they do not provide concrete ways to do this.

Convey (2012), informed by the CCE documents, identified two key elements of a school's Catholic Identity—culture and content. Culture includes the establishment of faith-based community service, the celebration of rituals, and the presence of religious icons and symbols. Content relates to curriculum which includes the teaching and learning of Catholic teachings in the RE classroom and, where possible, in other subjects (Convey, 2012; Goldburg, 2017). As discussed in section 2.4.1, the growing diversity of students attending Catholic schools means that schools can no longer rely on the faith-based identities of parents and students to create an institutional Catholic identity (Gleeson et al., 2019). This challenge is not to be lamented but to be seen as an opportunity for reflection and creative innovation. The integration of Catholic teaching (content), specifically integrating CST across the general curriculum, can enhance a school's Catholic identity and support the desired postcritical dialogic position identified by the ECSIP. Outward looking in its methodology, CST invites students to reflect on current social issues in dialogue with their lived experiences and the Catholic tradition, supporting students to make authentic connections between faith, life, and culture. This study identified RE teachers who, through the RE curriculum, provide opportunities for students to engage with CST as being well positioned to lead the integration of CST across the other subjects taught in the Years 9 and 10 curriculum.

2.4.3 Victorian Curriculum

The school at the centre of this study is located in the state of Victoria. The VCAA oversees the development of the Victorian official interpretation of the Australian Curriculum, called the Victorian Curriculum. The state government mandates the implementation of this curriculum for all schools, including Catholic.

Across the Years 9 and 10 curriculum, but more frequently within the humanities discipline, there exist some opportunities for students to engage with civil and political rights; economic, social, and cultural rights; humanitarian rights; and various group rights, including Indigenous rights (VCAA, n.d.). For example, explicit learning is evident in the Level 9 descriptor, Rights and Freedoms, requiring students to explore and address the significance of the Universal Declaration of Human Rights. In addition, in the Biomes and Food Security descriptor, students are required to identify how poverty, food wastage, government policies, and trade barriers can affect future food security. Within Science as a Human Endeavour descriptor students are required to investigate how social actions have changed government policies and social behaviour (VCAA, n.d.).

Furthermore, the general capabilities and cross-curricular themes present implicit opportunities around ethics, human rights, and environmental sustainability issues. Teachers use discretion regarding how to embed these cross curricular themes across learning areas taught (Gleeson, 2019; VCAA, n.d.). From this perspective, the Victorian Curriculum Foundation — Year 10 does not overlook teaching for social justice; instead, it mandates that all graduating students be equipped with knowledge, skills, and understanding to actively engage in a globalised world (Burridge, 2019).

The literature identifies a potential synergy between CST and the Australian curriculum (Gleeson, 2019; Gleeson, et al., 2018). Most notably, synergy occurs in the humanistic characteristic of CST, which seeks dialogue across and within various traditions, including the language of human rights (Goldburg, 2019). Moreover, teachers employ models of enquiry learning and analysis frames in humanities subjects such as history, geography, economics, and citizenship (Goldburg, 2019). The Cardijn see, judge, act model (Pope John XXIII, 1961, para 236), as discussed in section 2.2.4, contributes to this toolbox by providing scaffolding for using CST principles for decision-making processes in classroom situations

(Goldburg, 2019). A Catholic school curriculum underpinned by CST could provide an appropriate context to interpret and critique the general curriculum thereby contributing to forming students who are critically aware and active participants in their communities and global issues and strengthening their identity within the Catholic tradition (Burridge, 2019; Goldburg, 2019).

2.5 Curriculum Integration

Curriculum integration is difficult to define and means different things to different people. In general, it refers to a method of teaching and learning that consciously combines knowledge, skills, attitudes, and values within and across subject areas (Drake & Reid, 2018). The primary purpose is to implement a student-centred curriculum that improves student learning by engaging and provoking student interest (Drake & Reid, 2018). General characteristics include higher order thinking skills and routines, student–teacher collaboration, and student-driven questions and topics (Drake & Reid, 2018; Wall & Leckie, 2017). In addition, the term refers to various approaches, with differing degrees of integration (Wall & Leckie, 2017). This study drew on the work of Drake and Reid (2018, 2020) to investigate four curriculum integration models: intradisciplinary, multidisciplinary, interdisciplinary, and transdisciplinary.

An intradisciplinary approach to curriculum integration takes place within one subject area. This low-level integration model sees teachers integrate subdisciplines within a specific subject area. For example, teachers will often integrate history, geography, economics, and politics in an intradisciplinary social studies curriculum (Drake & Burns, 2004; Drake & Reid, 2020).

The multidisciplinary approach focuses on making connections across subject boundaries. Teachers across multiple learning areas collaborate to organise curriculum standards within their subjects around a common theme, issue, or topic (Kneen et al., 2020;

Mockler, 2018). For example, English, science, and social studies teachers might collaborate to plan and deliver lessons around a central ecological issue or problem. As such, students study the common topic from multiple viewpoints, extending learning beyond one classroom and supporting students to make meaningful connections across subject areas (Drake & Reid, 2020).

Like the multidisciplinary approach, in the interdisciplinary model, individual learning areas remain separate. Nevertheless, educators work together to structure the curriculum around topics that cross disciplinary boundaries and emphasise interdisciplinary abilities (Kneen et al., 2020). This approach may see teachers sharing instruction and assessment across subject areas to ensure teaching and learning standards are achieved (Drake & Reid, 2020).

The transdisciplinary approach is the most integrated model. As the name implies, it involves moving across and beyond subject areas (Quigley & Herro, 2016). The teacher arranges the curriculum around open-ended questions, problems, or ideas asked by the students (Bourke et al., 2022). The individual subjects' knowledge is subsidiary, and the topic instead drives connections between subject areas (Drake & Reid, 2018). For example, climate change is the prioritised problem; the topic requires the perspectives of both geography and science for the students to form a deep understanding of its versatility. Some project-based learning (PBL) falls into the transdisciplinary realm.

The sophisticated process of each approach to integration requires the classroom teacher to move beyond spontaneous, unplanned teachable moments to planned, intentional curriculum integration (Drake & Reid, 2018; Gleeson, 2019). When implemented effectively, curriculum integration reduces cross-curricular repetition and helps students to find deep connections between many academic areas and their own lives (Fraser, 2013). When students draw these conclusions and comprehend why they require particular abilities or knowledge,

the learning process stimulates and energises them. Through curriculum integration, students gain knowledge and skills that have greater significance. (Drake & Reid, 2020). It is important to note that when curriculum integration is not done well, forced, or artificial, this can also result in a lack of student motivation and engagement (Fraser, 2013).

2.6 Integration of Catholic Social Teaching Across the Curriculum

As discussed in Chapter 1, many Vatican statements recognise that a commitment to social justice is an essential characteristic of Catholic schools (CCE, 1977, 2012, 2013). As such, students who graduate from Catholic schools should be set apart by their mission to work actively for justice across all aspects of life. CST supports this work by providing principles for reflection, judgement criteria, and action guidelines grounded in the Good News of the Gospel.

Across the last three decades, researchers have argued that the integration of CST across Catholic school curricula is a means to achieving this outcome (CCE, 1977; Gleeson, 2019; Goldburg, 2017; Grace, 2013; Groome, 1996; Lane, 1991). However, Grace (2013) suggested that "Catholic educational institutions at all levels have failed to provide curriculum mediations of this teaching as a crucial part of the formation of Catholic youth" (p. 99). Drawing on the teaching of the encyclical *Caritas in Veritate*, Grace says that CST can be successfully integrated into a Catholic secondary curriculum across key areas, including the religious, moral, and cultural aspects; the economic, business, and enterprise outcomes; and social, environmental, and political studies (Gleeson, 2019; Grace, 2013). Grace listed several further advantages, including engaging the interest and involvement of students at a time when many question the relevance of faith within their contemporary contexts; supporting students to make connections between social analysis, faith, and action in the world; and finally, CST integration helps ensure the Catholic school does not become solely focused on economic and technical progress above all else.

Notwithstanding this, the literature advises Catholic schools to guard against forcing CST into curricula for integration's sake, warning of potential trivial links that may dilute the potential impact on student learning and social action (Grace, 2013; Lane, 1991). Within Victoria, however, there is an apparent synergy between CST and the curriculum's general capabilities (e.g., ethical understanding, critical thinking, and intercultural understanding) and cross-curricular themes such as sustainability and Aboriginal and Torres Strait Islander histories and cultures (Gleeson, 2019). The notion of CST curriculum integration is not new and has already been implemented in countries such as Canada.

The Institute of Catholic Education in Ontario, Canada, is an international leader advocating for the integration of CST across the curriculum (Gleeson, 2019; Steven & Pautler, 2019). Through strong leadership and support at all system levels, within schools, implementation strategies include allocating various CST principles across different year groups and a common set of essential questions that focus on all school subjects (Gleeson, 2019). This process supports students in making connections and asking critical questions of worldviews informed by faith. In doing so, the students develop a deeper awareness of how faith permeates aspects of culture and life (Gleeson, 2019; Steven & Pautler, 2019).

Influenced by the curriculum reform of Ontario, Gleeson's (2017) Identity and Curriculum in Catholic Education project team in Queensland undertook an action research project in collaboration with volunteers from Catholic schools from 2015 to 2017. The purpose of the action research was to explore the planned integration of CST across the curriculum. In partnership with the Australian Catholic University (ACU), participating teachers were provided with relevant professional learning, teaching resources, and opportunities for curriculum planning. Published findings of the research suggest that participants recognised the natural synergies between CST and their learning areas. Most secondary teachers engaged an intradisciplinary integration approach, citing its amenity for

standalone learning areas as the model required less time and was more flexible. However, some secondary teachers engaged in a multidisciplinary approach, noting that it enabled students to see the relevance and make the connections between CST and several disciplines.

Teachers recognised the alignment of CST with the general capabilities and cross-curricular themes of the Australian Curriculum and reported that they found it easy to put these links into action (Gleeson, 2019). Participants further acknowledged the importance of teacher knowledge and confidence and school endorsement as contributing factors supporting their ability to integrate CST successfully. Of particular interest to this study was the identification by participants of the important role RE played in supporting the integration of CST across the curriculum. Participants noted that they would benefit from RE teachers providing professional development for teachers from other secondary subject areas to help them see the links with CST (Gleeson, 2019). Further research into the needs of RE teachers to lead the integration of CST across the curriculum would provide insight into how best to address these needs.

2.7 Conclusion

Catholic schools have a definitive responsibility to support learners through an education that prepares them to contribute to building a socially just world. The role of the teacher in a Catholic school suggests that all teachers engage in this mission when freely accepting positions of employment in a Catholic school. The integration of CST across the formal curriculum can support the Catholic school to demonstrate how faith and life, and life and culture, are intimately linked by encouraging all teachers to provide opportunities for students to connect Catholic discernment and action (Goldburg, 2017). Until recently, limited information has been available to advise Catholic schools and teachers in integrating CST. This study recognised RE teachers who, through the religious education curriculum, provide opportunities for students to engage with CST as being well positioned to lead the successful

integration of CST across all learning areas. The significance of this view is best understood through an examination of the factors RE teachers identify with this responsibility to lead the integration of CST.

Having reviewed the literature relevant to this study, Chapter 3 outlines the various aspects of the research design employed to gather the data, analyse the findings, and develop recommendations for what RE teachers need to successfully lead the integration of CST across the Years 9 and 10 curriculum.

Chapter 3.

Research Design and Methodology

This chapter provides an overview of the research design that informed this study. The chapter explains the rationale for the chosen approach and how the research was implemented. Strategies for the collection and analysis of the data are discussed, and the project's trustworthiness is justified.

There is a significant relationship between the epistemological, theoretical, methodological, and research methods underpinning this study. An outline of the research design is presented in Table 3.1, providing an overview of the various elements that are discussed in detail in this chapter.

Table 3.1

Overview of Research Design Elements

Constructivism	Interpretivism	Principles of classic grounded theory	In-depth, unstructured interview
Assumes that people create their own unique meaning, which is influenced by their social situation. (Crotty, 1998) Truth, significance, and knowledge are ultimately rooted in each person's unique lived reality. (Crotty, 1998) A suitable epistemology for examining individual people's subjective perceptions of the investigated phenomenon	Concerned primarily with the individual's inner experience, as well as the participants' reporting of their experiences and understanding (Kvale & Brinkmann, 2014) Appropriate for inductive studies that aim to understand, analyse, and synthesise people's expressed opinions	A methodology that promotes inductive analysis of data from the ground up, negating the need for preconceived categories (Glaser & Strauss, 1967; Holton & Walsh, 2017) An appropriate methodology for research where limited knowledge of the phenomena under study is known (Glaser, 2009)	Enables in-depth collection of subjective data from individual participants by allowing each participant to freely describe, discuss, and comment on their personal understanding, views, and experiences with the research phenomena (Morris, 2015)
	Symbolic interactionism		
	The individual participants' constructed points of view from their reality as religious education teachers became the starting point from which analysis developed (Blumer, 1969; Bowers, 1989)		

3.1 Epistemology of Constructivism

Epistemology is the branch of philosophy that addresses the nature of knowledge. It establishes the parameters for what constitutes legitimate knowledge and theorises how knowledge is created (Alharahsheh & Pius, 2020; Crotty, 1998). This study sits in a context where limited information is available regarding the needs of RE teachers to successfully lead the integration of CST across the Years 9 and 10 curriculum. This context invites the generation of new knowledge, subjectively derived from the constructed meaning RE teachers assigned to the research question. The epistemological position of constructivism

was therefore engaged to facilitate this need. Constructivism sits within a subjective ontology and is rooted in the idea that people construct knowledge as they partake and reflect on particular lived experiences. (Collin & Young, 2004). It assumes that learners cognitively construct knowledge individually and socially by linking new ideas with existing knowledge (Crotty, 1998). Moreover, constructivism identifies that research can discover objective truth through the rigorous study and analysis of individually constructed meaning regarding social phenomena (Baxter & Jack, 2008; Ültanır, 2012). These positions aligned with the purpose of this study, which aimed to explore and make sense of the subjective meaning of each participant regarding what they perceived they needed to successfully lead the integration of CST (Crotty, 1998; Ültanır, 2012).

3.2 Theoretical Perspective: Interpretivism and Symbolic Interactionism

The theoretical framework for empirical research is regarded as the philosophical stance behind the methodology (Crotty, 1998). It anchors the research design by providing a particular perspective, or lens, through which to examine social phenomena. The theoretical perspective of this study is interpretivism, which flows from constructivism (Crotty, 1998). It identifies that reality can be socially constructed, and that individuals and groups continually restructure social reality (Kvale & Brinkmann, 2014). Based on this premise, multiple realities exist about any social phenomenon (Blumer, 1969; Crotty, 1998; Maxwell, 2012). In order to uncover a comprehensive understanding of a situation, the interpretivism paradigm examines every viewpoint and version of the truth (Thanh & Thanh, 2015).

Symbolic interactionism is one theoretical approach within Interpretivism. It studies how individuals engage in social transactions while maintaining their identities, which is pertinent to this study (Blumer, 1969; Bowers, 1989). It is a background theory based on the assumption that individuals consist of multiple selves comprised of two key components: the "I" and the "me". Bowers (1989) explained, "The 'me' is the part of self that can be

recognised and talked about and is conceptualised as the object of self-reflection, while the 'I' component is the reflector" (pp. 36–37). The most salient "me" to be revealed by the participants in this study was that of the RE teacher. Engaging symbolic interactionism requires the researcher to enter the participant's world and pay close attention to the role the participant is speaking from before looking at the social situation they are reflecting on (Blumer, 1969; Bowers, 1989). The individual participants' views as RE teachers thereby became the point from which the analysis developed. From this perspective, the researcher examined the shared perspectives of this group of participants that were related to the larger social context of factors perceived to enhance or reduce the ability of the RE teachers to successfully lead the integration of CST.

3.3 Methodology

The methodology chosen to process the participants' data flows out of the interpretive, symbolic interactionist perspective. The research drew on principles of a constructionist methodology, grounded theory, now commonly referred to as classic grounded theory (CGT; Holton & Walsh, 2017), to assist the in-depth investigation into the needs of RE teachers.

3.3.1 Grounded Theory

Grounded theory was initially developed in 1967 by two sociologists, Barney G. Glaser and Anselm L. Straus (1967). It is a holistic research approach to study social phenomena from the bottom-up, grounding knowledge in real-life experience. Since its inception, grounded theory has developed in three different versions—namely, Glaser's (1992) CGT; systematic grounded theory associated with Strauss and Corbin (1990), and constructivist grounded theory, stemming from the work of Charmaz (1996). Each variant is an extension of the original grounded theory by Glaser and Strauss (1967). The distinct differences between the approaches include the researcher's philosophical position; the use of

literature; and the approach to coding, analysis, and category development (Holton & Walsh, 2017). This study draws on the principles associated with the original concepts of CGT, as devised by Glaser and Strauss (1967) and further developed by Glaser (1992) (Holton & Walsh, 2017).

3.3.2   Suitability of Classic Grounded Theory

The review of the literature in Chapter two confirmed limited information is available regarding the needs of RE teachers to lead the integration of CST. Insufficient knowledge could be drawn upon to determine preselected evaluative criteria. Unlike the systematic and constructivist versions of grounded theory, drawing on the principles of CGT negated the need for predetermined categories (Holton & Walsh, 2017). Instead, through a continual interplay between data collection and analysis, the categories and subcategories evolve during the research process (Holton & Walsh, 2017). This central CGT characteristic is known as the constant comparison method. As the name implies, it is an inductive data analysis procedure. Categories emerge by comparing incidents in the data to other incidents and categories (Creswell, 2014). This method identifies the core variables, grounding the final categories within the context of the collected raw data (Holton & Walsh, 2017). This process further tests the validity of the emerging categories between new and subsequent interviews (Glaser, 2009). Furthermore, it enables the researcher to continually re-examine the categories against the data, providing accountability that supports credibility (Lincoln & Guba, 1985). The constant comparison process is elaborated later in this chapter.

The principles of CGT insist that the researcher place aside reviewed literature before data collection to limit external influence (Holton & Walsh, 2017). The methodology reminding the researcher to remain more open-minded towards the emerging data being collected, minimising researcher bias. However, CGT does not entirely ignore existing literature or the researcher's expertise. Instead, the researcher, having suspended their

knowledge during the data collection and initial analysis (Glaser, 1999), engages relevant literature to compare and clarify emerging concepts against existing empirical data (Creswell & Miller, 2000).

3.4 Method

To best understand each participant's constructed reality regarding the research questions, dialogue between the participant and researcher needed to occur. This study employed the open-ended and discovery-oriented method of in-depth, unstructured interviews to attain this aim.

3.4.1   In-Depth, Unstructured Interviews

An in-depth, unstructured interview technique can successfully obtain the stories behind participants' experiences where limited information regarding a topic, is available. The interview generally presents as a purposeful conversation between the researcher and the informant (McCormack, 2004). This critical interaction is decisive for getting to the central meaning ascribed to the research topic by encouraging the participant to speak freely about what they see as important (Creswell, 2014). The researcher listens for the explicit and implicit meanings and guides the interview by responding to what is said by asking relevant clarifying questions (McCormack, 2004). In this way, the researcher engages the study's constructivist agenda of identifying each participant's personal subjective view concerning the research question (Kvale & Brinkmann, 2014; Minichiello, et al., 2008). This process is not without rigour. Interview protocols are put in place ahead of time to support sharing and collecting of relevant data. The invitational letter to participants (see Appendix E) outlines the central investigation topic, allowing informant time to reflect on their experiences and perspectives before the interviews. Furthermore, the researcher entered the interview with a general checklist of broad topics (see Appendix F), which are engaged to guide the

conversation back to the central investigation, if needed, during the interview process (Morris, 2015).

