

## Appendix A

### STAGES OF FAITH: A BRIEF SUMMARY

#### Stage 0

*Primal Faith (Infancy):* A prelanguage disposition of trust forms in the mutuality of one's relationship with parents and others to offset the anxiety that results from separations which occur during infant development.

#### Stage 1

*Intuitive-Projective Faith (Early Childhood):* Imagination, stimulated by stories, gestures, and symbols, and not yet controlled by logical thinking, combines with perception and feelings to create long-lasting images that represent both the protective and threatening powers surrounding one's life.

#### Stage 2

*Mythic-Literal Faith (Childhood and beyond):* The developing ability to think logically helps one order the world with categories of causality, space, and time; to enter into the perspective of others; and to capture life meaning in stories.

#### Stage 3

*Synthetic-Conventional Faith (Adolescence and beyond):* New cognitive abilities make mutual perspective taking possible and require one to integrate diverse self-images into a coherent identity. A personal and largely unreflective synthesis of beliefs and values evolves to support identity and to unite one in emotional solidarity with others.

#### Stage 4

*Individuative-Reflective Faith (Young Adulthood and beyond):* Critical reflection upon one's beliefs and values, utilizing third-person perspective taking; understanding of the self and others as part of a social system; the internalization of authority and the assumption of responsibility for making explicit choices of ideology and life-style; all open the way for critically self-aware commitments in relationships and vocation.

#### Stage 5

*Conjunctive Faith (Mid-life and beyond):* The embrace of polarities in one's life, an alertness to paradox, and the need for multiple interpretations of reality mark this stage. Symbol and story, metaphor and myth (from one's own traditions and others') are newly appreciated (second, or willed naïveté) as vehicles for expressing truth.

#### Stage 6

*Understanding Faith (Mid-life and beyond):* Beyond paradox and polarities, persons in this stage are grounded in a oneness with the power of being. Their visions and commitments free them for a passionate yet detached spending of the self in love, devoted to overcoming division, oppression, and violence, and in effective anticipatory response to an inbreaking of commonweal of love and justice.

#### Reference:

Fowler *et al.* 1991: 24-25.

## Appendix B

### SHARED CHRISTIAN PRAXIS

	PURPOSE	PROCEDURE
<b>Step One</b>  <i>Present Action.</i>	To bring to group awareness the participants present action in regard to a particular focus of their Christian faith-life.	The participants articulate their present action in response to the initial focusing question.
<b>Step Two</b>  <i>Individual story and vision.</i>	To return to the biographical and social genesis of the participants present action, and to become aware of the future consequences of that action.	The participants critically remember and retell the stories, both personal and social, that explain their present action, and attempt to articulate what they envision as the consequence of that action.
<b>Step Three</b>  <i>Christian Community Story and Vision.</i>	To make present the Christian community story in regard to the topic to which the group is attending. To imagine the Vision of God's Kingdom as it relates to the topic in hand.	The facilitator or a resource person retells the Christian community Story in regard to the focus of the group, giving a historical overview, the official teaching of the Church, and the present state of the question among the theologians. He/she adds an envisionment of the meaning of this action in the light of the Kingdom of God.
<b>Step Four</b>  <i>Dialectic Between the Community and Individual stories.</i>	To critique the individual stories with the community Story and to critique the community Story with the individual stories.	The participants attempt to answer the question, What does the community Story say to my (our) story, and what does my (our) story say to and ask of the community Story?
<b>Step Five</b>  <i>A Decision for Future Action.</i>	To critique the vision embodied in present action in the light of the Vision of God's Kingdom, and to decide on a future action that will be creative of that Vision.	The participants, looking at the focus of dialogue, attempt to answer the questions. How is my present action creative or non-creative of the Vision, and how will I act in the future?

Reference:  
(Groome, 1977a:58)

## Appendix C

### THE CRITICAL MODEL

Lovat has drawn on the strengths of both the typological model of Moore and Habel (1982) and the praxis model (Groome, 1980). Each of the six stages of the Critical Model has a specific purpose:

<b>Stage 1.</b>	<b>SELECT</b>	phenomenon from 'Home' Tradition (e.g. Confirmation).
<b>Stage 2.</b>	<b>IDENTIFY</b>	'type' (e.g. generic type: ritual and specific type: rite of passage) to which the phenomenon belongs.
<b>Stage 3.</b>	<b>EXPLORE</b>	samples of 'type' from beyond the 'Home' Tradition.
<b>Stage 4.</b>	<b>COMPARE</b>	common characteristics of 'type' with original selected phenomenon.
<b>Stage 5.</b>	<b>INTERPRET</b>	for place and proper context (e.g. Catholic Christian Tradition).
<b>Stage 6.</b>	<b>APPRAISE</b>	critically what changes might be needed.