3.5 Research Design

Figure 3.1 is a diagrammatic representation of the research design. It articulates the process undertaken to uncover the needs of RE teachers to successfully lead the integration of CST across the Years 9 and 10 curriculum. In addition, this research sought to understand what supports and hinders RE teachers' ability to lead such a curriculum change. An overview of each element is discussed in detail in this section.

Figure 3.1

Research Design

Permission obtained from various levels of administration before inviting the RE teachers to participate in the study

Interview Process

Data was collected via in-depth unstructured interviews
Each interview was audio recorded

Cross-checking Data from the Interviews

Systematic transcription of the audio recording took place directly after the interview

Each participant reviewed & endorsed their transcript prior to data analysis

Data Analysis

Initial data analysis line by line coding of interview transcript

The constant comparison data-analytic process between data sets sees the emergence of categories & sub-categories

Data collection concludes when no new categories emerged, or the interview pool was exhausted

Consolidation of core categories and sub-categories

Further discussion through critical reflection considering existing literature and the researchers expertise

Conclusion & Recommendations

Contribution to the existing body of knowledge identified
Recommendation proposed

Potential areas for further research addressed

3.5.1 Determining the Participants

This qualitative study was concerned with gathering high-quality, rich data from selected participants. The aim was to explore the needs of RE teachers to successfully lead the integration of CST across the Years 9 and 10 curriculum in a large F–Year 12 Catholic school in Victoria owned and governed by MSA. The key stakeholders were therefore the RE teachers teaching across Years 9 and 10. The table in Appendix G (G.1) summarises the participants involved in the collection of data in this research.

3.5.2 Seeking Permission to Interview Participants

At the start of the process, the researcher obtained permission from various levels of administration before inviting the RE teachers to participate in the study. Having received ethical clearance from the Australian Catholic University Ethics Committee (see Appendix A), the researcher sought permission from the National Director of MSA. The letter informed the director of the aims of the study and requested permission to approach the principal and teachers within the school (see Appendix H). On receiving approval, a letter was written to two further authorities, the director of Catholic Education Sandhurst (CES), as the school sits within the Diocese of Sandhurst, and the school's principal. The letters to CES and the school principal (see Appendices I and J) outlined the proposed study and possible benefits for the organisations. In addition, the letter also requested permission to approach the Years 9 and 10 RE teachers working within the school.

3.5.3 Inviting Participation of Religious Education Teachers

Having received administrative approvals, the researcher sent correspondence to all Year 9 and 10 RE teachers (see Appendix E). These letters briefly outlined the research project and its intended contribution to the field of research. The role of participant was also addressed, and any risks associated with participating in the project. Confidentiality procedures were addressed, along with the assurance that participants could freely withdraw

from the study at any time. Before participating, the participants signed and returned to the researcher the consent form (see Appendix K).

3.5.2 Interview Process

The interviews took place over several weeks at mutually agreed times for both participants and researcher. Each interview took place face-to-face at the school in a designated interview rooms. This method helped to establish an intimate, interpersonal environment that encouraged the rapport needed for the participant and researcher to have an effective interview, resulting in sharing in-depth knowledge by the participant (Qu & Dumay, 2011). Secondly, the site supported (Creswell, 2014; Glaser, 2009).

Each interview followed the nominated interview protocol (see Appendix F). A protocol ensured consistency and practical application of the interviews for data collection (Creswell, 2014). First, the interviewee was welcomed into the interview and reminded of the unstructured nature of the process outlined in the invitation letter. The researcher clarified the confidential nature of the interview and the participant's freedom to stop the interview at any time.

The interviewee was first invited to discuss their experiences of CST. The initial question was open and broad to encourage the participant to think about the issue in general terms without the researcher's influence (Qu & Dumay, 2011; Minichiello et al., 2008; D. Turner, 2010). Following with this initial invitation, the in-depth, unstructured nature of the interviews allowed the participants to set the pace, order, and weight in which they voiced their experiences and perspectives on the research question. For the only purpose of offering prompts if the interview veered off course, the researcher engaged in a list of open-ended questions and clarificatory enquiries (see Appendix F).

The interview concluded once the participants had nothing more to contribute concerning the research question. The researcher read a concluding statement to remind the

participants how the information shared would be processed and securely stored. Finally, the researcher thanked the participant for generously giving their time and sharing thoughts before closing the interview.

3.5.3 Audio Recording and Transcription of Interviews

While recording and transcribing interviews is not a specific requirement of CGT, the researcher employed both. The decision was made to facilitate greater analytic depth as recordings can be listened to repeatedly (Minichiello et al., 2008). Directly proceeding the interview, the researcher systematically transcribed the audio recording. The exercise raised the level of listening and made it easier to verify that what had been heard was accurate. (Berazneva, 2014). Within the reporting of the data and its interpretation, the researcher is responsible for describing through a process of constant comparison the values that shape the study, including personal values and interpretations in conjunction with participants' interpretations (Creswell, 2014). Potential bias was further addressed by the review and endorsement of the transcripts by the participants before data analysis occurred, thereby supporting the trustworthiness of the data.

3.5.4 Data Analysis and Emergence of Categories

Once the participant had endorsed the first transcripts, the scripted data was interrogated line by line. The data's regions of interest were colour coded to separate them into common groups from which significant categories and subcategories emerged. The unedited words from the transcripts relating to each category were removed and relocated to a Microsoft Word data analysis table to provide greater clarity (see Appendix L). The participant's identity code accompanied each released statement. The researcher then conducted a second interview.

A similar process was employed in the second interview. However, because emerging categories and subcategories had already been identified from the first interview, this second

interview permitted engaging the analysis process of constant comparison (Birks & Mills, 2011; Charmaz, 2006). As implied by the name, both sets of data are systematically compared to reaffirm established, generate new, or discount emerging categories and subcategories. This procedure enhanced the likelihood of an authentic interpretation by allowing the researcher to immerse herself more thoroughly in the worlds of the participants. Responses were once more color-coded, and the Microsoft Word data analysis table was updated (see Appendix L). The next interview was conducted, and so on, each time engaging the process of constant comparison. Like or differentiated responses were grouped together, categorising categories and subcategories. The researcher must put up with some degree of uncertainty or perplexity throughout this process to let categories form or dissolve and refrain from pressuring the data to support preconceived notions.

Furthermore, the process ensured that the same data were not repeatedly collected. Instead, the researcher was informed by the previous interview to gather new data around the gaps in the emerging categories (Charmaz, 1996). Although a naturally scaffolded method, success relies on the ability of the researcher to trust in knowing when to move from one stage to another and to have the resilience to implement the constant comparison processes (Charmaz, 1996). The researcher continued to sort and compare new data until no new categories emerged or the interview pool was exhausted (Glaser & Strauss, 1967; Mills, Bonner & Francis, 2006). Finally, the researcher drew on her knowledge and existing literature to interrogate the categories that had emerged.

3.6 Ethical Considerations

Several ethical implications emerged from considering the background and current roles of the researcher and the privacy and confidentiality method. They include the researcher's relationship with the participants, privacy, and confidentiality.

3.6.1   Researcher's Relationship to Participants

Trusting relationships between study participants and researchers are frequently viewed as being essential to successful research (Guillemin et al., 2018). At the time of the study, the researcher held the position of College Faith and Ministry Leader, a senior leadership position within the school, and was responsible for leading the development and implementation of the RE curriculum across all year levels. Because of this ongoing relationship with the participants, consideration was given to ensuring that these roles and relationships did not adversely influence their freedom to participate (Mikecz, 2012). The rapport building between the researcher and participants over the years assured participants that their willingness or refusal to participate would have no bearing on their professional relationship with the researcher (Chapman et al., 2017). Furthermore, the invitation letter to participate and the consent form signed by participants were explicit as to each participant entering a relationship of trust and could withdraw from the study at any time without adverse consequences (see Appendices J and K).

3.6.2   Privacy and Confidentiality

The commitment to confidentiality can be compromised, mainly when participants know the researcher. The participants' identities remained confidential to prevent any abuse of the information they volunteered during the research on them (Mack, 2005). The participants and any person referred to in the interviews had their identities protected within the transcripts, data analysis, and final report using letter codes (A, B, C, etc.) as pseudonym identities. The researcher stored all digitally recorded interviews, memos, and transcripts in a password-protected computer environment. Furthermore, secure locked storage was used to store all hard copies of recorded interviews, correspondence, and data analysis in audio and text formats.

3.7 Trustworthiness of Study

Trustworthiness or the rigour of a study refers to the degree of confidence in data, interpretation, and methods used to ensure the quality of a study (Adler, 2022). Trustworthiness elements in qualitative research are any attempts made by the researcher to resolve validity and reliability difficulties (Bloomberg & Volpe, 2008). The researcher used four component criteria to establish trustworthiness: credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985). Each is discussed in the next section.

3.7.1 Credibility

Credibility pertains to internal and external validity issues—that is, the accuracy or truthfulness of the findings (Creswell, 2014). Credibility establishes if the research findings are a valid interpretation of the participant's genuine opinions and represent plausible information derived from the participant's original data (Korstjens & Moser, 2018). Persistent observation is one measure applied to research design to promote credibility. The purpose of constant observation is "to identify those characteristics and elements in the situation that are most relevant to the problem or issue being pursued and focus on them in detail" (Lincoln & Guba, 1985, p. 304). The principles of CGT provide an inbuilt persistent observation measure through the analysis process of constant comparison. The researcher constantly read, reread, and compared the data to develop codes, concepts, and core categories that examined the data's central characteristics. This process continued until the final core categories provided the intended depth of insight.

Another measure to safeguard credibility is to ensure that the participants can discuss the research phenomenon being explored (Lincoln & Guba, 1985). The method of digitally recording the interviews established credibility that the reporting of participant perceptions was accurate, with no misconceptions or misinterpretations. The process of constant comparative analysis within the CGT methodology provided further internal validation of the

collated data (Glaser, 2009; Glaser & Strauss, 1967). The data were analysed and categorised

through constant comparison with other participants' responses, the current body of

knowledge, and the researcher's expertise. While maintaining a credible approach to

research, the study also addressed the need to establish the transferability of the findings of

this study to other contexts.

3.7.2   Transferability

Transferability within a constructivist paradigm depends on context (Lincoln and

Guba, 1985). Bowen (2009) stated, "Transferability means that another researcher can apply

the findings of this study to their own" (p. 306). A qualitative study has satisfied these

requirements, for instance, if the findings are meaningful to those who weren't part in the

study and readers can connect the findings to their own experiences (Creswell, 2014). The

researcher provided a rich account of the research participants and context in Chapters 1 and

2 to facilitate the likelihood of transferability. This thorough explanation helps the listener to

apply the data to various contexts and determine whether the conclusions may be distributed

similarly (Creswell, 2014).

3.7.3   Dependability and Confirmability

Dependability and confirmability establish that research findings are consistent with

the raw data collected and that researcher bias and personal interpretation are avoided

(Korstjens & Moser, 2018). In this study, the audio recordings and transcription of interviews

completed consecutively enabled an accurate and detailed account of the participants'

contributions for later reference and verification. In addition, to accurately interpret the needs

of the RE teachers, the generalised needs of the classroom teacher were cross-referenced

against the data. This process reliably identified those needs specific to the religious educator

leading the integration of CST. Confirmability can also be supported by the transparency of

procedures related to data collection, data analysis, and how the findings emerge from the

data supports (Cope, 2014). Drawing on the principles of classic grounded theory minimises bias. It promotes objectivity in analysing data by demanding key issues emerge from the data (Charmaz, 1996). In-depth, unstructured interviews limited the researcher's influence as participants were invited to discuss the research question through broad, open-ended questions (Ryan, et al., 2009).

3.8 Conclusion

This research focused on the reality and perspectives of RE teachers regarding their perceived needs to successfully lead the integration of CST across the Years 9 and 10 curriculum. In this chapter, the identified research design was justified. The epistemological foundation of constructionism and the theoretical perspectives of interpretivism and symbolic interactionism underpinned the methodology chosen for the study. CGT principles were drawn upon as a suitable methodology to gain access to the participants' realities and perspectives. Unstructured in-depth interviews supported understandings of both the underpinning epistemology and the theoretical perspectives. The theory generated through this study emerged through constant comparison of interview data. In Chapter 4, the findings from the data collected through the research design discussed in this chapter are presented.

Chapter 4.

Emerging Categories and Findings

Chapter 4 presents the findings that emerged from the participants' perspectives on what they perceived RE teachers need to successfully lead the integration of CST across the Years 9 and 10 curriculum. As outlined in Chapter 3, the research drew on the principles of CGT (Glaser & Strauss, 1967; Holton & Walsh, 2017) to categorise the participants' perceptions of what supported and hindered their ability to lead the integration of CST successfully. By continually comparing specific incidents in the data, four distinct categories, each with subcategories, emerged from the interview transcripts. The categories are illustrated in Figure 4.1.

Figure 4.1

Emerging Categories

Emerging Categories
Knowledge and understanding of Catholic social teaching
Responsibility of a religious education teacher
Responsibility of the school leadership team
Education and training
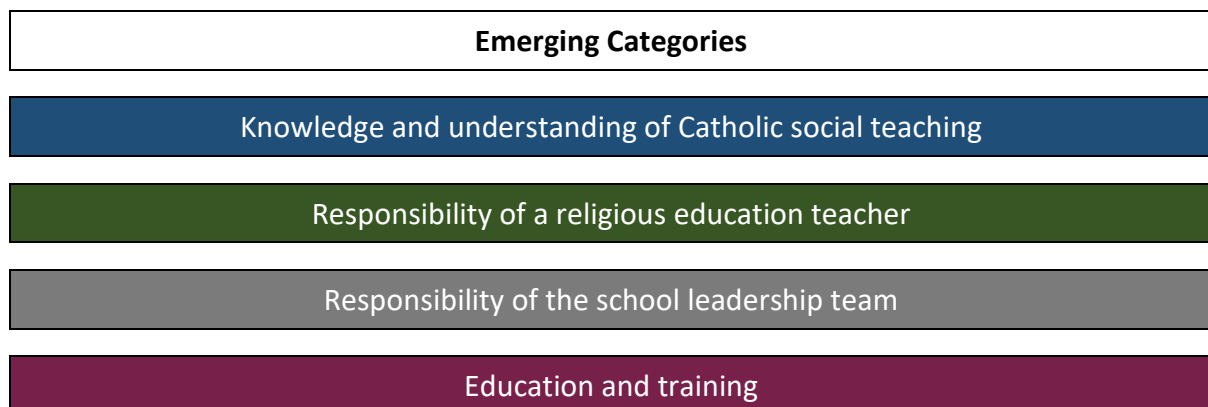
This chapter reports on all four categories of findings. Direct participant quotations from the interview transcripts support the findings presented. Consistent with the ethical research consideration of this study, an alpha–numerical coding system is applied to all quotations, eliminating direct reference to interviewees' names.

4.1 Category 1: Knowledge and Understanding of CST

The purpose of this study was to explore what RE teachers need to successfully lead the integration of CST across the Years 9 and 10 curriculum. The participants perceived that RE teachers needed a collective understanding of CST to successfully lead the integration cohesively, as expressed in the following statement:

> I am sure it [leading the integration of CST] will be challenging but I guess if we are united in a clear and consistent approach, to CST integration across all our learning areas, then it should hopefully be a team experience. I think with a team approach it would be much more successful. (Participant J.)

In the absence of a clear CST vision by the case study school, the data exposed varied understandings of CST among RE teachers. The emerging finding revealed how RE teachers made sense of their knowledge of CST. Participants drew on the subcategories of literature relevant to CST and social justice, acts of social action, and Catholic identity to inform their understanding.

Figure 4.2

Category 1: Category and Subcategories
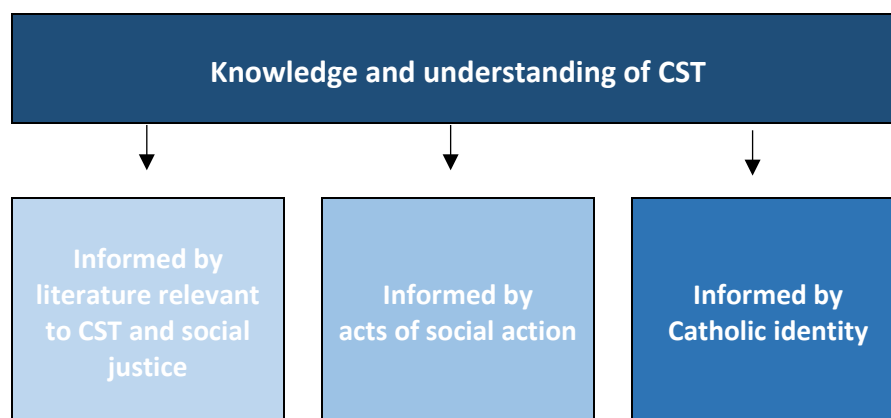
4.1.1   Informed by Literature Relevant to Catholic Social Teaching

Considering the absence of clear clarification regarding CST by the case study school, the first subcategory revealed literature relevant to CST and social justice helped inform the RE teachers' understanding of CST. The RE teachers' knowledge of relevant literature ranged from a vague association with terms and principles to a perceived good understanding and application of CST within learning and teaching sequences.

Some participants understood CST as having emerged from a body of social encyclicals and other Church documents, as identified by Goldburg (2019) and Massaro (2016). Noting the grounding of CST in scripture, these RE teachers drew on content from these documents when engaging students in the process of social analysis in the RE classroom. This understanding provided a foundation and criteria to inform a Catholic vision of reality on the given social analysis topic. These RE teachers specifically spoke about using the see, judge, act framework with students to apply this content to real-life situations in the curriculum. Participant E. expressed an example of this understanding:

> CST is grounded in scripture and comes from key teaching documents of the Church like encyclicals. I like the practical nature of CST especially when teaching about social justice and decision-making in RE. I normally use the Cardijn see, judge, act framework in my lessons. I like it because students must draw on Church documents in the judge stage. (Participant E.)

Not all participants spoke confidently, with some voicing perceived limitations in their knowledge and understanding of Church documents through which CST was articulated. Although the participants indicated awareness of some written documents, they stated that they could not easily name or discuss these documents in relationship to CST, as participant A. noted:

> I really like it [CST] because the principles bring scripture, tradition, and Church teachings into the real world. But I couldn't reel off more than a few of the principles off the top of my head and I would struggle to link them to any specific Church documents. But I know that they [CST principles] provide a framework to work with when discussing social justice issues in RE. (Participant A.)

Several RE teachers mentioned the CST educational resources and professional learning provided by the Catholic Church's international aid and development agency Caritas Australia (Caritas Australia, n.d.). Specifically, the participants identified the presence of Church documents relevant to CST within the resources provided and underlined their contribution to their professional knowledge and understanding of CST:

> My understanding of CST has come from various professional learning opportunities over my years of teaching in Catholic education. I think some of the best ones included Caritas presenters who explained how Church documents informed the educational resources on their website. (Participant C.)

This finding revealed that RE teachers made sense of CST through various perceived levels of exposure to relevant literature. For example, some RE teachers implied their exposure involved directly reading certain social encyclicals and theological literature related to social justice. Others used the Caritas interpretation of the social encyclicals and relevant social justice Church documents rather than referring to the primary sources to inform their knowledge and understanding of CST. Therefore, the depth of knowledge and understanding of CST formed by relevant literature was inconsistent between RE teachers.

4.1.2 Informed by Acts of Social Action

Personal experience of social justice immersions, community service, and the lives of significant Catholic social activists and social justice movements further informed the participants' knowledge and understanding of CST. Some RE teachers spoke of their

engagement in community service activities, such as volunteering at a soup kitchen and attending social justice immersions in neighbouring countries such as Timor-Leste and the Philippines, voicing strong connections between acts of service and CST. Specifically, participants viewed these actions as a tangible expression of CST and the responsibility of all members of the Catholic Church. The following comment from Participant G. reflects the shared view of many participants:

> My first general experience with CST was at a social justice camp in Year 11. The camp advisers would help us to make connections between our community service work and scripture and social teaching. It was to help us understand why we do what we [Catholics] do. (Participant G.)

The lives of well-known Catholic activists further informed the RE teachers' understanding of CST characterised by social action. The RE teachers spoke admirably of the justice work carried out by each activist, connecting the activities of these people with what they saw as a lived practice of CST. In these instances, the participants' understanding of CST was an example of an animated commitment to working for justice within a person's daily life. The following statement from Participant I. reflects this shared view:

> Being formed in the eighties during liberation theology it was the lived experience of Óscar Romero and others who were the heroes of social justice that we looked up to. They showed us that CST is a lived action-based practice. (Participants G.)

The finding that emerged revealed that an understanding of CST characterised by social action is indicative of the individual's personal experience. As RE teachers do not share the same lived experiences, this would lead to varied knowledge and understanding of CST across RE teachers.

4.1.3 Informed by Catholic Identity

The lived experience as a Catholic Church member contributed to forming some RE teacher knowledge and understanding of CST. No formal CST instruction was named; instead, the participants said that having been immersed in the Catholic faith since birth provided them with a sound understanding. This idea was supported by how they perceived they lived the values of CST within their daily lives:

> I lived it [CST principles] because I have been brought up Catholic. I went to both Catholic primary and secondary school and although I have neither explicitly had any formal teaching in CST, I believe it is about how you live your life according to Gospel values. (Participant A.)

Like the emerging finding of a CST vision informed by social action, an understanding of CST characterised or exemplified through Catholic identity highlighted the reliance on an individual's experiences to inform their knowledge and understanding of CST. However, reliance on lived experience alone could again lead to different expressions of CST among the RE teachers.

4.1.4 Overview of Findings Related to Category 1

In Category 1, Knowledge and Understanding of CST, was explored. Table 4.1 is a summary of the emerging findings and further discussions identified in relation to the research questions from the study thus far.

Table 4.1

Overview of Findings from Category 1: Knowledge and Understanding of Catholic Social Teaching

Subcategory	Emerging findings	Further discussions
Informed by literature relevant to CST and social justice Informed by acts of social action	The participating RE teachers expressed mixed levels of understanding about CST as a distinct body of knowledge within Church tradition.	Is the information from staff who report having a comprehensive knowledge and understanding of CST accurate and consistent?

| Informed by Catholic identity | Knowledge and understanding of CST characterised by social action is indicative of the individual's personal experience. | Does participation in social action develop an understanding of CST that supports RE teachers to successfully lead the integration of CST? |
| | Knowledge of CST linked to Catholic identity highlighted a reliance on individual experience to inform understanding. | Does identifying as an adherent within the Catholic faith support the development of an understanding of CST that supports RE teachers to successfully lead the integration of CST? |

Note. CST = Catholic social teaching; RE = religious education.

4.2 Category 2: Responsibility of a Religious Education Teacher

A lack of pedagogical direction from leadership within the case study school hindered the RE teachers' understanding of their responsibility in integrating CST across the Years 9 and 10 curriculum. In the absence of a clear statement of expectations by the school, each RE teacher formulated a unique understanding of their responsibility. As a result, the participants' insights varied from modelling CST values through all relationships and communication with students and staff to integrating CST within the teaching and learning of all subjects taught. The RE teachers indicated that to successfully lead the integration of CST across the Years 9 and 10 curriculum, they needed a shared understanding of their responsibility. Figure 4.3 illustrates the category and subcategories reflecting the understandings the RE teachers voiced.

Figure 4.3

Category 2: Category and Subcategories
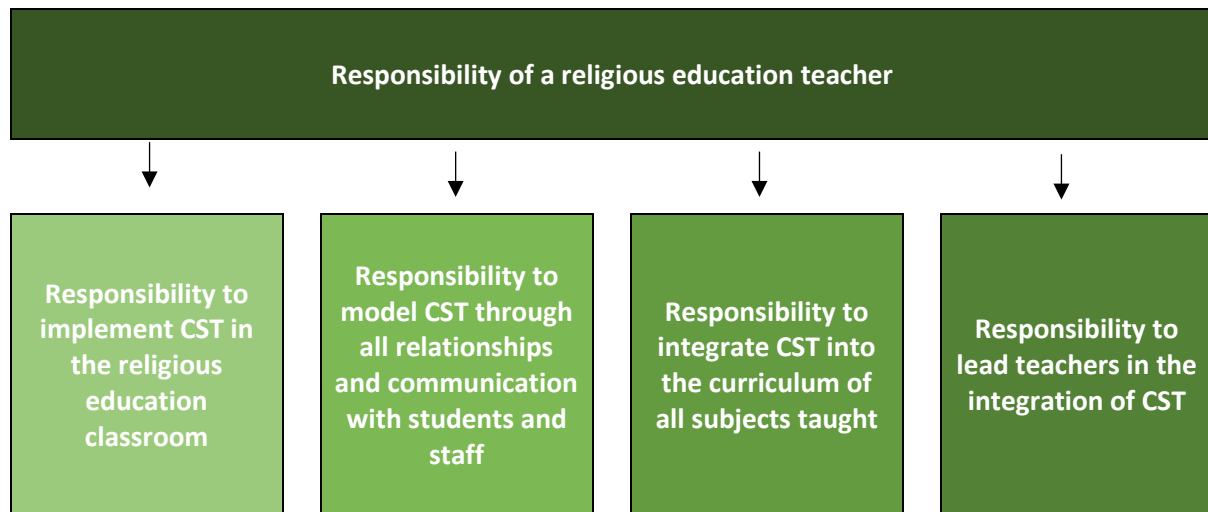
4.2.1 Responsibility to Implement Catholic Social Teaching in the Religious Education Classroom

Participants understood that within the context of Catholic schools, RE is integral to the identity and culture of a school and should be central to school life (CCE, 1997). All participants agreed that RE teachers were responsible for implementing the mandated diocesan RE curriculum as promulgated by the bishop. Primarily, this role involves executing units of work that engage students to link the Catholic story to their personal stories, connecting life and faith, faith, and culture (CCE 1997; Cullen, 2019). In addition, several participants stated that it was an expectation of the Diocesan curriculum they implemented to develop students' capacity to exercise judgement and responsibility in matters of morality, ethics, and social justice through a Catholic lens (CES, n.d.):

> There is a Source of Life strand in the RE curriculum, which names social justice as a key component. We focus on the roles and responsibilities of people to create healthy societies … I don't think CST is directly quoted in the unit outlines, but I know we are expected to engage with it when teaching the units. (Participant M.)

This study found that RE teachers used various approaches to implement CST in the RE classroom. These included explicit teaching of CST to sharing autobiographical stories of personal experiences underpinning CST.

4.2.1.1 Explicit Teaching of CST

Chapter 2 discussed the theological foundations of CST. As a living tradition, CST is rooted in scripture and formed by the wisdom of Church leaders. This wisdom takes the form of papal documents, conciliar documents, and statements from Bishops' Conferences. CST documents respond and critique social reality through the lens of the Catholic faith tradition, challenging people to take action that results in justice (Ballano, 2021; Bradley-Levine & Carr, 2015). Core principles or themes were derived from these social teaching Church documents. The number of principles identified depends on the scholars and their context and how they have analysed and classified the ideas within the body of CST doctrine. Furthermore, Church authorities at national and local levels promote and contextualise the principles of CST for their congregations. As a result, some RE teachers perceived that engaging with CST in the RE classroom involved exposing students to the content and language of these documents, as expressed by the following comment:

> I will often refer to Pope Francis's *Laudato si'* letter when teaching topics like stewardship or prophets and saints. He is so inspirational, and I am yet to find a student who disagrees with his message … it is particularly helpful when looking at the CST principle of stewardship. (Participant C.)

Secondary sources that the RE teachers also drew on included the CST teaching and learning programs developed by the Catholic justice organisations of Caritas Australia.

4.2.1.2 Sharing Autobiographical Stories

Some participants named that within the RE classroom, they shared personal stories that modelled how they used the principles of CST to discuss present-day moral, ethical, and social challenges. The following statement from a participant reflects this understanding:

> I like to tell students stories from my life. I think this is such a powerful way to teach, especially when discussing CST principles. I think it helps them [students] feel less confused and provides them with a launching pad. (Participant F.)

The subtheme of personal stories emerged as an effective conduit for teaching the relevance of CST in everyday life. RE teacher perceptions suggest that an effective way to teach CST is through sharing personal stories about situations that demonstrate the relevance of CST in their own lives. They understood this as an opportunity to avoid presenting them as the only pathway to truth (Sharkey, 2019). Instead, they cultivated an environment to engage students in authentic conversations, resulting in more candid student reflections of their understanding and viewpoints of the Catholic story and CST. Participant H. expressed an example of this understanding:

> I have students at many different levels of understanding in my RE class; some even come from other religions. I don't believe it is my role to convert these students, so I often use stories from my life to help students understand how to reflect on their own story and form connects with their lived experiences and what we are discussing. (Participant H.)

4.2.2 Responsibility to Model Catholic Social Teaching Through Behaviours and Relationships

Beyond the RE classroom, many participants understood that the responsibility of the RE teacher involved the tangible expression of CST in their behaviour and way of relating with all students and staff. Two examples emerged from the analysis of the participant

transcripts. These are how they treat others and their presence and involvement in school-wide social justice activities and events.

4.2.2.1 Treatment of Others

CST offers a moral guide for how to live the Christian faith in the world. It is important to clarify again, however, that CST is not a set of laws or commandments that dictate exactly what a person should or should not do in a particular situation. Instead, CST offers a framework for moral decision-making regarding how to live as individuals within society (Eick & Ryan, 2014). Some participants stated that the role of the RE teacher in all aspects of school life involved modelling this in their fair and just treatment of others. A Marist charism underpins the life and culture of the school at the centre of the study; therefore, it was not surprising that the RE teachers drew on the Marist educational characteristic of presence to inform their treatment of others, especially students. The characteristic of presence required teachers to be present to people and to show that all were known and cared for personally, as Participant E. noted: "Each day, I try to actively look for opportunities to be authentically present, to make sure my students feel known and loved. I do this by ensuring each student receives the support required to grow as a whole person" (Participant E.).

Further to the enactment of *presence*, several participants echoed the key phrase *known and loved as another* key element of the Marist charism. Although the RE teachers did not explicitly use CST language, the phrase, known and loved, accompanied by the term presence, embodied elements of the CST principle of dignity for the human person. Collectively, the teachers wanted to establish a commitment to developing the whole person—spiritually, emotionally, socially, intellectually, and physically—within the life of the Catholic school. The RE teachers felt they authentically modelled the real-life application

of CST each time their treatment of students and staff positively contributed to the individual growth of the whole person.

4.2.2.2 Active Involvement in School-Wide Social Justice Activities and Events

Some participants recognised action as a core dimension of CST. They spoke of the importance of modelling CST beyond the RE classroom through active participation in a host of school service learning, social justice programs, and outreach experiences: "Leading the Timor-Leste student immersion experience was a genuine expression of how I put CST into practice. As a young teacher, my students need to see that what I preach in the RE classroom is practised in my life" (Participant I.).

As outlined in Chapter 2, the role of the teacher in a Catholic school involves the commitment to supporting Catholic schools to achieve their mission, which requires an understanding of the Catholic faith tradition. Some teachers' knowledge is exemplified through their witness: in their words and actions (CCE, 1997; Glackin & Lydon, 2018). By teaching through example, RE teachers felt the students would better understand CST.

4.2.3 Responsibility to Integrate Catholic Social Teaching in the Curriculum of All Subjects Taught

The CCE (1997) recognises that all subject areas would benefit from the integration of CST (para. 67). Various understandings regarding this stance emerged from the data. While the RE teachers involved in the study were committed to implementing CST within the formal RE classroom, their views altered when leading CST integration across the curriculum. Without a clear directive from the school leadership, RE teachers were often confused about their responsibility and identified with one of the following positions:

a. CST integration *is* the responsibility of the RE teacher; or

b. CST integration *may or may not be* the responsibility of the RE teacher; or

c. CST integration *is not* the responsibility of the RE teacher.

4.2.3.1 CST Integration is the Responsibility of the RE Teacher

The participants who agreed that integration of CST across the general curriculum was the responsibility of the RE teacher communicated a belief that a Catholic worldview should underpin all learning within a Catholic school: "Isn't that why Catholic schools exist? Aren't we about bringing faith and society into dialogue with one another?" (Participant C.).

Participants who took an integrated perspective looked for opportunities to engage in faith-based conversations within the classroom while teaching in other learning areas. Responding to what they called teachable moments, these RE teachers presented a Catholic worldview alongside the content knowledge of the state-mandated curriculum. The following comment illustrates what the participants viewed as a teachable moment:

> I will often merge my faith with my scientific background. For example, I will talk about the involvement of the Church in the history of science and how individual scientists who were also devout Christians married their scientific and religious worldviews together. (Participant F.)

Although these participants were advocates of the RE teacher's responsibility to integrate CST beyond the RE classroom, many commented that they did not currently do this regularly or consistently.

4.2.3.2 Catholic Social Teaching Integration May or May Not Be the Responsibility of the Religious Education Teacher

A further group of participants, categorised as unsure, reflected a degree of uncertainty regarding integrating RE across the curriculum of all subjects taught. The following statement is representative of the uncertainty held by these participants:

Should the chemistry teacher be looking for opportunities to involve Catholic social teaching in their classes? Because I am an RE teacher; is there a greater emphasis on me to do that? Yeah. I am not clear whether it is my role to impart the knowledge element [of CST] within my science classroom. (Participant H.)

Participants expanded on this by identifying a lack of clarity regarding how to integrate and articulate CST within subject areas outside the RE domain.

4.2.3.3 Catholic Social Teaching Integration is Not the Responsibility of the Religious Education Teacher

Some RE teachers indicated that it was not the responsibility of the RE teacher to integrate CST across the general curriculum. Participant statements communicating this disconnection supported the responsibility of the RE teacher to model the behavioural aspects of CST but not the integration of explicit CST content. The following statement from Participant K. is a typical expression of this understanding:

I would say that because you are the RE teacher, there is an emphasis on being a faith-filled person and, yes, role model that faith across all aspects of school life. I don't feel it's my role to integrate the content knowledge of CST outside the RE classroom. (Participant K.)

Additional remarks regarding a crowded state-mandated curriculum within all subject areas further contributed to this understanding that the integration of CST across the curriculum was not the responsibility of the RE teacher: "Our curriculum is already over crowed; we struggle to even teach what VCAA outline. There could be some resistance if staff see CST as an add-on, something extra they must teach" (Participant C.).

These participants emphasised that they already struggled to find the time to support students to become proficient in the essential content knowledge and skills already within the learning area and viewed the integration of CST as another add-on.

4.2.4   Responsibility to Lead Teachers in the Integration of Catholic Social Teaching

The research question sought to uncover what RE teachers need to successfully lead the integration of CST across the Years 9 and 10 curriculum. The RE teachers who participated in this study taught across most Years 9 and 10 curriculum areas. Thus, the RE teachers, having already implemented CST in the RE curriculum, should be well positioned to lead other teachers to integrate CST across the general curriculum. What emerged from the interviews was discussion as to whether this was the responsibility of all teachers of RE or those RE teachers identified as having the desired skill set to successfully lead the integration of CST. The desired skill set named by the RE teachers included knowledge of CST integration together with confidence to lead teachers.

4.2.4.1 Confidence and Knowledge to Lead the Integration of Catholic Social Teaching

To lead the successful integration of CST across the Years 9 and 10 curriculum, participants said that critical to its success were confident and competent RE teachers. Analysis of the participant transcripts suggested that either confidence, competence, or a combination of both was lacking across several RE teachers. The participants engaged a process of self-assessment and the assessment of their peers to formulate this perception, as reflected by the following comment from participant G:

> I think it is going to sit with your best RE educators as opposed to all your RE educators. Ultimately you want to get to a point where anyone in the RE department can lead this. Some I feel do lack knowledge and confidence to be able to do this. (Participant G.)

This understanding was further supported by the following statement from Participant K:

> The success of this project lays in the ability of the RE teachers to successfully lead the curriculum integration. If the RE teachers do not have knowledge and expertise in curriculum integration, then the project could potentially flop. I am not sure I am 100% confident I could lead this. Probably not knowing how I could do it [integrate CST] in the other subjects that I

teach. If I were to do it in my physical education classroom, what does that look like? I'm not entirely sure. (Participant K.)

Both statements reflect views expressed by several RE teachers. Findings regarding a perceived lack of CST knowledge were addressed in Category 1. Reasons outlined for lack of confidence included a fear of judgement and a perceived resistance from some staff to the integration of CST across the curriculum. Notwithstanding, participants identified specific professional development and professional learning and development that they believed would provide support in this area, and this is further discussed in Category 4.

4.2.4.1.1 A Fear of Judgement. Some participants stated a fear of judgement by their peers when assuming the role of the CST expert within subject planning meetings as an influential factor that may contribute to a lack of confidence by some RE teachers. These participants felt some peers did not consider RE to be academically rigorous and therefore may be judgemental of the RE teacher leading the process of CST integration within their subject:

I feel that teachers from other areas may not see RE as a knowledge-based subject. Therefore, if we were to step into the role of CST expert within a subject planning meeting, this lack of academic recognition might hinder our ability to led successfully. (Participant J.)

Analysis of the data revealed that while RE teachers felt comfortable in their role as the RE teacher within the RE subject domain, they were less comfortable stepping into this role within their other subjects' planning meetings. Without a clear articulation of their responsibility to lead the integration of the CST, some RE teachers were less confident to seize opportunities to lead teachers within all subjects taught.

4.2.4.1.2 A Perceived Resistance from Some Staff to the Integration of CST Across the Curriculum. This was further named as a potential challenge and influencing factor on the confidence of RE teachers to lead the CST curriculum innovative. The

following comment exemplified this general view: "I think that there will be a [group of] staff not receptive to CST integration … I think we might get some back lash when trying to lead this" (Participant E.).

The RE teachers expressed concern that this resistance level would make it more challenging to confidently lead staff integration of CST.

4.2.5 Overview of Findings Related to Category 2: Responsibility of a Religious Education Teacher

In this section, Category 2, Responsibility of a Religious Education Teacher, was explored. Table 4.2 is a summary of the emerging insights, findings, and further areas of analysis identified in relation to the research question from the study thus far.

Table 4.2

Overview of Findings from Category 2: Responsibility of a Religious Education Teacher

Subcategory	Emerging findings	Further discussions
Responsibility to implement CST in the RE classroom Responsibility to model CST through all relationships and communication with students and staff Responsibility to integrate CST into all learning areas taught Responsibility to lead teachers in the integration of CST	Beyond the RE classroom, the RE teachers identified they had a responsibility to model CST in two main ways: (a) the treatment of others and (b) involvement in school-wide social justice activities. Some RE teachers acknowledged that they looked for opportunities to engage in faith-based conversations within all classrooms. The RE teachers stated that the overcrowded state-based curriculum was an obstacle to integrating CST within all curriculum areas. RE teachers were generally supportive of their responsibility to lead other teachers to integrate CST within their curriculum areas if directed by the school. Several RE teachers felt they lacked the knowledge and confidence to lead other teachers in the integration of CST. Some RE teachers spoke of a perceived level of resistance from other staff and a fear of being judged by their peers as obstacles to leading this work.	What is the responsibility of the RE teacher in the integration of CST across the Year 9 and 10 curriculum? Is the treatment of others and being a visible witness of the Catholic faith through words and actions a sufficient form of CST integration? Are the staff who reported that they did integrate CST within their classrooms accurate in their self-assessments? Is a model of peer leadership an effective way to implement a CST integration curriculum initiative?