Reference:  
(Lovat, 1989: 90-95).

## Appendix D

### CURRICULUM RESOURCE EVALUATION

#### Bibliographical Details

Archdiocese of Melbourne (1984). *Guidelines for Religious Education for Primary Students*. Melbourne: CEO.

Catholic Education Office, Sydney (1991). *Celebrating Our Journey*. Sydney: CEO.

Diocese of Parramatta (1991). *Sharing Our Story*. Parramatta: CEO.

#### TO WHAT EXTENT DOES THE RESOURCE REFLECT THE FOLLOWING:

A)... a philosophical stance that establishes the right of every human being to seek religious truth without coercion and to act in conformity with one's individual conscience.

1                      2                      3                      4                      5

B)... a consensus about the nature and identity of religious education by a critical use of terms such as catechesis, education in faith.

1                      2                      3                      4                      5

C)... aiming to increase a person's knowledge and understanding of faith as well as developing a personal religious faith commitment without imposing on personal freedom.

1                      2                      3                      4                      5

D)... a dialectic between education in faith and education in religion which stresses the relationship between the faith-oriented and educational intentions of the activity.

1                      2                      3                      4                      5

E)... an epistemology aimed at actively and reflectively discovering the Christian message in personal and communal experience.

1                      2                      3                      4                      5

F)... a theology of revelation understood as God's self-communication within the historical context of each person.

1                      2                      3                      4                      5

G)... respect for and dialogue with other religions.

1                      2                      3                      4                      5

H)... aiming towards an integral faith that responds positively, and with discrimination, to social and cultural changes e.g. women and the marginalised Australian in society and the church.

1                      2                      3                      4                      5

I)... ecclesiology that is characterised by people and not structures.

1                      2                      3                      4                      5

J)... the significance of stages of human development in a person's growth towards religious maturity.

1                      2                      3                      4                      5

K)... different ways of viewing Christianity brought about by a new pluralism of theologies.

1                      2                      3                      4                      5

L)... applying critical reason to the Christian texts, rituals and symbols and allowing them to inform, and be formed, by the praxis of the wider community.

1                      2                      3                      4                      5

M)... engaging the learner in reflective knowledge and critical understanding of the tradition.

1                      2                      3                      4                      5

N)... reinterpreting what it means to be modern and reinterpreting the future by a willingness to accept and contribute to a changing world.

1                      2                      3                      4                      5

O)... a methodology that is aimed at critical consciousness and intentionality in religious education.

1                      2                      3                      4                      5

P)... a way of knowing that is relational, experiential and shows a dialectic between theory and practice.

1                      2                      3                      4                      5

Q)... integrating the personal, interpersonal and political aspects of the learner's world-view.

1                      2                      3                      4                      5

R)... making available the best current understanding of the theological and scriptural content.

1                      2                      3                      4                      5

S)... aiming for a religious literacy that is an integration of the Christian tradition with the knowing of the learner.

1                      2                      3                      4                      5

T)... objectives that provide for technical, interpretive and critical ways of knowing.

1                      2                      3                      4                      5

U)... encouraging learners to engage in a critical process of appraisal and appropriation of tradition from terms of reference outside one's identified religious stance.

1                      2                      3                      4                      5

V)... based on teaching and learning strategies that can facilitate inquiry and reconstruct reality.

1                      2                      3                      4                      5

## Appendix E

### GRADUATE DIPLOMA OF EDUCATION (RELIGIOUS), Signadou (1987)

#### SECTION V

#### Rationale, Aims and Objectives

##### (i) Rationale

Every person has the basic right to an education which encompasses all aspects of human formation, a process which extends well beyond childhood and adolescence. Initially, the responsibility for this education belongs to the family, a responsibility which is shared increasingly with schools and other structures in a complex, mobile contemporary society.

Human experience leads individuals to raise questions about the ultimate meaning of life and the role of values and beliefs in shaping human responses. A comprehensive education attempts to provide those structured opportunities where some of these questions can be analysed and reflected upon. Education in this sense involves creative and critical encounters with others' search for meaning, identity and belonging, and also with the phenomenon of religious belief and the various communal and personal expressions of this belief over the centuries. Such encounters bring to bear the perspectives of history, philosophy, theology, sociology, anthropology and psychology on the individual's personal search and the choices made regarding life's values.