4.3 Category 3: Responsibility of the School Leadership Team

The RE teachers identified that to successfully lead the integration of CST across the Years 9 and 10 curriculum, clear and concise direction from the school was needed. The participants named the school leadership team as being responsible for developing this vision in consultation with the RE teachers, as expressed by this statement: "If the school leadership

team themselves do not communicate the school's CST integration vision, then it will be difficult to lead … We [RE teachers] should be a part of this process since we are being asked to lead" (Participant B.).

Figure 4.4 illustrates Category 3 and the subsequent subcategories.

Figure 4.4

Category 3: Category and Subcategories

Responsibility of the school leadership team			
A clear articulation and commitment to the integration of CST into the curriculum	A clear articulation of the role of curriculum in CST integration	A clear articulation of the role and responsibility of RE teachers to lead the integration of CST across the curriculum	Articulation of the role and responsibility of the teacher in the integration of CST

4.3.1 A Clear Articulation and Commitment to the Integration of CST Into the Curriculum

To lead the successful integration of CST across the Years 9 and 10 curriculum, the RE teachers needed the school's leadership team to commit to and articulate the purpose and aims of CST integration. In addition, participants felt that they would be supported to lead if the wider school community also understood the reasons for CST integration across the curriculum. For this, the participants named three key requirements. These were to articulate the purpose and aims of the CST integration, to include the CST integration within the school strategic plan, and to communicate the CST integration to the broader school community.

4.3.1.1 Articulate the Purpose and Aims of the CST Integration

Participants in this study identified the need for all Years 9 and 10 teachers to clearly understand the purpose and aims of CST integration as envisioned by the school. The following comment is indicative of this position:

> The leadership team needs to explain the reasons why the school is integrating CST across the curriculum. I think it is important that the purpose and aims of CST integration is clearly communicated to staff. Staff are not going to get on board if this is not clear. (Participant J.)

Analysis of the data found that most RE teachers anticipated levels of teacher resistance to CST integration if the school leadership did not communicate the purpose and aims of this integration. These participants were adamant that positive teacher perception towards CST integration was needed to allow them to lead the integration of CST successfully. There is some consensus across research that the likelihood of a teacher having a high regard for an event is low if the teacher has a wrong perception of the event. On the other hand, it is assumed that a teacher will have high regard for an event if their opinion of it is positive (Murphy & Torff, 2016). The data revealed that RE teachers identified teacher "buy-in" as imperative to the successful integration of CST.

4.3.1.2 Embed the Catholic Social Teaching Integration Vision Within the Strategic Plan

Outlining the CST integration within the school's strategic plan was named as a need by some RE teachers. The participants felt the operational structure of the strategic plan would formalise the role of all Years 9 and 10 teachers as stakeholders in the curriculum initiative. The following statement from Participant J. expresses this understanding:

> For the teachers to know that this [CST integration] is a school priority, the vision needs to be embedded in the school's strategic plan. It will be challenging to lead staff if they do not understand that this is not optional. (Participant J.)

Through the process of documentation within the strategic plan, participants indicated they would have more success leading all staff to understand that prioritising CST integration within their curriculum was a nonnegotiable part of the school's improvement plan.

4.3.1.3 Communicate the Catholic Social Teaching Integration Vision to the Wider School Community

Several RE teachers stated that communication of CST integration as envisioned by the leadership to the wider school community would support their ability to lead successfully. Beginning with the assumption that for many students the most significant adults in their lives were parents and primary caregivers, participants noted the positive role that families could play in supporting the successful integration of CST, as expressed in the following comment:

> To support us [RE teachers] and the other staff in integrating CST into the curriculum, the leadership team must communicate the vision to our parents and students. Our families need to understand why and how a CST integration will support the development and growth of their students. (Participant C.)

RE teachers remarked that their efforts were enhanced when they felt supported by families and parents. Research has shown that good cooperation between schools and homes can lead to academic achievement for students as well as to reforms in education (Đurišić & Bunijevac, 2017)

4.3.2 A Clear Articulation of the Role of Curriculum in Catholic Social Teaching Integration

RE teachers identified that they needed clarity around approaches to teaching and learning, assessment, and integration methods if CST was to be embedded in the general curriculum.

4.3.2.1 Teaching and Learning

Teachers felt some subject areas had more scope for explicit CST integration than others. They questioned if those subjects identified as having the greater capacity should be the key focus. The following comment from Participant L. is indicative of several participants' views: "It would be easier to integrate CST into the humanities subjects. A lot of the topics already focus on issues of social justice, whereas numeracy might struggle to find a link within all units taught" (Participant L.).

Grace (2013) argued that CST can permeate all Catholic secondary school curriculum areas. Drawing on Pope Benedict's social encyclical *Caritas in Veritate*, Grace identified the relevant issues that it addresses provides material for use in a wide range of secondary school subjects, even in curriculum areas where CST integration is not perceived immediately. However, Grace does not mention whether CST can be equally integrated into all subjects. Secondary to a subject's curriculum capacity for CST integration, analysis of the data further revealed RE teachers needed clarity regarding the academic rigour of CST integration within each curriculum area. To support their ability to lead the curriculum initiative, the participants needed the school leadership team to clearly articulate the expected learning outcomes of intentional CST teaching and learning within each individual subject curriculum:

> Will the depth of the integration of CST be the same for every subject, or will each subject be looked at individually? I believe that if the school wants RE teachers to lead the integration of CST, we all need to be clear as to what this looks like. (Participant L.)

Case study participants sought clarification from the school's leadership team to discern, decide, and communicate the extent to which CST was expected to be integrated into the curriculum and the level of academic rigor required for each individual subject. The RE teachers predicted that if careful consideration of a subject's ability to authentically integrate CST was not addressed, this may hinder their ability to lead the curriculum initiative.

4.3.2.2 Assessment

To support their ability to lead, several participants discussed the need for clarification regarding the assessment practice of CST integration across the curriculum. The following response illustrates the view of most participants: "How will each subject be asked to assess the student's knowledge and application of CST? If we need to lead staff in all aspects of the curriculum initiative, then assessment clarification by leadership is a crucial element" (Participant D.).

Again, RE teachers required the school's leadership team to discern, decide, and communicate the best assessment practice for an individual subject area.

4.3.2.3 Integration Methods

The literature presented in Chapter 2 defines curriculum integration as an approach to teaching and learning that purposefully connects different areas of study by emphasising unifying concepts. Furthermore, integration aims to link theoretical knowledge acquired in the classroom with relevant, real-world information and experiences. The method of CST integration within the curriculum was a further point of discussion among the RE teachers. Participants needed clarity around how the school's leadership team envisioned teachers integrating CST within the curriculum. Many RE teachers identified a lack of knowledge of integration methods: "I am not sure what CST integration looks like. I would need to support and education as to how to do this should if I am to lead staff in across my learning teams to implementing it" (Participant B.).

Drake and Reid (2018) identified four primary forms of curriculum integration. First is an intradisciplinary model, where a particular theme or topic is blended with (an) existing subject(s). Second is a multidisciplinary approach, where deliberate connections are made between subject disciplines. Third, interdisciplinary practice occurs when common themes rather than subjects are prioritised and integrated across existing subjects. Finally,

transdisciplinary practice sees the teacher organise the curriculum around students' genuine interests and questions (Drake & Reid, 2018; Gleeson, 2019). Analysis of data from this study indicated that participants had limited knowledge of integration methods and how to implement them within the classroom. Teachers lack of understanding hindered their ability to successfully lead the integration of CST across the Years 9 and 10 curriculum.

4.3.3 A Clear Articulation of the Role and Responsibility of the Religious Education Teacher to Lead the Integration of Catholic Social Teaching Across the Curriculum

The participants reported the need for the school's leadership team to clearly articulate the role and responsibility of the RE teacher to successfully lead the integration of CST across the Years 9 and 10 curriculum. Some participants named a role description as an efficient and effective mechanism to provide clarity and guidance to the RE teachers:

> We [RE teachers] need the leadership team to create a role descriptor outlining the role. The format needs to be clear and straightforward to help the RE and other subject educators understand the role. It would be good if we [RE teachers] could be part of the decision-making process since we are the ones being asked to lead it. (Participant H.)

Participants said they would welcome involvement in the process to discern and define the role and responsibilities necessary to lead the curriculum initiative. Involvement of RE teachers in the decision-making process potentially increases RE teachers' support and agency for the successful leading of the integration of CST (Bouwmans et al., 2017). RE teachers identified four key areas requiring precise articulation in the role description to support their successful leadership of CST integration. These included key responsibilities, authority and accountability, and time.

4.3.3.1 Key Responsibilities

Several RE teachers agreed that defined responsibilities by the school's leadership team would not only support the RE teachers to lead a consistent approach to CST integration but also establish clear expectations between the responsibility of the RE teacher and the responsibility of the related class teachers in the integration of CST across the Years 9 and 10 curriculum. "There need to be clear expectations of what the other staff can expect from the RE teachers. Without this, there will be confusion and disconnection and ultimately hinder what we are trying to achieve" (Participant D.).

As discussed in Category 2, without a clear direction from the school regarding the RE teachers' responsibilities, the participants developed their own understanding of the role, and the variations in their individual perceptions was counterproductive.

4.3.3.2 Authority and Accountability

Several RE teachers identified the need for clarity around their authority and accountability delegated from the school's leadership team. The RE teachers required the school leadership team to name and endorse their authority to lead the integration of CST across the Years 9 and 10 curriculum. Participants felt that without a clear articulation of requirements, they may encounter resistance to their leadership from some staff:

> I sometimes feel like other people who do not teach RE are not accepting of it. I think it will be hard to lead these staff in the integration of CST if the leadership team does not explicitly state and support our [RE teachers'] authority to do this work. (Participant D.)

The delegation of responsibilities to integrate CST underpins the concept that leadership is not restricted to appointed leaders or equated with power and position. Rather, it is distributed between and among people (Crowther et al., 2009). Notwithstanding leadership as open to all, teacher leadership requires the right conditions to enable people to work together. Participants in this study identified that in the absence of an official title, the RE

teachers' ability to exercise leadership without endorsement from the school leadership team should not be assumed. Participant responses highlighted the need for their role to be actively planned for and clearly communicated to all teachers by the school leadership team. The RE teachers pointed out that they needed the school leadership team to retain responsibility for holding all staff accountable for the integration of CST. While the RE teachers felt comfortable leading and assisting their colleagues, some of whom may be far more experienced teachers, they felt that it would not be appropriate for them to have performance conversations with the staff they were leading. It was also felt that needing to hold staff accountable when not holding a formal position of leadership may have a negative impact on the professional relationship that would be facilitating this process.

4.3.3.3 Time

Many of the participants identified the need for clarification from the school's leadership team regarding time expectations in leading the integration of CST. The current time available was perceived to be limited and inequitable. The RE teachers stated that they were already under time constraints to successfully carry out their current role. Therefore, a visible time allowance within the role descriptor was named as a priority to lead the curriculum initiative successfully. The following comment highlights the nominated constraints:

> Time is an issue. We have many RE teachers who are passionate, but whether we have time on top of all our roles—classroom, curriculum, wellbeing, extra-curricula activities etc.—to lead this would probably be the most significant factor. I think adding another layer onto RE teachers' loads if there were no time release would hinder the success of the CST integration. (Participant B.)

The participants' comments suggested that the intensification of teachers' work and perceived competing demands of leading the integration of CST without a time allowance would hinder their success.

4.3.4 Articulation of the Role and Responsibility of the Teacher in the Integration of Catholic Social Teaching

The participants reported that to lead the curriculum initiative successfully, they needed the school's leadership team to articulate the roles and responsibilities of the teachers in the integration of CST across the Years 9 and 10 curriculum. The RE teachers identified the roles and responsibilities of the Years 9 and 10 teachers and the broader teaching staff to support them in successfully leading CST integration.

4.3.4.1 Role of the Year 9 and 10 Secondary School Teacher

Analysis of the data revealed that the RE teachers needed the school's leadership team to articulate the roles and responsibilities of all Year 9 and 10 teachers in integrating CST across their subjects taught: "The school is not going to get uptake from some teachers if their role and responsibilities to integrate CST in their classes [at this Catholic school] is not clearly explained" (Participant I.).

As discussed in Chapter 2, the role of the teacher in Catholic schools is quite complex. Its intricacies involve the teacher ensuring students experience a quality education in their specific learning field as well as invite students to encounter God and develop their knowledge and appreciation of the Catholic faith and tradition (Buchanan 2020; CCE, 1977; Shields, 2018). Across the interviews, many participants claimed that the leadership team needed to clearly explain and connect the integration of CST to the role of the teacher as witness to the Catholic tradition and as a staff member at the Catholic school.

4.3.4.2 Role of the Broader Teaching Staff

One further area requiring clarification within the integration of CST were the roles and responsibilities of all staff within the school. The participants interviewed felt that the curriculum initiative would be more successful if supported by all staff. The need for this was driven by the fact that the year-level staff changed annually, and therefore, there would be regular turnover of staff working in the Years 9 and 10 school years:

> If we [RE teachers] are going to lead this successfully we need everyone on board. It needs to be okay as a school. This is our mission; therefore we [Catholic school] are here and we all need to take this seriously. (Participant F.)

By articulating the roles of all staff in the integration of CST, the participants envisaged a more sustainable integration process.

4.3.5 Overview of Findings Related to Category 3

In this section, Category 3, Role and Responsibility of the School Leadership Team, is explored. Table 4.3 summarises the emerging insights, findings, and further areas of analysis identified in relation to the research question from the study thus far.

Table 4.3

Overview of Findings from Category 3: Responsibility of the School Leadership Team

Subcategory	Emerging findings	Further discussions
A clear articulation of the school's CST integration vision A clear articulation of the role of curriculum in related to the CST integration vision A clear articulation of the role and responsibility of the RE teacher to lead the integration of CST A clear articulation of the role of the teacher in the integration of CST	RE teachers needed the leadership team to (a) articulate the purpose and aims of the CST integration initiative, (b) embed the CST integration curriculum initiative within the school's strategic plan, and (c) communicate the CST integration curriculum plan into the broader school community. In the absence of a documented CST vision from the school, RE teachers identified key areas to support them to lead the CST curriculum innovation. These areas included knowledge and skills, assessment, and integration methods. Participants identified a role descriptor as an efficient and effective mechanism to provide clarity and guidance to RE teachers. Participants felt that the leadership team needed to clearly explain and connect the integration of CST to the role of the teacher as witness to the Catholic tradition and as a staff member at the school.	Is there evidence to suggest that clear articulation of roles and responsibilities will assist RE teachers to lead others in the integration of CST principles?

4.4 Category 4: Education and Training

The findings that emerged from Category 4 identified that RE teachers need a range of education and training opportunities to successfully lead the integration of CST across the Years 9 and 10 curriculum. These opportunities ranged from academic instruction to in-house support from school leaders for RE. The RE teachers further identified that these opportunities provide independent and collaborative learning choices. Figure 4.5 presents the subcategories of various education and training opportunities identified by the participants.

They included professional development, in-house professional learning, and support for professional learning communities.

Figure 4.5

Category 4: Category and Subcategories
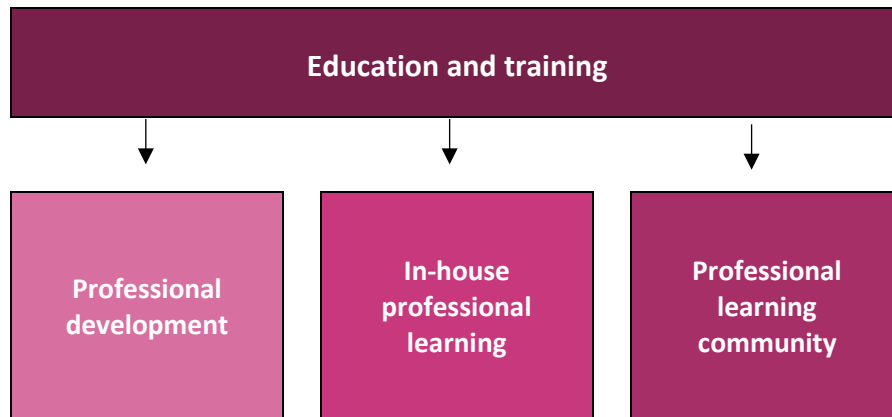
4.4.1 Professional Development

Most RE teachers commented on the need for effective professional development to support them to successfully lead the integration of CST across the Years 9 and 10 curriculum. In the context of this study, the phrase *professional development* refers to learning activities arranged and implemented by external experts (Lloyd & Davis, 2018). The types of professional development identified included guest speakers, attending conferences and seminars, and participation in tertiary courses.

4.4.1.1 Guest Speakers

Professional development facilitated by guest speakers emerged as highly beneficial for leading the successful integration of CST. Most RE teachers identified this form of professional development as having the potential to support a shared understanding between RE teachers and a more consistent approach to integrating CST across subject areas. For example, a guest speaker brought all Years 9 and 10 RE teachers together to hear and discuss the same content and determine how it would inform the CST curriculum initiative:

> Bringing in an expert from the field to run professional development for all RE teachers is a must. I believe we need the support of expert people who have dedicated time to exploring CST curriculum integration. In this way, we learn together as a group, building a consistent approach to CST integration. (Participant D.)

A guest speaker was seen as more authoritative on topics, even when presenting the same information as a leader within the school. Some participants commented on the automatic trust and respect awarded to perceived external experts. Bringing a guest speaker on site included the RE teachers' opportunity to ask specific, individualised questions for them and their settings. Participants identified time spent with an expert in CST as invaluable to the successful integration of CST within the context of the school.

4.4.1.2 Conferences and Seminars

Attending conferences and seminars was identified as a need in supporting the development of the knowledge and skills required to lead the integration of CST. Participants commented that conferences and seminars supported the acquisition of new knowledge and afforded both time and space to engage with the learning and remain fully up to date. This approach was proposed to complement experiences of on-site professional development, where the complexity of the competing demands of a school day could result in participants not being able to devote their full attention to the learning:

> I have always found attending conference and seminars a valuable way to gain new knowledge. You get away from the business of the school day which helps. I find that when I attend these events I bring back [to school] something new that informs my practice. (Participant A.)

This form of professional development was also beneficial to exposing RE teachers to multiple experts in the field over a short period and to the level and breadth of the expert knowledge that a conference could facilitate. Further advantages included networking with

other like-minded professionals. The RE teachers saw networking as an opportunity to gain additional knowledge of practices and ideas that could inform how the RE teachers led the integration of CST.

4.4.1.3 Tertiary Courses

Professional development through tertiary courses in the study of CST was further named by participants as a necessary strategy to support CST integration. The RE teachers identified the academic rigour and exposure to new research afforded by tertiary education as essential to the development of CST and CST integration knowledge and skills:

> I feel that if I am going to successfully lead my colleagues in CST integration, I need to be the expert. Therefore, I would be looking to an academic course, maybe something through ACU, to help me develop my knowledge and understanding of CST. (Participant H.)

4.4.2 Professional Learning

Participants identified in-house professional learning opportunities organised by the school RE leader (REL) as a further support their formation of knowledge and skills of CST and curriculum integration models. In-house professional learning in this study refers to learning opportunities explicitly organised and facilitated by the education institution to cater to their own identified needs. The professional learning needs identified by the RE teachers fell into three main categories. These included professional reading, one-on-one support from the REL, and modelled exemplars.

4.4.2.1 Professional Reading

Emerging from the interviews was the finding that several participants named professional reading of CST and curriculum integration of CST as a need in order to successfully lead the integration of CST across the Years 9 and 10 curriculum. Engaging in professional reading was seen as an opportunity to improve professional knowledge of the benefits and methods for integrating CST:

> We need access to current reading about what is CST curriculum integration, why it should be done and how it can be implemented across the curriculum. Being provided with up-to-date reading by the RE leader would help as we are often time poor, meaning our ability to search literature is limited. (Participant E.)

RE teachers felt pressed for time which, limiting their ability to source current and creditable reading. As such, respondents named the REL as responsible for this area of development. The data further revealed that many participants suggested that a consistent approach to professional reading led by the REL would support the RE teachers' ability to lead a consistent approach to integrate CST across the curriculum:

> We [RE teachers] all need to be on the same page. One way of helping this could be through all the RE teachers having access to the same professional readings. In this way we are all learning the same thing which could help us to lead a more consistent approach across the classes we teach … I see the head of RE as the one who would lead this. Isn't that why they are in that role? They should have the expertise to undertake this role. (Participant L.)

4.4.2.2 One-on-One Support from the Religious Education Leader

RE teachers identified that in addition to professional reading, one-on-one support from the REL would assist them in leading the successful integration of CST. Furthermore, participants voiced the belief that this personal model offered the opportunity for individualised assistance, catering to the specific needs of RE teachers: "We have got RE teachers at so many entry points. I think we will need time with the REL to discuss and work through our individual needs" (Participant J.).

Some RE teachers identified a lack of confidence in their ability as an influencing factor behind this need. These participants spoke of a potential unwillingness to be seen by their colleagues as lacking knowledge in this area. The RE teachers commented on their trust in the REL to facilitate a safe space where they could share openly and engage in collegial

discussion regarding specific limitations in their ability to successfully lead the CST integration:

> I am not sure I have 100% confidence in my ability to undertake this role. I think that there will be other RE teachers in the same position. To help me I would need time with the REL I think to ask questions and get help with my understanding. Sometimes you don't want to do this in a large meeting as it can feel a little intimidating. I think one-on-one would work best. (Participant A.)

4.4.2.3 Modelled Exemplars

Furthermore, the RE teachers identified they needed additional support from the REL regarding the process of CST integration. The participants stated they needed to observe exemplar models of CST integration and perceived this to be the role and responsibility of the REL. The REL was trusted to know and understand the intended integration of CST and the implication of the change for curriculum delivery in their other subject areas:

> I think CST curriculum integration must be modelled from the top down. Take the REL, they work both in the RE and arts curriculum areas. As a leader we would be looking to them to provide us with examples of how to integrate CST and how to lead staff. (Participant B.)

Identified ways of modelling across the transcripts included (a) presentation of written integrated CST curriculum documentation during RE faculty meetings, (b) annotated video presentations of the integration of CST within the curriculum, and (c) invitation to observe the REL integrating CST within the classroom.

4.4.3 Professional Learning Communities

Many participants communicated the need for the RE teachers to learn and work together to support their ability to successfully lead the integration of CST across the Years 9 and 10 curriculum. The RE teachers felt this would help prevent the CST integration process

from becoming an isolated activity for RE teachers, especially in the curriculum areas where only one RE teacher was present:

> I think learning together as a group of RE teachers' is needed for us to gain confidence together. I think we'd take a lot more risks if we are confident and trust each other and are on the same page. I think it's hard to work to try and implement something with other educators if you do not have that. (Participant C.)

When teachers increase their expertise by learning together, curriculum change beyond the individual classroom is promoted, often resulting in whole-school improvement (Kensler et al., 2012). The RE teachers anticipated that learning together and from each other had the potential to enhance teacher efficacy and curriculum risk taking and lead to a greater CST integration consistency across the curriculum. Teachers learning together can encompass a range of activities, from teachers working together in informal, unplanned ways to implementing more formal collaborative approaches such as professional learning communities (Kensler et al., 2012). Literature acknowledges that teachers working within schools have acquired knowledge, skills, and competencies that can be shared, contributing to the professional learning of others (Turner et al., 2018).

4.4.4   Overview of Findings Related to Category 4

In this section, Category 4, Education and Training, was explored. Figure 4.7 is a summary of the emerging insights, findings, and further areas of analysis identified in relation to the research question.

Table 4.4

Overview of Findings from Category 4: Education and Training

Subcategory	Emerging findings	Further discussions
Professional development	Most RE teachers commented on the need for effective professional development to	Is there a need for education and training around CST, or is it leadership, or both?

In-house professional learning Professional learning community	support them to successfully lead the integration of CST across the Years 9 and 10 curriculum.	
	Participants identified in-house professional learning opportunities organised by the school leader of religious education to support their formation of knowledge and skills of CST and integration of CST.	
	Many participants communicated the need for collaborative professional learning to support their development and knowledge of CST and the integration of CST.	

4.5 Conclusion

The findings set out in this chapter indicated that in the absence of a clear CST integration vision by the case study school, RE teachers independently, and individually, defined CST. Furthermore, the RE teachers formed varied understandings of their responsibility to integrate CST into all subjects taught across the Years 9 and 10 curriculum

The findings also revealed that RE teachers need overt support from the school leadership team to confidently lead the successful integration of CST across the Years 9 and 10 curriculum. This support needs to extend beyond the articulation of the responsibility of the RE teachers to include the clear articulation of the responsibility of all Years 9 and 10 teachers. Once this role clarity has been established, the RE teachers need a range of education and training opportunities to support them in the successful integration of CST. These opportunities range from academic instruction to in-house support from the REL. RE teachers identified further that these opportunities need to provide options for both independent growth and collaboration between staff.

Chapter 5.

Discussion of Findings

This study explored what RE teachers need to successfully lead the integration of CST across the Years 9 and 10 curriculum. To best understand each participant's constructed reality concerning the research question, dialogue between the participant and researcher needed to occur. This study employed an open-ended and discovery-oriented method of in-depth unstructured interviews to achieve this aim (Creswell, 2014; McCormack, 2004). In Chapter 4, the findings from the interviews were aligned with the research question.

The discussion in this chapter is structured around the four main themes that respond to the research questions. The themes selected for discussion focus on the contribution each theme makes to practice in the field. In some instances, findings from this research have the potential to contribute new insights. Other findings add to existing conversations within the body of knowledge found in the literature. Finally, some aspects of the findings call for further investigation. It is important to note that the themes chosen for discussion do not exhaust the findings' possibilities. Furthermore, some findings are not discussed as they do not relate to the research questions, or they have been substantially addressed in other research.

The first theme, foundational CST knowledge, focuses on the need for all teachers, including the RE teachers who teach the Years 9 and 10 curriculum, to have a shared understanding of CST. The data exposed that without a clear CST vision, various levels of knowledge of CST existed among RE teachers. The discussion informed by this insight centres on the accuracy and consistency of these understandings to support RE teachers to successfully lead the integration of CST. The second theme, leadership implementation, highlights the importance of effective leadership if the Catholic school is to share the

responsibility to advance justice and promote the common good (McKinney, 2019). The findings from this study suggest that there was insufficient effort taken by school leadership within the case study school to cultivate an awareness of CST.

Further discussion considers the need for clear and concise direction and support from the school leadership team if the RE teachers are to assume the responsibility to lead the integration of CST across the Years 9 and 10 curriculum. The third theme, curriculum implementation, reveals that RE teachers need knowledge and understanding of the transition between the theoretical idea of CST integration and its practical application across the curriculum. Furthermore, the discussion highlights the need for further investigation into the potential benefits of integrating CST into the state-mandated curriculum. Finally, the fourth theme, the responsibility of the RE teacher, reveals that RE teachers need a shared understanding of their responsibility to successfully lead the integration of CST. The emerging findings suggest that the carriage of teacher responsibilities entails more than complying with a direction but requires a comprehensive understanding of the intricacies of CST integration by RE teachers.

5.1 Foundational Catholic Social Teaching Knowledge

In the absence of clear clarification regarding CST by the case study school, the data exposed varied understandings of CST among RE teachers. The findings revealed how RE teachers had a variable sense of their knowledge of CST, including drawing upon literature relevant to CST and social justice, acts of social action, and Catholic identity. Chapter 4, Table 4.1 provided an overview of findings from Category 1, Knowledge and Understanding of CST. The key findings indicate that participating RE teachers expressed varied understandings of CST as a distinct body of knowledge within Church tradition. Furthermore, knowledge of CST informed by either acts of social action or as an expression of Catholic identity was indicative of an individual's personal experience. These findings revealed three

key insights for further discussion that inform how RE teachers could successfully lead the integration of CST. These include accuracy and consistency of staff commentary, social action as developing knowledge of CST, and formation within the Catholic faith as developing knowledge of CST. Each will now be discussed in turn.

5.1.1 Accuracy and Consistency of Staff Commentary

The recognition of a lack of knowledge and understanding of CST among participants is prominent among the findings of this research and integrally linked to the needs of RE teachers to lead the integration of CST. This deficit was particularly evident in a lack of awareness among participating RE teachers of CST as a distinct body of teaching within Church tradition. It was also evident in how interview participants expressed an understanding of CST, characterised primarily by how we treat each other. They tended to describe their CST integration practice in modelling mutual respect through examples and interactions with staff and students. The lack of knowledge and understanding of CST was evident in three ways. First was the prevalence of self-assured knowledge of CST. Second was the perceived false confidence in knowledge and understanding of CST. Finally, a lack of knowledge and understanding of CST manifested in fear of judgement if the RE teacher were to assume the role of CST expert.

5.1.1.1 Self-assurance

The findings of this study revealed that RE teachers need a comprehensive understanding of CST to successfully lead the integration of CST across the Years 9 and 10 curriculum. Notwithstanding, several participants self-reported a high level of knowledge and understanding of CST: "CST is grounded in scripture and comes from key teaching documents of the Church like encyclicals … I normally use the Cardijn see, judge, act framework in my lessons" (Participant E.). This self-assurance was surprising as research

suggests that CST is "the best-kept secret of the Catholic Church" (Nickerson & Dammer, 2018, p. 111).

Literature related to CST states that as an organised body of doctrine, CST is barely 130 years old. Nevertheless, this cumulative body of doctrine informs the development of key principles and guidelines for action to address contemporary, justice-centred issues. The goal of CST is transformative social action and justice (Goldburg, 2019; Wright, 2017). It is important to note that despite its short history, the roots of CST draw on sacred scripture. CST is grounded in the biblical understanding of human dignity, where all people are made in the image and likeness of God (Genesis 1:27, NRSVCE), redeemed by Jesus Christ and therefore respected members of a universal human family (Goldburg, 2019). This central Catholic principle of the dignity of the human person challenges all people to develop authentic, faith-based responses to unjust social, political, cultural, and economic conditions to protect lives and enhance human dignity, especially for the poor and vulnerable (Ballano, 2021; Goldburg, 2019). Expressed primarily through modern papal encyclicals, and conciliar and other official Church documents, CST is not simply an ideology but rather a moral theology. It aims to teach and support Christians to reflect, analyse, and act for social justice (Ballano, 2021; Holland, 2020; PCJP, 2005, para. 72). As part of the Catholic Church's official teachings, all Catholics are called to live by the principles and teachings of CST (Brecht, 2019). CST defines justice in terms of individual freedoms and rights and structural justice that respects all social, political, and material needs (Cahill, 2021). Literature relevant to CST attempts to provide the tools to work towards a more just society. This support does not generally involve specific strategies or prescribed answers for achieving goals. Instead, the literature provides a lens through which to view the world (at a given time), considering human dignity, the common good, subsidiarity, and solidarity for all people, with particular attention to those who are poor and vulnerable (Goldburg, 2019).

Literature relevant to CST is broad, complex, and disproportionately presented. As an expansive body of material consisting of primary CST documents and secondary literature, many teachers do not regularly engage with this literature. The RE teachers who reported a high level of knowledge and understanding of CST were overreaching in their self-assessment. Reasons for lack of knowledge and understanding of CST among Catholics include but are not limited to a lack of access to the formal discourse of CST documents. In addition, the abstract language and content of social encyclicals is sometimes seen as a stumbling block to engaging with the documents as well as the failure of Catholic educational institutions at all levels adequately disseminate the message of CST, especially encyclicals (Ballano, 2021; Grace, 2013; Holland, 2020; Valadez & Mirci, 2015).

Nevertheless, RE teachers have access to various approaches to studying CST. These include reading the social encyclicals and relevant documents in their entirety. To overcome the language challenge, RE teachers may defer to experts and focus on a specific justice issue (Goldburg, 2019). Another approach would see RE teachers reading summaries and commentaries of social encyclicals. In this way, the RE teacher is provided with a specialist analysis and critique of the document, while at the same time engaging with experts who are familiar with the primary source material (Goldburg, 2019). RE teachers may begin with the shared principles and subsets of principles that have been identified across the collective body of social doctrine over time to understand the documents and social traditions of the Church (Goldburg, 2019). Finally, a theme-based approach provides a general overview of the documents and enables readers to engage with some primary source material and commentaries to gain a deeper understanding (Goldburg, 2019).

It is not surprising that RE teachers vary in their familiarity with CST, particularly given the breadth of access to CST and the spectrum of means for its presentation. What is significant from this research is the importance of clarifying sources of understanding and the

variable access to CST when exploring teacher familiarity with the body or parts of CST literature.

5.1.1.2 False Confidence

Some of the RE teachers interviewed revealed false confidence of their knowledge of CST in two keyways. First, some teachers indicated a misunderstanding of CST as a distinct body of knowledge within Church tradition, and second, there was the misunderstanding that CST is expressed only through the equitable and mutual treatment of another: "It is more about building good people who have a broad spread spectrum on life, therefore being able to leave school as a whole person, um, who accepts lots of different, um, views on life, I guess" (Participant K.).

The call to action to eliminate unjust institutional policies and structures through advocacy for the weak and marginalised, as well as the environment, is a crucial component of CST (Ballano, 2021). The authentic integration of CST within the curriculum should offer students commentary on evaluating and addressing social problems, drawing on insights from primary CST literature and supporting secondary documents (Wright, 2017). Participants conveyed a lack of knowledge and understanding of CST, confusing CST with an opportunity to bear witness to their own personal faith. According to the findings, hazy ideas about CST result in hazy attempts to integrate CST into the general curriculum.

Further findings highlighted that some participants understood CST as being tangibly expressed through behaviour and ways of relating to students and staff, limiting CST to acts of kindness and charity. These RE teachers were seemingly unaware that CST could result in actions aimed at transforming the structures that contribute to suffering and injustice (Pope John XXIII, 1961, para. 235).

Literature focused on the role of a teacher in a Catholic school is quite complex. Its intricacy involves being both a competent educator within specific learning domains and a

witness to the vision and mission of the Church through word and example (Buchanan, 2020; CCE, 1977; Shields, 2018). The teacher in a Catholic school is encouraged to implement curricula that develops students, not just as learners but also as responsible and active citizens (Education Council, 2019, p. 6). The data suggest that the RE teachers understand that within the RE classroom, they are ultimately responsible for each student's Catholic faith education and development of religious literacy. This responsibility includes the implementation of CST to support students in consolidating the necessary knowledge and skills required for a faith-based response to social and global issues (Dover et al., 2016; Gleeson, 2019; Grace, 2013; Peterson, 2019). Beyond the RE classroom, however, some participants understood their responsibility as purely to bear witnesses to the ideals of CST through their actions and interactions with students and staff. The RE teacher is responsible for supporting students in learning about CST. However, this is not enough; it is important that students see how the study and action of CST can be authentically lived through the witness of the Catholic teacher within the life of the school (McKinney, 2019). The underlying significance of the responsibility of RE teachers is to support students to connect justice activities with knowledge and understanding of CST.

Notwithstanding the importance of personal witness, the research question sought to uncover what RE teachers need to successfully lead the integration of CST across the Years 9 and 10 curriculum. To successfully lead this integration, RE teachers need to understand that the transmission of knowledge through the integration of CST across the curriculum cannot be reliant on a process of osmosis through the modelling of CST behaviour by the class teacher.

5.1.1.3 Fear of Judgement

Participants' lack of knowledge and understanding of CST was further manifested as a fear of judgement by staff if the RE teacher was to assume the responsibility of a CST

expert within subject areas beyond the RE classroom: "I do not want to go in and be seen as the Holy Roller [pious]; I do not want to go in there and ram it [CST] down their throats" (Participant L.).

This finding suggests that fear may not result from the wider teaching staff's animosity towards RE teachers. Instead, this fear may entail the individual RE teacher's self-assessed gaps in their knowledge and understanding of Church teaching and social justice doctrine. The reality is that not all RE teachers have a solid background and adequate education in RE. With only two Catholic universities in Australia, it is common for Catholic school teachers to be graduates of other universities where Catholic RE studies are not offered as part of undergraduate teacher education (Goldburg, 2019). Furthermore, staff who have completed postgraduate qualifications in RE often need more in their learning (Buchanan & Hyde, 2006; Goldburg, 2019; Starkey & Rymarz, 2018). The importance of qualifications to teach RE is considered integral to delivering a quality curriculum. The CCE (1988) has repeatedly commented on the need for teachers to have qualifications to teach RE: "Everything possible must be done to ensure that the Catholic schools have adequately trained teachers; it is vital, necessary, and a legitimate expectation" (para. 97).

RE is a learning area within the formal curriculum. The RE curriculum generally consists of the interdisciplinary fields of scripture, theology, sacraments, Church history, Catholic Christian morality, social justice and CST, prayer and liturgy, and world religions (Goldburg, 2019). To support best practices of the subject within Catholic schools, each diocese in Australia has specific requirements for teaching RE (Goldburg, 2019). To teach the subject, the ideal RE teacher would be baptised in the Catholic Church and actively commit to the Catholic faith. Dioceses also require teachers to meet standards for accreditation to teach RE (Goldburg, 2019). The depth and breadth of content covered in accreditation programs varies between dioceses; however, the minimum academic

requirement nationwide is a postgraduate certificate qualification in either RE or theology (Goldburg, 2019).

Current research identifies significant numbers of RE teachers in Catholic schools who are not accredited to teach religion and yet are allocated RE in their workload (Buchanan & Hyde, 2006; Starkey & Rymarz, 2018). Within secondary Catholic schools, most teachers of RE simultaneously complete RE accreditation and postgraduate study while teaching (Goldburg, 2019). If RE teachers assume their responsibility to lead the integration of CST, the findings suggest that teacher formation in RE and CST is required and should be a priority.

5.1.2   Social Action as Developing Knowledge of Catholic Social Teaching

The data in this study revealed that individual acts of social action and service informed participants' knowledge of CST. The following discussion assesses whether participation in social action effectively develops knowledge and understanding of CST.