As in other fields of education, it is through the enthusiasm and dynamism of well-informed and committed educators that children, young people and adults are opened to the intellectual possibilities and personal challenges posed by the study of religion.

##### I. Why the present need for inquiring, well-informed and competent religious educators?

Australian society, like the rest of the world, has in the past two or three decades been subject to many changes. During the same period, in the spirit of the Second Vatican Council, the Catholic church in this country has increasingly come to realise that it is not a timeless and unchangeable community but a pilgrim people

sharing the lot of all humankind and involved in a common quest with all who seek to realise the full possibilities of human life. Hitherto unprecedented changes in the world and the church, together with the new theories and approaches that have arisen in the field of education and allied disciplines, have far-reaching implications for the church's understanding of its distinctive educational task.

Some people, including some Christian educators, find themselves so baffled by the bewildering rate and extent of change that they tend either to retreat to what was considered an unvarying tradition or they accept uncritically the new and untried. An urgent need therefore exists for educators, who have not only the knowledge and skills but also the self-assurance and competence to analyse contemporary developments in such a way as to avoid radical and unreflected resolutions. The ideal religious educator will be capable of making a perceptive, intelligent, responsible and compassionate appraisal of current tensions and transitions in the life of society and the church. He or she will be capable of reflecting on and preserving what is valuable in the past, while responding creatively to the present and preparing the future.

The following factors especially call for an increasing contribution from the kind of religious educator just described:

## **1. Changes in the world and in society**

- 1.1 The present-day milieu in which people grapple with ultimate questions. This is characterised by: threats to the survival of the earth posed by the nuclear arms race and ecological irresponsibility; grave anxieties regarding health and life brought about by the AIDS epidemic; rapid and unpredictable changes in the world's economic balance; the widening gap between the rich and the impoverished, and the economic exploitation of the latter.
- 1.2 The knowledge explosion engendered by immense scientific and technological advances. Some examples are: sophisticated means of communication; the impact of the mass media; automation and its effect on employment; expectations placed by parents and others on schools; ethical and aesthetic questions.
- 1.3 The emergence of a women's movement aimed at equality and the empowering of oppressed people everywhere.

- 1.4 The vast social changes which have resulted from government immigration policies: variety of cultural and social backgrounds, languages, religions, traditions, customs.
- 1.5 The shift in values, and the questioning of hitherto unassailable authorities and assumed lifestyles and patterns of behaviour.

## **2. Changes in religion and in the church**

- 2.1 The recognition of religion by philosophers as a distinctive way of understanding and interpreting reality.
- 2.2 The affirmation of religion by government reports as an acceptable area for educational concern, and the provisions made by some States for government school students, who are adherents of faiths other than Christianity, to receive special instruction in those faiths.
- 2.3 The growth of interest, in Australia, in the study of religion as an academic discipline.
- 2.4 The availability to a wide audience of important developments in the study of Scripture, theology, and the nature of church teaching.
- 2.5 Progress and problems in the Christian ecumenical movement.
- 2.6 The challenge issued to the mainline churches by the great appeal of biblical and doctrinal fundamentalism and the tremendous popularity of fundamentalist churches and sects.

## **3. Changes in the Catholic church's understanding and policy regarding religious education**

- 3.1 The implications for religious education of developments in other fields of educational theory and practice.
- 3.2 The appearance of new curriculum models and new approaches to the teaching of religion.

- 3.3 The growing perception of the need to provide opportunities for post-school religious education and formation in faith for young people, and to establish centres for adult religious education.
- 3.4 In the Catholic school system, the increasing transfer to lay teachers of the role of religious educator formerly exercised largely by members of religious orders.
- 3.5 In relation to prospective leaders, administrators and other staff in Catholic schools, the requirements being made by Catholic Education authorities for more advanced qualifications in religious education.
- 3.6 The consequences of new structures in schools and their impact upon the religious education curriculum and staff: greater emphasis on team-teaching, shared leadership, and the development of school-based curricula; the increasing responsibility schools have for promoting effective pastoral care programs, for providing courses in personal development and living skills and in those other areas which also offer individual support.
- 3.7 The acknowledgement of the need to prepare competent teachers to participate in religious education/religion studies programs in government schools, in parish-based religious education, and in parent development courses.

## **II. Needs of the educators themselves for competence and confidence**

Transformations in society, church and the study of religion and education have created an urgent demand for well-equipped religious educators. What then, in view of the challenges facing them, are the needs of people who exercise or will exercise the role of religious educator, and how are these needs to be met?

The needs of educators arise from the experience of their own teaching situation, from their relationship to their own and other religious traditions and cultures, and from the very nature of human beings as both questioners and questions to themselves. Firstly, in their teaching situations, educators are brought face to face with the needs and questions of their students and they are confronted most sharply with the areas of their own discomfort and inadequacy. Not only will they require knowledge and expertise in religious education and the ability to use a variety of teaching techniques in their learning situation, but, if they are to retain credibility with their students, they will also need to demonstrate a keen interest in, and commitment to the subject matter. The capacity of educators to listen to and enter into the discoveries, questions, fears and anxieties of their students must be

fostered. They will need the wisdom which enables them both to analyse critically the values and structures of a society in transition and to inject hope and a sense of purpose into their students' lives in an uncertain world.

Secondly, questions arise also from the educator's relationship to his or her own religious tradition. A lack of perspective on the future can be overcome by a retrieval of neglected dimensions of the Tradition. At the same time, however, as the Tradition of the religious community challenges the present and enhances the vision of the future, it is itself open to question and critique. While confronting the excesses and distortions of the past may initially cause a certain confusion for the prospective religious educator, it can also be a source of new hope and meaning and thus bring about a heightened awareness of potential falsifications in the present. Similarly, the encounter of Christians with adherents of other religious traditions may initially be disorienting. At the same time, however, inter-faith contacts can serve to highlight the importance of developing empathetic, descriptive, interpretative, and critical skills. In this way people are enabled not only to explore the meaning of the truth and worth of religion in general but also to deepen their understanding of their own faith tradition.

Thirdly, the needs of the educator are those basic human needs which find expression in life-questions. How does one continue to construct a meaningful life in the face of the mystery of evil and death?

The questions arising from the three contexts mentioned above can be re-expressed in the form of needs, both perceived and prescribed. Thus it is essential for inquiring, well-informed and competent religious educators to be able:

1. To develop their capacity for reflection on human experience as they search for a coherent, principled understanding of life.
2. To accept responsibility for their own values and meaning.
3. To develop critical judgment and a personal moral sense.
4. To arrive at a critical appreciation of their own religious heritage, without suppressing or distorting any essential element of the community's Tradition.
5. To value the beliefs, commitment and practices of adherents of religions other than Christianity.
6. To explicate their own faith stance coherently, confidently, and in a manner that calls for the respect of all who are committed to the pursuit of truth.
7. To integrate reflection on newly-emerging questions and aspirations with the well-established ways in which educators of the past have thought about and practised religion.
8. To make clear distinctions between central and peripheral issues, basic principles and temporary concerns.

9. To apply the insights gained from biblical and theological research and integrate these with current educational theory and practice.
10. To devise curricula suitable for the developmental stages of their pupils.
11. To develop community so as to provide support and encouragement for other teachers, students and parents in the school community.

### **III. Response of Signadou College**

In order to respond to the situation analysed above and to cater for the present needs of the competent religious educators of the future, Signadou College will offer both a Graduate Diploma of Education (Religious) and a Graduate Certificate of Education (Religious). Because Signadou is a Catholic College, the process employed in the Courses not inappropriately begins and ends with an exploration of phenomena from the students' own Christian tradition, and the Courses themselves proceed from within a Catholic framework. The approach adopted in the Courses, however, is not to be equated with the so-called 'specific' approach to religious education; that is, the narrow study of one religious tradition only. Along with the goal of increasing students' knowledge and appreciation of their own Christian faith, the Courses are also concerned to promote inter-faith, historical and social literacy. The development of empathy and critical judgment is crucial. Through the Graduate Diploma and the Graduate Certificate Courses the College seeks to provide an environment in which students may develop expertise in religion studies/religious education, with an emphasis on dialogue, understanding and appreciation of differences.

The following general principles and considerations have guided the decisions of the team responsible for the Courses:

1. The central aim of education in relation to integral human development from infancy and childhood throughout the life-cycle cannot be adequately achieved without a person's entering into the way of knowing and structuring the world offered by religion.
2. It is to the benefit of both religion studies and catechesis if they are at one and the same time distinguished from each other and yet kept in creative tension.
3. The goal of religion studies is religious literacy. Religion studies is an open, critical investigation of the phenomenon of religion in history, culture and society.
4. The study of religion is not an identical process for whosoever approaches it. The prime subject matter of this study are the phenomena one has come to know in one's own tradition. On these a broader cross-cultural study can bring new light to bear.