Service is primarily associated with charitable acts to meet immediate needs, such as providing meals, clothing, or shelter to people living in poverty (Brigham, 2018). These actions are sometimes referred to as direct service; however, the term service also encompasses actions aimed at bringing about justice (Brigham, 2018). Joseph Cardijn (1882–1967) identified a three-step process—see, judge, act—for people to follow when applying CST to a situation. The process begins with see, which is a careful examination of the situation, gathering empirical facts and exploring its historical and structural relationships through social analysis (Ballano, 2021). This analytical seeing aims to help people see a situation more accurately by uncovering assumptions and stereotypes that bias their observations, leading to more effective judgements and actions. The second step, judge, involves evaluating the situation through a variety of lenses, including scripture, Church teaching, and the social doctrine of the Church (Gleeson & Goldburg, 2019). The seeing and

judging lead to the third step, act. The concepts of charity and justice help to distinguish types of action. Charity responds to symptoms of injustice and inequality, addressing people's immediate needs, often for food, shelter, safety, and clothing (Brigham, 2018). Justice addresses the root causes of injustice and usually requires long-term collaborative efforts and advocacy with community members (Ballano, 2021). Justice involves changing systems, policies, and institutions.

Participation in social action and service is crucial for moving CST from theory to practice. However, more than experience in social action and service is needed to guarantee learning (Ballano, 2021). Experience without reflection can often confirm a person's expectations about a situation rather than expand their understanding (Brigham, 2018). Therefore, effective social action informed by CST is a dynamic process involving the see, judge, and act method.

Several participants in this study needed help to articulate a process that underpinned their service experiences. They saw their acts of service as a formative expression of CST. These acts of service would be classified as charitable acts, meeting the immediate needs of the people they served. However, this understanding limits the authentic application of CST that seeks understanding through solidarity and responds to injustice by acting to interrupt and reform the oppressive systems underpinning them.

5.1.3 Formation Within the Catholic Faith as Developing Knowledge of Catholic Social Teaching

Several participants argued that their lived experiences as members of the Catholic Church contributed to forming their knowledge and understanding of CST. No formal CST instruction was named; participants noted that being immersed in the Catholic faith since birth gave them a sound understanding of CST. The following discussion aims to provide

context from Universal Church, national, and diocesan perspectives. It does not, however, exhaust the potential exposure of CST at any level.

The Second Vatican Council (1962–1965) highlighted the importance of CST and more recently – Pope Francis has demonstrated a desire to refocus the Church's attention on social justice issues. In his (2015) encyclical, *Laudato si'* the Pope addresses "every person living on the planet" (para. 3) and identifies climate change, global poverty, and deepening inequality as comparable planetary challenges, calling for a "bold culture revolution" (para. 114).

The ACBC reflects the teachings of the magisterium by, adding to the growing body of Catholic social thought (ACSJC), 2022; Costigan, 2009). Its specific focus on the Australian context dates, back to 1940, and gives voice to a relevant justice issue each year via the publication of annual social justice statement. These statements have examined a broad range of justice issues such as environment (2002), racism (2003), peacemaking (2004), the rights of Indigenous peoples (2006), youth (2009), wealth distribution (2012), poverty (2013), immigration (2015), housing (2018), and the environment (2021). Collectively, the documents educate people, stimulating discussion and action around CST within communities with the aim of addressing the root causes of injustice affecting disadvantaged groups in society (Costigan, 2009). Further cementing its commitment to CST, the ACBC established the Office for Social Justice (1987), the Office supports the Bishops in their advocacy of social justice concerns and provides formation in CST. Such initiatives were outlined in Chapter 1.

5.2 Leadership Implementation

The Catholic school is an integral ministry within the Church and its broader ecclesial mission to proclaim the Good News of the Gospel. Catholic schools, therefore, on behalf of the Church, share the responsibility to promote justice and the common good (McKinney,

2019). The equitable participation of every member of society in fundamental material, social, and political goods—as both contributors and recipients—is a definition or benchmark of justice (Cahill, 2021). For Catholic schools to be successful in this mission, effective leadership is essential. The findings from this study suggest a need for more efforts by school leaders to cultivate an awareness of CST across the school community. Furthermore, if RE teachers are to assume the responsibility to lead the integration of CST across the Years 9 and 10 curriculum, the findings reflect the need for clear and concise direction and support from the school's leadership team.

5.2.1 Role and Responsibility Descriptor

The participants needed clarification from the school leadership team concerning their roles, responsibilities, and authority to lead the integration of CST. Recent work from Lipscombe and Tindall-Ford (2021) highlighted the importance of role clarity for anyone fulfilling a leadership role in schools. Without clarity, staff can find themselves in an overly administrative role, having limited influence or authority to lead the work. Lipscombe and Tindall-Ford further notes that about a key challenge facing staff who are not in formal leadership positions is the idea of dual and mutual accountability, where these leaders are dually accountable to both their principals and their colleagues.

The findings revealed an overwhelming need for the school leadership team to have a steady, clear, and articulate voice regarding the integration of CST. One obstacle participants identified was a sense that the staff they would lead may not understand that they have the responsibility and authority to lead the integration of CST across the curriculum unless their role was clearly articulated and endorsed by the school leadership team. This was of particular concern to participants who felt that when they tried to lead the integration of CST, colleagues may not see they had the authority to lead this work. The following insight is indicative of this view:

I think it needs to be a leadership priority and it needs to come from the top down. I don't

think ground swell from individuals will work. It is difficult to bring a big crowd along

without a clear directive from leadership (Participant F.).

5.2.2 Maintenance of Responsibility and Accountability

Although the participants supported their role in leading the integration of CST across

the curriculum, they needed the school leadership team to assume responsibility for keeping

all teaching staff accountable for their role in curriculum innovation. The findings revealed

that this would allow RE teachers to focus their energy on leading staff in integrating CST in

the general curriculum without the added pressure of staff accountability around

performance. Bassett (2016) supports this view, finding that staff tasked with leading school

initiatives but not part of the school leadership team preferred to see themselves as leading

the curriculum rather than managing staff.

5.2.3 Support from the Religious Education Leader

Participants identified that they needed support from the REL to successfully lead the

integration of CST. In the Australian Catholic school context, depending on the diocesan

authority, REL positions include RE coordinators, assistant principals (RE), and designated

positions of leadership in RE (Buchanan, 2019). The REL in the school at the centre of this

study was a member of the school leadership team with specific whole-school responsibilities

across various aspects of Catholic identity, as well as leading the implementation of the RE

curriculum. The specific support needed from the REL identified by the RE teachers included

integration processes, resources, and skill development in leading staff for curriculum

change. Furthermore, the participants identified that the REL would share in the experience

of leading the integration of CST, as the current person in the role taught in RE and other

curriculum areas in Years 9 and 10. Participants perceived this credibility as essential in

terms of support and trust from the REL to coordinate the process: "I think it's a big job, … I

think the REC [RE coordinator] can lead this work as they will be at the coalface like the rest of us". (Participant E.).

5.3 Curriculum Implementation

The research question focused on what RE teachers need to lead the integration of CST across the Years 9 and 10 curriculum. In a broad sense, the curriculum comprises all the activities and experiences in a school community that promote a student's learning and development as a whole person in a particular social context (Alanazi, 2016). However, a narrower understanding of curriculum focuses on the course of studies prescribed for students. The findings revealed that RE teachers are unsure of their knowledge and understanding of curriculum elements in CST integration. Specifically, the participants identified that they needed support with how to put the theoretical idea of CST integration into a practical application across the curriculum.

Furthermore, the RE teachers identified the state-mandated curriculum as a potential obstacle to their ability to lead CST integration, highlighting the need for further discussion of the potential benefits of integrating CST into the state-mandated curriculum. The following section develops these themes further.

5.3.1 Catholic Perspective Across the Curriculum

The CCE (1977) described the Catholic school as a place where there is a "synthesis of culture and faith and a synthesis of faith and life" (p. 37). This principle strengthens and deepens Catholic school identity and culture and has been a topic of discussion within academic research for the past three decades (CCE, 1977; Gleeson, 2015, 2019; Groome, 1996; Lane, 1991). This study is underpinned by the notion that the integration of CST within the Years 9 and 10 curriculum supports this idea. Its integration and focus on social justice would actively engage students in synthesising faith, culture, and life, offering a Catholic vision of reality as the foundation and criterion for decision-making in justice issues

addressed within the curriculum (Gleeson, 2019; Wright, 2017). However, findings from this study highlight that although RE teachers have a positive outlook, they are unsure how to begin: "I do not know what CST integration looks like within the curriculum. I need to be instructed on what this should look like if I am to lead staff in implementing it" (Participant H.).

For this study, the decision to integrate CST had already been made, and the reasons for embedding a Catholic perspective across the curriculum were not under investigation. However, the work of Convey (2012) offers valuable insight into explaining possible reasons RE teachers find it challenging to know how to integrate CST across the curriculum. Convey's work, informed by the CCE documents, echoes that the environment of a Catholic school supports its Catholic identity by establishing a faith community where faith, culture, and life are brought into harmony. Convey's Catholic school identity model identifies two specific elements: content and culture. The content relates to RE and the general curriculum, while culture includes faith-based community service, rituals, and symbols (Goldburg, 2017). With RE still the central component of a Catholic school's curriculum, Convey argued that it is equally important that Catholic teaching is evident in all aspects of the curriculum. This position highlights that over the past two decades, Catholic school leaders have spent time and resources developing the Catholic identity of their schools through the lens of culture rather than curriculum. In addition, considerable attention has been given to the development of rigorous RE programs, but minimal attention has been paid to embedding Catholic perspectives across the general curriculum (Convey, 2012; Goldburg, 2017).

Notwithstanding that limited information available regarding the integration of CST across the curriculum, it is important to bring into the discussion two relevant CST curriculum integration initiatives that can inform the position of RE teachers in leading the integration of CST. The first is the Ontario Institute for Catholic Education's integrated CST

curriculum framework (1998), and the second is Gleeson's (2016) Brisbane-based CST curriculum integration action research project. These initiatives focused on integrating Catholic perspectives across the curriculum.

The Ontario Institute for Catholic Education and its district boards mandate that all teachers teach the Ontario curriculum as outlined in curriculum policy documents. Furthermore, it has taken the international lead in advocating for the integration of CST across the curriculum (Stevenson & Pautler, 2019). Within schools, the implementation strategy included allocating various CST principles across different year groups and a common set of essential questions that focus on all school subjects (Gleeson, 2019; Stevenson & Pautler, 2019). The teachers review the mandated Ontario curriculum for opportunities to explore the specific CST principles and essential questions. This process supports students in making connections and asking critical questions of worldviews informed by faith. In doing so, the students develop a deeper awareness of how faith permeates aspects of culture and life (Gleeson, 2019; Stevenson & Pautler, 2019).

Influenced by the curriculum reform of Ontario, the Identity and Curriculum in Catholic Education project team in Queensland undertook an action research project in collaboration with volunteers from Catholic schools from 2013 to 2018. Commentaries by participants as to program needs included increased levels of CST knowledge and awareness of the relevance of CST to the Australian Curriculum. Within the findings, the important role played by RE teachers in supporting staff to integrate CST was recognised, and a desire to strengthen this relationship was communicated (Gleeson, 2019).

5.3.2 Curriculum Integration

To successfully lead the integration of CST, participants identified that RE teachers need knowledge of curriculum integration models. However, the data analysis revealed that the participating RE teachers had limited knowledge of integration approaches. As discussed

in Section 5.2, the RE teachers revealed limited awareness of appropriate models in their knowledge of CST integration within the curriculum. For example, when discussing the integration of CST across all classes taught, the participants needed help to articulate a process of explicitly planned CST integration. Instead, they spoke broadly about utilising spontaneous teachable moments to give personal witness of their faith and experiences of social action within the context of what was being discussed within the classroom, describing these moments as a CST integration process:

> I think I do integrate CST in my art classes especially when we are looking at artists whose work is centred on issues of social justice. I will talk about the involvement of the Catholic Church in whatever issue is being discussed by the artist. (Participant M.)

Curriculum integration is a generic term encompassing numerous perspectives and models. This study drew on the work of Drake and Reid's (2018, 2020) four sequential integration models (intradisciplinary, multidisciplinary, interdisciplinary, and transdisciplinary) outlined in Chapter 2. The sophisticated process of each strategy requires the classroom teacher to move beyond spontaneous, unplanned teachable moments to planned, intentional curriculum integration (Drake & Reid, 2018). Each model actively involves students as they negotiate decisions about the direction and content of learning with their teacher. The authentic integration of CST within the curriculum will ideally allow students to negotiate a genuine connection between their world, the world of the Catholic faith tradition, and the social justice issues important to them (Wright, 2017).

Participants expressed a need for knowledge and understanding of CST integration when they confused the integration of CST with an opportunity to bear witness to faith in general. Drake and Reid (2020) expressed a concern that teachers transitioning to an integrated curriculum approach are likely to encounter different challenges because curriculum integration requires a shift in the traditional role of the teacher. It is more

dynamic, interactive, and finely nuanced than traditional teaching (Drake & Reid, 2020; Fraser, 2013)—that is, the process requires teachers to share decision-making and shape learning using inquiry processes. As such, it can feel both demanding and daunting for those new to it. When poorly executed, curriculum integration can come across as forced or fake, just like any other poorly executed strategy, which demotivates and disengages students. (Drake & Reid, 2020; Fraser, 2013) The RE teachers who identified limited knowledge and understanding of integration struggled to successfully engage in the process of integrating CST.

5.3.3 Synergy Between Catholic Social Teaching Integration and the State-Mandated Curriculum

The findings revealed some RE teachers had preconceived ideas that the state-based curriculum may be an obstacle to integration: "We already struggle to teach everything outlined by the VCAA. Opposition to integrating CST might occur if staff see as an add-on, something extra they must teach in an already overloaded curriculum" (Participant A.).

Notwithstanding the reports that the integration initiative is viewed as an add-on to an already overcrowded curriculum, however, the literature suggests that a synergy already exists between CST and the state-mandated curriculum.

The National Framework for Values Education in Australia (DEST, 2005) places a strong emphasis on the formation of students to "have the capacity to exercise judgment and responsibility in matters of morality, ethics, and social justice" (p. 1). The Victorian Curriculum Foundation – Year 10 reflects this goal by mandating four general capability areas (critical and creative thinking; ethical; intercultural; and personal and social capabilities) and cross-curriculum themes (such as sustainability and Aboriginal and Torres Strait Islander histories and culture) be embedded in the curriculum. In particular, the ethical capability takes account of values, human rights and responsibilities, and global justice. From

this perspective, the state curriculum does not overlook social justice; instead, it mandates that all graduating students are equipped with skills, knowledge, and understanding to engage in a globalised world. Within a Catholic school, curriculum underpinned by CST could provide an appropriate context for both meeting the expectations of the state-mandated curriculum framework and enhancing the Catholic identity of the school.

5.4 Responsibility of the Religious Education Teacher

The findings from Category 2, Responsibility of a Religious Education Teacher, revealed that RE teachers need a shared understanding of their responsibility to successfully lead the integration of CST across the Years 9 and 10 curriculum. Without clear expectations from the school's leadership, the RE teachers within the case study school formulated a personal and unique understanding of their responsibility. This individual and personal response led to an inconsistent understanding of the RE teachers' responsibilities in integrating CST. The various associated subcategories illustrate how the participants understood their responsibility in lieu of this clear school directive. Research supports this position, advancing that not having a clear understanding of what the school defines as the RE teacher's responsibility in the integration of CST could lead to inconsistency, potentially compromising the RE teacher's ability to lead successfully. The findings in this study suggest that it needs to be more than a case of compliance; a situation that requires a comprehensive understanding by RE teachers. The following sections discuss emerging insights that inform the needs of RE teachers to lead the integration of CST successfully. They include the responsibility of the RE teacher within a Catholic school, the responsibility of the RE teacher to integrate CST within all subjects taught, and the responsibility of the RE teacher to lead the integration of CST.

5.4.1 Responsibility of the Religious Education Teacher Within a Catholic School

The emerging findings highlight inconsistent understandings of the RE teacher's responsibility within the case study school. Some participants viewed the responsibility of an RE teacher as confined to teaching in the RE classroom. Others understood this responsibility as extending beyond the classroom to include modelling religious values through word and action. A third group acknowledged that RE teachers are responsible for facilitating practical and theological opportunities for student engagement with the Catholic tradition across all areas of their school lives.

Literature on the responsibility of the RE teacher in a Catholic school recognises the complexity of the role. Within the RE classroom, the RE teacher is responsible for negotiating the implementation of the diocesan-approved RE curriculum supported by contemporary pedagogies, as well as accountability for teaching complex theological, spiritual, and ecclesial concepts in age-appropriate and accessible ways (Buchanan & Hyde, 2006; Elliott et al., 2019; Goldburg, 2019; Hall & Sultmann, 2020). These elements are mandated in the 2018 National Catholic Education Commission Framing Paper — Religious Education in Australian Catholic Schools, for reflection and evaluation of RE and RE teachers. The paper stresses the importance of the RE teacher's role to develop and implement a curriculum that moves students beyond the study of religion as a social phenomenon to engaging and understanding religion as a resource to be drawn upon for guidance in their decision-making practice (Cullen, 2019; Delicata, 2019; Vasiliauskaite, 2019). To support RE teachers to seek these opportunities, the Sandhurst Diocesan Religious Education Curriculum Framework implemented by the school at the centre of this study mandates the implementation of CST specifically and explicitly in the curriculum strand entitled Christian Morality and Social Justice (CES, n.d.). The emerging findings of this research highlight inconsistency in RE teachers' understanding of and expression of this

responsibility. Some participants understood that implementing CST within the RE curriculum involved facilitating explicit teaching and learning moments that engaged students with primary and secondary sources related to CST. Others stated they facilitated this responsibility more organically by cultivating an environment that encouraged conversation and opportunities to share personal stories, demonstrating the relevance of CST in everyday life. Although the Sandhurst Diocesan Religious Education Curriculum Framework provides a comprehensive outline for excellence in teaching and learning within the RE curriculum, the findings indicate further direction is needed to support RE teachers to facilitate the implementation of CST within the RE classroom in a more consistent manner. As noted above, not all teachers employed to teach RE in a secondary school are qualified to teach RE. The findings suggest that if RE teachers assume their responsibility to implement CST in the RE classroom, teacher qualifications and formation in RE and CST are required.

Literature regarding the responsibility of the RE teacher beyond the RE curriculum highlights that this responsibility does not differ from that of the responsibility of any teacher working in the school. All teachers within a Catholic school are responsible for being faithful to Catholic teaching and witness to the Catholic tradition by both word and example (Buchanan, 2020; Glackin & Lydon, 2018; Gleeson, 2015). This responsibility extends to all aspects of school life, including the curriculum (Gleeson & O'Flaherty, 2016). In the current context, this may appear ambitious, with recent data identifying that many teachers who choose to work in Catholic schools have a limited understanding of the Catholic tradition (Franchi & Rymarz, 2017; Gleeson et al., 2018; Shields, 2018). Data from the NCEC (n.d.) estimates that 39% of Catholic secondary school teachers are from religious backgrounds other than Catholic.

Furthermore, only 25% connect regularly with parish life outside their employment (NCEC, n.d.). In this light, the Catholic school is their only ongoing connection with a

Catholic institution (Buchanan, 2020). If all teachers are to assume and successfully fulfil their responsibilities, support needs to be provided within the school context (Buchanan, 2020).

5.4.2 Responsibility of the Religious Education Teacher to Integrate Catholic Social Teaching Within All Classes Taught

It is important to note that the key stakeholders in this study are the students in Years 9 and 10, identified as Gen. Z. This generation is considered more liberal and open-minded, not wanting to learn just for learning's sake but to use learning to create social change that addresses predated views regarding racism, misogyny, transphobia, and homophobia (Cook, 2019; Seemiller & Grace, 2017). Within Catholic schools, the integration of CST across all curriculum areas has the potential to address the desired social justice interests of current learners (Grace, 2013; Gleeson, 2019).

Participants who agreed that CST curriculum integration was the role of the RE teacher understood their responsibilities but communicated that a perceived lack of sustainable structure hindered their ability to seek opportunities to integrate CST across all subjects taught. These views are exemplified in the following comment:

> I have worked in Catholic schools for the past 25 years. We [teachers] talk about [CST] integration a lot, and it would be easy to achieve this in social science and literacy. However, in my experience, the schools cannot sustain this to make it permanent. (Participant J.)

Again, this insight highlights the need for direction and support from the school's leadership team if RE teachers are to assume the responsibility to lead the integration of CST across the Years 9 and 10 curriculum.

5.4.3 Responsibility of the Religious Education Teacher to Lead the Integration of Catholic Social Teaching

This study is underpinned by the understanding that RE teachers work more broadly at the intersection of the RE curriculum and the general curriculum. Therefore, RE teachers can assist in enhancing the school's Catholic identity across all subjects taught by embedding Catholic perspectives across the curriculum. The RE teachers in this study generally agreed that RE teachers could be responsible for seeking opportunities that supported curriculum areas to identify opportunities that authentically embedded a Catholic perspective within the curriculum, as expressed by Participant D: "Think there's plenty of spots where a natural integration could occur. Science and humanities you know particularly around ethics and stuff like that, CST sits alongside all these" (Participant D.).

This study identifies the important role RE teachers can play in leading the teachers of other curriculum areas in the integration of CST across the curriculum. The participants generally supported the role (if directed by the school), as reflected in the following statement from Participant G: "Is it the role of the RE teachers to support the teachers in their other subject areas to integrate CST? I would say yes because they bring a skill set."

What emerged from the data was the need to ascertain whether all RE teachers are responsible for leading this integration or only those identified as having high levels of CST knowledge, skills, and expertise. The findings identified that not all RE teachers perceived that they could lead this work, identifying gaps in their knowledge of CST and CST integration. Moreover, it was argued that it is an unfair expectation for RE teachers with more knowledge and skills to take on more responsibility without additional learning support time and some form of compensation. The research suggests that the qualities participants identified as being possessed by specialist RE teachers would be needed by all RE teachers to lead the successful integration of CST across the Years 9 and 10 curriculum.

5.5 Conclusion

This chapter discussed the emerging findings considering existing literature and the researcher's expertise. The discussion highlighted the need for shared knowledge and understanding of CST among RE teachers to successfully lead the integration of CST. The discussion emphasised the formational need for RE teachers to understand CST, particularly as a distinct body of teaching within Church tradition. Furthermore, the discussion revealed a need to support RE teachers in the practical integration of CST across all subjects taught. Participants expressed a need for knowledge and understanding of CST integration when they confused the integration of CST with an opportunity to bear witness to faith. RE teachers whose knowledge and understanding of integration are limited struggled to successfully engage in the process of CST integration, resulting in a poorly executed approach. Finally, the discussion identified the need for RE teachers to have a shared understanding of their roles and responsibilities to lead the integration of CST. Without clear expectations, the RE teachers developed a unique understanding of their responsibilities. The following chapter presents the conclusion and recommendations from the findings and discussion.

Chapter 6.

Conclusions and Recommendations

This study aimed to explore what participants perceived are the needs of RE teachers to lead the successful integration of CST across the Years 9 and 10 curriculum. This final chapter presents the conclusions and recommendations from the research. The chapter is arranged into three sections. The first section encompasses the limitations of the research. The second section outlines three recommendations grounded in the findings and outlines emerging areas warranting further investigation. The final section provides overall conclusions.

6.1 Limitations

Research data were collected from one large F– Year 12 Catholic school in Victoria owned and governed by MSA. Accordingly, the findings are subject to the perceptions of thirteen participants working in one school and offering perspectives at a point in time. Moreover, the data study presumes the participants' motivation and capacity to be honest in their expressions of what they perceived RE teachers need based on their realities.

That the time of the study the researcher held the College Faith and Ministry leadership position within the school where data were collected. As part of this role, the researcher is responsible for leading the development and implementation of the RE curriculum across all year levels. Their insider status made it easier to access a study population that taught across the Years 9 and 10 curriculum. In addition, insider status enhanced the development of rapport, enabled reciprocity in open dialogue, and may have resulted in the generation of a greater depth of data than would otherwise have been gained. On the other hand, the researcher's insider status highlights potential limitations, including assumed understanding and maintaining analytic objectivity despite these benefits. The

researcher implemented several strategies to manage these challenges in addition to those required and prescribed by the ACU Research Project Ethics Committee (Chapter 3). The rapport between the researcher and participants assured them that their willingness or refusal to participate would have no bearing on their professional relationships with the researcher (Chapman et al., 2017). The invitation to participate and the consent form signed by participants (see Appendices J and K) made explicit that participants were entering a relationship of trust and could withdraw at any time without adverse consequences.

With these limitations, the study adopted a research design that provided a systematic approach to gathering and processing data (Chapter 3). Drawing on the principles of CGT minimised bias and promoted objectivity in the data analysis by demanding key issues emerge from the data (Charmaz, 1996; Holton & Walsh, 2017). In addition, in-depth, unstructured interviews limited the researcher's influence as participants could discuss the research question through broad, open-ended questions (Ryan et al., 2009).

In summary, while limitations were identified, research processes endeavoured to mitigate influences that detracted from the findings' veracity.

6.2 Contribution to Knowledge

This study aims to contribute knowledge regarding the needs of RE teachers to lead the integration of CST across the Years 9 and 10 curriculum. Notably, the study sits in a context where limited information is available regarding the needs of RE teachers to lead the integration of CST. Therefore, the key contributions derived from the research question include the following.

First, RE teachers cannot be expected to lead the integration of CST if they do not understand its basic tenets or appreciate its centrality to the Church's mission and, in turn, the mission of the Catholic school. The findings revealed that in the absence of clear direction by the case study school, the RE teachers individually formed an understanding of CST, leading

to inconsistency among participants. Furthermore, the absence of a clear statement of expectations hindered the RE teachers' understanding of their responsibility to integrate CST. The participants' insights varied from modelling CST values through all relationships and communication with students and staff to integrating CST within the teaching and learning of all subjects taught.

Second, the findings are comparable to current research that identifies many teachers who work in Catholic schools do not have a strong understanding of Catholic tradition (Franchi & Rymarz, 2017; Gleeson et al., 2018; Shields, 2018). Many participants communicated the need to learn and work together to support their ability to lead the integration of CST successfully. The participants noted that this would help prevent the process from becoming an isolated activity, especially in curriculum areas where only one RE teacher was present.

6.3 Recommendations

The study identified a need for shared knowledge and understanding regarding CST, CST integration, and the responsibility of RE teachers to lead the curriculum initiative across the participating RE teachers. The recommendations draw on the research findings and were developed as logical responses to the research question as they identify areas of practice that the school could develop and implement to support the RE teachers to successfully lead the integration of CST across the Years 9 and 10 curriculum. The three recommendations are summarised as follows and developed in the subsequent discussion:

1. Develop shared knowledge and understanding of Catholic social teaching among religious education teachers.

2. Develop an intradisciplinary and multidisciplinary integrated curriculum model.

3. Develop a shared understanding of the role and responsibility of the religious education teacher to lead the integration of Catholic social teaching across the curriculum.

6.3.1 Recommendation 1: Develop Shared Knowledge and Understanding of Catholic Social Teaching Among Religious Education Teachers

The first recommendation is that the school at the centre of this study support RE teachers to develop a shared understanding of CST by providing a series of high-quality professional learning opportunities that clarify sources of knowledge and the variable means for access to CST.

A lack of knowledge and understanding of CST as an interrelated organised body of social doctrine issued by the magisterium of the Catholic Church was prominent among the findings of this research. The data exposed various understandings of CST among RE teachers, revealing that participants made sense of their knowledge by drawing upon literature relevant to CST and social justice, acts of social action, and Catholic identity. The data further identified that RE teachers felt they would need a shared knowledge and understanding of CST to lead a consistent approach to CST integration across the Years 9 and 10 curriculum.

A consistent approach to understanding and applying CST would entail education and training, comprising at least three steps. First, the professional learning sessions should focus on CST's deep roots in the biblical tradition. Grounded in the biblical tradition of human dignity (Genesis 1:27, NRSVCE), CST echoes elements of Jewish law and the prophetic books of the Old Testament and recalls the teaching of Jesus Christ recorded in the New Testament. The integration of CST across the curriculum without reference to its underlying biblical notions of justice would limit it to a form of ethics, citizenship, and political

education rather than the expression of a faith-based approach to work and living by Gospel values.

Second, CST's historical development and primary expression through modern papal encyclicals should be accessed. CST is an organised body of social doctrine and moral theology articulated across official Church documents since the late 19th century. CST comprises those aspects of Catholic teaching that relate to matters dealing with the collective aspect of humanity. The social encyclicals focus on numerous themes, including peace, exploration, human rights, and respect for creation, and consistently critique modern social and political ideologies. As part of the Catholic Church's official teaching, all Catholics are called to apply the principles and teachings of CST to daily life.

Third, professional learning can address secondary literature relevant to CST. Over time, scholars have identified key principles or themes of CST to highlight critical elements within the interrelated body of social doctrine. The number of principles identified depends on the scholars analysing the documents. Some identify six principles, while others have identified seven, nine, and even ten principles, depending on how they classify the ideas when looking at the CST documents as a body of literature. Most lists will likely include the following five key principles: human dignity, the common good, preferential option for the poor, solidarity, and subsidiarity, as outlined in Chapter 1. CST principles can focus questions for reflection, criteria for judgement, and guidelines for action. In education, CST principles can be used as a lens through which to interpret and critique specific topics within the general curriculum (Gleeson, 2019; Grace, 2015).

Education and training could take the form of professional learning based on the relevant CST literature at faculty meetings throughout the year. Furthermore, a full-day seminar covering CST could be initiated, as well as a guest speaker series featuring scholars and thereby exposing the RE teachers to multiple experts in the field over a period. The

school could also engage in professional development through tertiary courses in the study of CST. Furthermore, several organisations, such as Caritas Australia and International, offer developed programs and rich libraries of resources for schools seeking to deepen their teachers' knowledge of CST and capacity to teach for social justice.

6.3.2 Recommendation 2: Develop an Intradisciplinary and Multidisciplinary Integrated Curriculum Model

The second recommendation is that the school consider developing an intradisciplinary and multidisciplinary approach to the integration of CST across the Years 9 and 10 curriculum.

The findings revealed that RE teachers generally support the prospect of leading the integration of CST across all subjects taught. However, to successfully lead, the participants identified that RE teachers need specific knowledge related to models of curriculum integrated. The data analysis revealed that the participating RE teachers had limited knowledge of appropriate models such as intradisciplinary and multidisciplinary approaches.

An intradisciplinary approach is a low-level integration within one curriculum area alone. It is a common approach to integrated curriculum and sees the teacher integrate subdisciplines within a specific subject area. For example, teachers will often integrate history, geography, economics, and politics in an intradisciplinary social studies curriculum. This approach focuses mainly on big ideas of the subdisciplines, and although integration is only happening within one subject area, the content is taught at a greater depth of understanding. Through this integration, teachers expect students to understand the connections between the different subdisciplines and their relationship to the real world (Drake & Burns, 2004). An intradisciplinary approach is a feasible option for secondary education, where subject areas are usually standalone.

Notwithstanding the practicality of the intradisciplinary approach to integrating CST in the RE curriculum, there are numerous examples in the syllabi of secondary school subjects where intersections between disciplines are relevant and appropriate. Among these include connections between curricula such as science and geography on environmental ethics or economics, business, commerce, and religious education teachings such as the principles of the common good and subsidiarity. A multidisciplinary integrated curriculum model would foster these connections as it involves parallel work between two or more curriculum areas. In this type of integration, curriculum areas are still independent. Content, instruction, and assessment are specific to each classroom; however, the curriculum areas share a common theme or concept. For example, the CST principle of dignity of the human person could be explored in geography (food security), science (medical ethics), and literacy (homelessness). Integration would be evidenced in teachers deliberately coordinating the timing and delivery of the related theme or concept.

Taking both an intradisciplinary and multidisciplinary approach supports the integration of CST outside the formal RE classes. Both models provide the opportunity for enhancing the Catholic identity of the school by showing CST's integral connection across subjects that may appear to be more highly valued by students. Additionally, both approaches assist students in making real-world connections between concepts arising in the RE curriculum with other areas of study and their interests and concerns.

Developing intradisciplinary and multidisciplinary approaches to the integration of CST will likely present challenges to the school. Among these is the question of how well equipped RE teachers would be to effectively lead such an approach and the related question of how much time could be provided for teachers to develop the required skills to lead and teach in an intradisciplinary and multidisciplinary environment. To successfully achieve an effective and authentic interdisciplinary and multidisciplinary approach, one would need to

start with assessing and documenting the common areas of study from across the curriculum to identify where the most significant opportunities for this work lie. It is important to note that both the intradisciplinary and multidisciplinary approaches resonate with the Victorian Curriculum Foundation — Year 10 (VCAA, n.d.), which mandates that general capability areas and cross-curriculum themes be embedded in the curriculum. They can also contribute to the recontextualisation advocated in the ECSIP (Pollefeyt & Bouwens, 2010), which the school at the centre of this study practises.

6.3.3 Recommendation 3: Develop a Shared Understanding of the Role and Responsibility of the Religious Education Teacher to Lead the Integration of Catholic Social Teaching Across the Curriculum

The third recommendation is for school leadership to develop a shared understanding of the RE teacher's responsibility to lead the integration of CST across the curriculum.

The findings from this study showed that if RE teachers are to assume the responsibility to lead the integration of CST across the Years 9 and 10 curriculum, they need a shared understanding of their role. Without a clear statement of expectations by leadership, each RE teacher formulated a unique understanding of their responsibility. As a result, the participants' insights varied from responsibility for modelling CST values within the classroom to integrating CST within the teaching and learning of all subjects. Further, the findings revealed that RE teachers need clarity and consistency between themselves and among all teachers involved in the Years 9 and 10 curriculum. Participants were concerned that unless the responsibility of the RE teacher was clearly articulated and endorsed by school leadership, their colleagues may not recognise or respond to their leadership. Research highlights the importance of role clarity for anyone fulfilling a leadership role in schools (Lipscombe & Tindall-Ford, 2021). A lack of understanding of responsibilities can lead to inconsistency, potentially compromising the RE teacher's ability to lead successfully.

In this study, RE teachers identified three key areas regarding a shared understanding of the RE teacher's responsibility to lead the integration of CST across the curriculum. They include the narration of the following:

- Key responsibilities: The school leadership team needs to articulate to all staff the RE teachers' key responsibilities in leading the integration of CST.

- Authority and accountability: This must be explicitly expressed to all staff members to ensure that the RE teachers are both empowered and supported in leading staff in the integration of CST.

- Curriculum documentation and implementation: The school leadership team convey their expectation that curriculum documentation will be updated to include CST in the Years 9 and 10 curriculum.

Further to the specific areas of clarification, RE teachers identified that they would welcome involvement in the processes of discernment and definition, leading to a determination of the role and responsibilities necessary to lead the integration of CST. Direct involvement of the RE teacher in the decision-making process will also facilitate a sense of connection and ownership, potentially increasing RE teachers' support and agency for successfully leading the integration of CST (Bouwmans et al., 2017).

6.4 Areas for Further Research

Overall, this research provokes future investigation of the main findings associated with the needs of RE teachers to successfully lead the integration of CST. However, other considerations remain for complementary research.

This study included 12 RE teachers working in one large F–12 regional coeducation Marist Catholic school in Victoria. Future studies should consider including RE teachers

from other Catholic secondary schools to validate the level of consistency with the current findings across multiple similar contexts.

This study did not gather educational or training information beyond what the participants shared in the in-depth, unstructured interviews. Future studies might consider the formation experiences for RE teachers and the levels of integration of CST in the RE curriculum within this formation. In addition, it would be beneficial to discover how the understanding and knowledge of literature relevant to CST differs between RE teachers who received intensive CST training and those who did not. Comparing these two groups would reveal areas of opportunity for additional education for RE teachers.

This study focused purely on RE teachers without acknowledging other teachers' impact on the Years 9 and 10 curriculum. Further research is required into the needs of all Years 9 and 10 teachers to integrate CST successfully within classroom practice. Such a practice would need to reflect the approach to integration and the policy framework for the RE curriculum.

The findings from this study identified the RE teacher's need for directional leadership at the school level as a critical requirement for their ability to lead successfully. Fullan (2016) stated that all successful curriculum development initiatives depend on the active support of senior school leaders. Furthermore, Gleeson (2019) identified the importance of solid leadership at the system and school levels to support the successful integration of CST across the curriculum. Therefore, additional study into the needs of school leaders to support and lead the integration of CST across the curriculum would be valuable for the longevity of CST integration within the Catholic school.

6.5 Conclusion

This study was informed by the Catholic Church's mission to its members and institutions to work for social justice and peace. This call has a profound implication for

Catholic schools and teachers. It challenges them to rise above the pressures of current neoliberal educational requirements and recognise that they are called to a more sacred vocation, which is to develop students' capacity to build a just society underpinned by the dignity of the human person and the common good for all.

The integration of CST across the curriculum supports schools and teachers in this mission, bringing into dialogue the humanist values of the state-mandated curriculum and Catholic Christian Gospel values, supporting students to make authentic connections between faith, life, and culture. This study recognised RE teachers who, through the RE curriculum, provide opportunities for students to engage with CST as being well positioned to lead its integration across their other subjects taught in the Years 9 and 10 curriculum. This study aimed to identify what RE teachers perceived they would need to lead the integration of CST successfully.

The key findings revealed the need for all RE teachers to have a shared understanding of CST and approach to CST integration. In addition, the participants indicated that their ability to lead would improve only with clear written expectations from school leadership regarding the RE teacher's responsibility and role to lead the integration of CST across the Years 9 and 10 curriculum.

The findings highlight meaningful opportunities to enhance the RE teachers' knowledge and understanding of CST and emphasise the responsibility of the RE teacher to lead the integration of CST across the curriculum. The three recommendations provide strategic paths through which the school at the centre of the study can more effectively support RE teachers to lead the integration of CST across the Years 9 and 10 curriculum.

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Appendices

Appendix A

[Australian Catholic University Ethical Approval]

Dear Applicant,

Chief Investigator: Assoc Prof Michael Buchanan, Dr Bill Sultmann
Student Researcher: Rebecca Fleur Morrissey
Ethics Register Number: 2019-382E
Project Title: What do Religious Education Teachers need to successfully lead the integration of Catholic Social Teaching principles across the middle secondary school curriculum?
Date Approved: 16/04/2020
End Date: 30/04/2021

This is to certify that the above human ethics application has been reviewed by the Australian Catholic University Human Research Ethics Committee (ACU HREC). The application has been approved for the period given above.

Continued approval of this research project is contingent upon the submission of an annual progress report which is due on/before each anniversary of the project approval. A final report is due upon completion of the project. A report proforma can be downloaded from the ACU Research Ethics website.

Researchers are responsible for ensuring that all conditions of approval are adhered to and that any modifications to the protocol, including changes to personnel, are approved prior to implementation. In addition, the ACU HREC must be notified of any reportable matters including, but not limited to, incidents, complaints and unexpected issues.

Researchers are also responsible for ensuring that they adhere to the requirements of the National Statement on Ethical Conduct in Human Research, the Australian Code for the Responsible Conduct of Research and the University's Research Code of Conduct.

Any queries relating to this application should be directed to the Ethics Secretariat (res.ethics@acu.edu.au). Please quote your ethics approval number in all communications with us.

We wish you every success with your research.

Kind regards,

Kylie Pashley
on behalf of ACU HREC Chair, Assoc Prof. Michael Baker

Senior Research Ethics Officer | Research Services | Office of the Deputy Vice-Chancellor (Research)
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Appendix B

[Social Encyclicals (1891–2020)]

Table B.1

Social Encyclicals (1891–2020)

Latin title	English title	Year	Source/author	Key teachings
Rerum Novarum (RN)	On the Condition of …the Working Classes	1891	Leo XIII	Response to dehumanising labour conditions that had risen in the wake of capitalism and industrialisation
Quadragesimo Anno (QA)	On Social …Reconstruction	1931	Pius XI	Introduced the idea of subsidiarity, insisting that the state must not take to itself decisions that could be just as effectively made at local levels
Mater et Magistra (MM)	On Christianity and …Social Progress	1961	John XXIII	Explored the role of the Catholic Church in efforts to achieve social progress and justice in the world. It recognised the power of science and technology to both improve the human condition and to limit human freedom.
Pacem in Terris (PT)	Peace on Earth	1963	John XXIII	Emphasised human rights in response to the Cold War, calling an end to the arms race and encouraging the East and West to enter dialogue to address important social and economic questions that threaten world peace
Gaudium et Spes (GS)	Pastoral Constitution on the Church in the Modern World	1965	Vatican II	Summarises the council and calls for co-operative action for justice and peace between the Church and civil authorities
Populorum Progressio (PP)	On the Development of Peoples	1967	Paul VI	Analysed the world's economic structures, including the market system that leads to inequality and in particular economic dominations and exploration of poor counties

Latin title	English title	Year	Source/author	Key teachings
Sollicitudo Rei Socialis (SRS)	On Social Concerns	1987	John Paul II	Describes the theme of human development along two essential lines: (a) the failed development of the Third World and (b) the presuppositions required for human dignity
Caritas in Veritate (CV)	Charity in Truth	2009	Benedict XVI	Identifies justice as the 'primary way of charity' and the obligation for love, truth, justice, and solidarity to inform economic life
Laudato Si' (LS)	On Care of Our Common Home	2015	Francis	Captures the interconnectedness of social, economic, and environmental justice in building and protecting all creation
Fratelli Tutti (FT)	On Fraternity and Social Friendship	2020	Francis	It proposes fraternity and social friendship as the ways indicated to build a better, more just and peaceful world, with the commitment of all: people and institutions.

Appendix C

[Expressions of Catholic Social Teaching]

Table C.1

Expressions of Catholic Social Teaching

Six principles (Caritas, 2018)	Seven principles (U.S. Conference of Bishops, 2018)	Nine principles (Massaro, 2016)	Ten principles (Centre of Concern, 2018)
Dignity of the human person	Dignity of the human person	Dignity of every person and human rights	Dignity of the human person
Common good	Common good	Solidarity, common good and participation	Community and the common good
Preferential option for the poor	Preferential option for the poor	Option for the poor and vulnerable	Preferential option for the poor
Stewardship of creation	Stewardship of creation	Dignity of work, rights of workers	Stewardship of creation
Solidarity	Solidarity	Colonialism and economic development	Global solidarity
Subsidiarity and participation	Subsidiarity and participation	Subsidiarity and the role of government	Role of government and subsidiarity
	Economic justice promotion of peace	Family Life	Economic justice
		Peace and disarmament	Promotion of peace
		Property ownership in modern society, rights and responsibility	Participation in society
			Dignity of work

Note. From "Catholic Social Teaching", by P. Goldburg, in J. Gleeson P. & Goldburg (Eds.), *Faith-Based Identity and Curriculum in Catholic Schools: Curriculum Perspectives*, 2019, Routledge.

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Appendix D

[See, Judge, Act Approach]

Table D.1

See, Judge, Act Approach

See	Judge	Act
Explore facts of events and situations	Examine the rights and wrongs relevant to the situation, taking note of what has been examined in 'see' using the subheadings of social analysis and theological reflection.	What action needs to be taken to change the situation? What actions need to be taken to address root causes?
Where did it take place?	***Social analysis***	Is there anything I/we can do, no matter how small, to improve the situation?
Who was involved?	Why does this situation exist?	Is there anything more we need to find out?
What actually happened?	What are the root causes?	How can we do this?
Who is affected and in what way/s?	Consider economic factors: who owns, controls, pays, gets and why?	Is there anyone we can influence to improve things?
How often does this occur?	Consider political factors: who decides, for whom? How do decisions get made? Who is left out of the process? Why?	What action are we going to take?
How does this issue affect us locally? Globally?	Consider social factors: who is left out? Who is included? Why?	How will the action/s transform the structure and relationship that produce this situation?
How does the situation affect those involved?	Consider historical factors; What past events influence the situation today?	
What was said? Why did this happen?	Consider cultural factors: what values are evident? What do people believe in? Who influences what people believe?	
Why did people act as they did?	***Theological reflection***	
What are the causes and consequences of what happened?	What scripture can help us to interpret this experience?	
What experience or knowledge of this issue do I have?	How do biblical values help us to see their reality in a different way?	
What are my concerns or questions about this issue/situation?	What does Catholic Social Teaching say about this issue? What key CST principles apply to this situation?	

Note. From "Catholic Social Teaching", by P. Goldburg, in J. Gleeson P. & Goldburg (Eds.), *Faith-Based Identity and Curriculum in Catholic Schools: Curriculum Perspectives*, 2019, Routledge. Copyright 2019 by P. Goldburg Reprinted with permission.

Appendix E

[Invitational Letter to Participants]

Project Title: What do Religious Education Teachers need to successfully lead the integration of CST across the years 9 and 10 curriculum?

Principle Supervisor: Professor. Peta Goldburg
Student Researcher: Rebecca Morrissey
Student Degree: Master of Education

Name of participant
Address of participant

Dear (first name of participant),

You are invited to participate in a project which aims to examines the needs Religious Education Teachers to successfully lead the integration of CST across the years nine and ten curriculum.

The aims of the research are:

A. To identify what RE teachers need to successfully lead the integration of CST across the years nine and ten curriculum.

B. To identify factors that enrich and/or limit RE teachers' ability to lead successfully lead the integration of CST across the years nine and ten curriculum.

C. To propose recommendations for future directions and practices concerning the needs of RE teachers to successfully lead the integration of CST across the years nine and ten curriculum.

This project is being conducted by Rebecca Morrissey and will form the basis for the degree of Master of Education at Australian Catholic University under the supervision of Professor Peta Goldburg.

It is anticipated that there will be no foreseeable risks. However, every endeavour will be made to ensure confidentiality and personal safety is ensured. All personal details will be coded to protect your identity and contribution to the project and any identifiable locators will be removed from the transcripts.

If you agree to be part of this project, you will be interviewed in a one-on-one situation and the interview will be digitally recorded as an audio record. The interview format will be an unstructured format to enable you to comment on the research topic as freely as possible. The researcher will have some guiding questions should the conversation depart from the focus of the research. You will be asked to reflect on your experience of being a RE teachers, your experience with Catholic Social Teaching and your understanding of what supports or hinders the RE teachers' ability to lead the integration of Catholic Social Teaching across the wider curriculum. The researcher may invite you to a further interview if further information or clarification of your contributions is required. The initial interviews will take approximately three quarters of an hour and will be carried out at Marist College Bendigo.

This project offers you an opportunity to present your perspectives on the integration of Catholic Social Teaching across the wider curriculum. It will also provide an important record for Marist College Bendigo in relation to curriculum development. Based on the perspectives of Religious Education teachers, the project will propose ways in which Catholic schools can better support RE teacher to successfully lead the integrate Catholic Social Teaching across the years nine and ten curriculum.

Participation in this study is completely voluntary. You are not under any obligation to participate. If you agree to participate, you can withdraw from the study at any time without adverse consequences. You will be free to do so without any constraints. You will not be required to give a reason for withdrawal. You do not have to justify your decision and can withdraw your consent to any recorded conversations being used in the project. However, once the data has been processed into a form that removes identifying markers, it will not be possible to withdraw recorded or written material.

The study will be published as a master's thesis. As noted above the data will be stored in a form that is unidentifiable. Where identifiable markers are present the researcher will ensure that these are coded to ensure confidentiality. The results of the project will be published in a thesis, and you will be notified when this publication become available.

If you have any questions about the project, you can contact me or my supervisor using the following contact details. My email address is rmorrissey@marist.vic.edu.au.

Alternatively, you may also wish to contact my supervisor Professor Peta Goldburg Peta.Goldburg@acu.edu.au.

The study has been approved by the Human Research Ethics Committee at Australian Catholic University (approval number 2019-382E). If you have any complaints or concerns about the conduct of the project, you may write to the Chair of the Human Research Ethics Committee care of the Office of the Deputy Vice Chancellor (Research).

Chair, HREC
c/o Office of the Deputy Vice Chancellor (Research)
Australian Catholic University
310
Melbourne Campus
Locked Bag 4115
FITZROY, VIC, 3065
Ph: 03 9953 3150
Fax: 03 9953 3315
Email: res.ethics@acu.edu.au
Any complaint or concern will be treated in confidence and fully investigated. You will be informed of the outcome.

If you agree to participate in this project, you should sign both copies of the Consent Form. Please retain one copy for your records and return the other copy to me.

I look forward to your participation in this project,

Rebecca Morrissey   Associate Professor Peta Goldburg
Student Researcher   Principal Supervisor

Appendix F

[Interview Protocols]

Introductory Statement:

Thank-you for giving of your valuable time for this interview. Thank you for giving your valuable time for this interview. The interview will go for about 45 minutes, and you are free to stop at any point during the interview or take a break. The interview will be recorded on a digital recorder and transcribed in full. All identifying references to yourself or anyone you may refer to will be coded within the transcript to ensure confidentiality. The transcripts, recordings and handwritten notes taken during the interview will all be kept in locked storage and digitally on a secure computer. The research is focused on establishing an understanding of what RE teachers need to successfully lead the integration of CST across the years 9 and 10 curriculum. We are interested in what you believe would support or hinder RE teachers in this role. The interview is an unstructured interview which means you are free to set the agenda of what you share and what you respond to. There are no right or wrong answers in these interviews. Do you have any questions about the process?

The Research Question:

What do RE teachers need to successfully lead the integration of CST across the years nine and ten curriculum?

The Guiding Questions:

What factors do RE teachers perceive will assist them to lead the integration of CST across the years nine and ten curriculum?

What factors do RE teachers perceive will hinder them to lead the integration of CST across the years nine and ten curriculum?

The Study Aims Are:

To identify what RE teachers need to successfully lead the integration of CST across the years nine and ten curriculum.

To identify factors that enrich and/or limit RE teachers' ability to lead successfully lead the integration of CST across the years nine and ten curriculum.

To propose recommendations for future directions and practices concerning the needs of RE teachers to successfully lead the integration of CST across the years nine and ten curriculum.

Sample Questions to Refocus the Interview if Required:

In your experiences, could you discuss your knowledge and understanding of Catholic Social Teaching?

In your experience, could you discuss the role of the RE teacher within the Catholic school?

In your experience, what do you believe would support RE teachers to lead the successful curriculum integration of CST?

In your experience, what do you believe would hinder RE teachers from leading the successful curriculum integration of CST?

In your experience, what do you believe would hinder RE teachers from leading the successful curriculum integration of CST?

In your experience, what do you believe would support the RE teachers in leading the successful curriculum integration of CST?

Final Statement:

Your contribution to this research is invaluable in enabling us to identify the key factors that will inform recommendations for future directions and practices concerning the needs of RE teachers to successfully lead the integration of CST across the years nine and ten curriculum. We will endeavour to keep you informed of the outcomes of this research and let you know where you can read about the findings of this research.

Do you have any questions at this point?

Thank you again for making yourself available for this interview.

Appendix G

[Participants' Subject Areas]

Table G.1

Participants' Subject Areas

	Subjects taught across the Years 9 and 10 Curriculum		
Participant	Subject 1	Subject 2	Subject 3
A	RE	Numeracy	
B	RE	Literacy	Social Science
C	RE	Science	Environmental Science
D	RE	Technology	Art & Design
E	RE	Social Science	
F	RE	Science	Numeracy
G	RE	Science	
H	RE	Numeracy	Science
I	RE	Literacy	Social Science
J	RE	Physical Education	Health and Development
K	RE	Outdoor Education	
L	RE	Art & Design	Social Science
M	RE	Art & Design	

Appendix H

[Letter to Marist Schools Australia]

Project Title: What do Religious Education Teachers need to successfully lead the integration of CST across the years 9 and 10 curriculum?

Principle Supervisor: Professor. Peta Goldburg
Student Researcher: Rebecca Morrissey
Student Degree: Master of Education

National Director Marist Schools Australia
Marist Centre Sydney,
Level 1/247 Coward St,
Mascot NSW
2020

Dear Dr Frank Malloy,

I write to formally seek permission to send a letter of invitation to the current RE teachers at Marist College Bendigo to participate in a research project which investigates the needs of RE teachers to successfully lead the integration of Catholic Social Teaching across the years nine and ten curriculum.

The aims of the research are:

A.   To identify what RE teachers need to successfully lead the integration of CST across the years nine and ten curriculum.

B.   To identify factors that enrich and/or limit RE teachers' ability to lead successfully lead the integration of CST across the years nine and ten curriculum.

C.   To propose recommendations for future directions and practices concerning the needs of RE teachers to successfully lead the integration of CST across the years nine and ten curriculum.

This project, which Rebecca Morrissey is conducting, will form the basis for the degree of Master of Education at Australian Catholic University under the supervision of Professor Peta Goldburg.

With your permission, I intend to write to each potential participant and invite them to participate in the study mentioned above with your permission. I have attached a copy of the letter of invitation and consent form for your reference. Participation in this study is entirely

voluntary. Participants can withdraw from the study at any time without adverse consequences. The study will be published as a thesis for assessment. All respondents will receive feedback on the research results and are assured that their participation in this research will not be identified.

One of the expected benefits of the study will include its ability to inform the school's learning leaders of the needs of RE teachers to lead the curriculum integration of CST. We further hope the research project will inform the learning leaders of the further fifty-one Australian MSA member schools. The insights from one school underpinned by the Marist tradition might have significance for other Marist schools in supporting the vision and mission of MSA.

The study will be published as a thesis for assessment. If you have any questions regarding this project, you should direct them to the Principal Supervisor: Professor Peta Goldburg Peta.Goldburg@acu.edu.au

Thanking you in anticipation.
Yours sincerely,
Rebecca Morrissey
Research Student

Appendix I

[Letter to Sandhurst Catholic Education Office]

Project Title: What do Religious Education Teachers need to successfully lead the integration of CST across the years 9 and 10 curriculum?

Principle Supervisor: Professor. Peta Goldburg
Student Researcher: Rebecca Morrissey
Student Degree: Master of Education

National Director Sandhurst Catholic Education Office
120 Hargreaves St
Bendigo
VIC 3550

Dear Paul Desmond,

I write to formally seek permission to send a letter of invitation to the current RE teachers at Marist College Bendigo to participate in a research project which investigates the needs of RE teachers to successfully lead the integration of Catholic Social Teaching across the years nine and ten curriculum.

The aims of the research are:

A. To identify what RE teachers need to successfully lead the integration of CST across the years nine and ten curriculum.

B. To identify factors that enrich and/or limit RE teachers' ability to lead successfully lead the integration of CST across the years nine and ten curriculum.

C. To propose recommendations for future directions and practices concerning the needs of RE teachers to successfully lead the integration of CST across the years nine and ten curriculum.

This project, which Rebecca Morrissey is conducting, will form the basis for the degree of Master of Education at Australian Catholic University under the supervision of Professor Peta Goldburg.

With your permission, I intend to write to each potential participant and invite them to participate in the study mentioned above with your permission. I have attached a copy of the letter of invitation and consent form for your reference. Participation in this study is entirely voluntary. Participants can withdraw from the study at any time without adverse

consequences. The study will be published as a thesis for assessment. All respondents will receive feedback on the research results and are assured that their participation in this research will not be identified.

One of the expected benefits of the study will include its ability to inform the school's learning leaders of the needs of RE teachers to lead the curriculum integration of CST. We also hope the research project will inform other Catholic Sandhurst schools as the insights coming out of one school might have significance for other school in supporting the mission of Sandhurst Catholic education across Diocese.

The study will be published as a thesis for assessment. The study will be published as a thesis for assessment. If you have any questions regarding this project, you should direct them to the Principal Supervisor: Professor Peta Goldburg Peta.Goldburg@acu.edu.au

Thanking you in anticipation.
Yours sincerely,
Rebecca Morrissey
Research Student

Appendix J

[Letter to Catholic School Principal]

Project Title: What do Religious Education Teachers need to successfully lead the integration of CST across the years 9 and 10 curriculum?

Principle Supervisor: Professor. Peta Goldburg
Student Researcher: Rebecca Morrissey
Student Degree: Master of Education

Principal Marist College Bendigo
95 Golf Links Road
Maiden Gully
VIC 3551

Dear Darren McGregor,

I write to formally seek permission to send a letter of invitation to the current RE teachers at Marist College Bendigo to participate in a research project which investigates the needs of RE teachers to successfully lead the integration of Catholic Social Teaching across the years nine and ten curriculum.

The aims of the research are:

A.   To identify what RE teachers need to successfully lead the integration of CST across the years nine and ten curriculum.

B.   To identify factors that enrich and/or limit RE teachers' ability to lead successfully lead the integration of CST across the years nine and ten curriculum.

C.   To propose recommendations for future directions and practices concerning the needs of RE teachers to successfully lead the integration of CST across the years nine and ten curriculum.

This project, which Rebecca Morrissey is conducting, will form the basis for the degree of Master of Education at Australian Catholic University under the supervision Professor Peta Goldburg.

With your permission, I intend to write to each potential participant and invite them to participate in the study mentioned above with your permission. I have attached a copy of the letter of invitation and consent form for your reference. Participation in this study is entirely

voluntary. Participants can withdraw from the study at any time without adverse consequences. The study will be published as a thesis for assessment. All respondents will receive feedback on the research results and are assured that their participation in this research will not be identified.

One of the expected benefits of the study will include its ability to inform the school's learning leaders of the needs of RE teachers to lead the curriculum integration of CST. We further hope the research project will inform the learning leaders of the further fifty-one Australian MSA member schools. The insights from one school underpinned by the Marist tradition might have significance for other Marist schools in supporting the vision and mission of MSA.

The study will be published as a thesis for assessment. If you have any questions regarding this project, you should direct them to the Principal Supervisor: Professor Peta Goldburg Peta.Goldburg@acu.edu.au.

Thanking you in anticipation.
Yours sincerely,
Rebecca Morrissey
Research Student

Appendix K

[Consent Form]

Project Title: What do Religious Education Teachers Need to Successfully Lead the Integration of Catholic Social Teaching Across the Years 9 and 10 Curriculum?

Principle Supervisor: Dr. Peta Goldburg
Student Researcher: Rebecca Morrissey
Student Degree: Master of Education

I .... have read and understood the information provided in the Letter to Participants. Any questions I have asked to have been answered to my satisfaction. I agree to participate in this three-quarter hour-long interview which will be audio taped, realising that I can withdraw my consent at any time without adverse consequences. The interview will be aimed at establishing what impact the curriculum program has had on your formation as a spiritual director and what aspects of the program contributed most to your formation. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT:
SIGNATURE .... DATE ....
SIGNATURE OF PRINCIPAL INVESTIGATOR:
DATE:..............................
SIGNATURE OF STUDENT RESEARCHER:
DATE:.....................…………..

Appendix L

[Microsoft Word Data Analysis Table]

Table L.1

Microsoft Word Data Analysis Table

Category	Subcategory	Evidence from the Transcript (Direct Quote)	Participant Identification