5. Religious education includes within its field of enquiry questions of meaning and identity, problems of ultimate concern, and the responses to these questions and problems provided by traditional belief systems.
6. In determining the aims of religious education, one needs to respect, and to maintain a balance among the cognitive, affective/aesthetic, and conative dimensions of the learner.
7. Enabling religious educators in the Christian tradition to situate themselves confidently within the enterprises of biblical scholarship and theological reflection on Christian faith and life, is a matter of great urgency for the intellectual integrity and spiritual vitality of the church.
8. Christian religious education provides the intellectual framework for a critical transmission of culture and a critical appraisal of prevailing ideologies.
9. Students' experiences of the Graduate Diploma and the Graduate Certificate Courses at all levels will have significant implications for the quality of the religious education which will be enjoyed by those with whom they interact in their own teaching situations.
10. Education in Christian faith aims at the integration of faith and life and the creative interaction of faith and culture. It embraces both religion studies and catechesis. While it is not the direct aim of the Graduate Diploma and the Graduate Certificate Courses to promote the growth in Christian faith of its participants, one may reasonably expect that some, if not many, students may experience such integration in the course of their studies.

The need for inquiring, well-informed and competent religious educators; the needs of the educators themselves for competence and confidence; and the principles informing the response of Signadou College to this situation: on the basis of these considerations the Course aims and objectives may be formulated.

## ii) COURSE AIMS

### The Course aims:

1. To stimulate participants to an imaginative and compassionate encounter with the pluriformity of religious faiths in this country and to guide them in reflecting critically on the fundamental dimensions of religion.
2. To encourage participants to develop a critical understanding of the Scriptures, history, traditions and beliefs of the Christian faith.
3. To provide an opportunity for participants to study contemporary orientations in theology, spirituality and religious education.
4. To provide those engaged in education with an opportunity for further development towards religious and moral maturity and a deeper appreciation of the life and mission of the Christian community.

5. To develop in religious educators the confidence to apply the insights of contemporary developmental psychology to their lesson planning and teaching methods.
6. To develop and broaden the professional and vocational skills of religious educators.
7. To help teachers acquire the skills necessary to plan and implement programs of religious education for schools, for adult education and for parish ministry.

**(ii) COURSE OBJECTIVES**

**At the completion of this Course, students will be able:**

1. To demonstrate an understanding of, and to manifest an openness to the plurality of religious faiths.
2. To demonstrate skills in, and the knowledge of the basic disciplines of religious studies.
3. To integrate studies in religion and allied disciplines to form a clear personal philosophy, and to realise the need for on-going integration.
4. To articulate, in an informed way, contemporary approaches to Christianity, its tenets and practices.
5. To involve themselves as confident team members in supporting the Christian ethos of a school or parish.
6. To evaluate significant theoretical and practical approaches to religious education.
7. To give evidence of the knowledge and skills needed for competent decision-making and leadership in religious education.
8. To construct programs of religious education and to establish criteria by which these programs at all levels can be evaluated.

## APPENDIX F

The Graduate Diploma of Education (Religious) at the Australian Catholic University, Signadou Campus was designed in 1987 with three main components, namely:

- **Religion Studies**

GRS 402	Christ in the Scriptures
GRS 406	Foundations of Theology
GRS 412	Perspectives in Religion
GRS 416	Approaching World Religions
GRS 426	The Modern Ecumenical Movement
GRS 431	Christ and the Experience of Faith
GRS 433	Christ in Tradition and Contemporary Thought
GRS 436	Moral Theological Perspectives
GRS 441	Old Testament Studies
GRS 445	Old Testament: Covenant
GRS 454	Paul and His Letters
GRS 456	Theology of Church
GRS 461	Theology of Sacraments
GRS 466	Liturgical Studies
GRS 471	Social Justice Issues
GRS 476	Culture and the Sacred
GRS 480	Introduction to Church History
GRS 485	History of the Church in Australia

- **Education Studies**

GES 401	Foundations of Religious Education
GES 411	Curriculum Issues in Religious Education
GES 421	Religious and Moral Development in Community
GES 431	Methods, Strategies and Resources

- **Professional Studies**

GPS 402	Professional Studies Unit
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In accordance with the Rationale the Courses have been structured to provide students with a basic knowledge from which they will be able to interpret and analyse critically the phenomenon of religion and its manifestations, especially in the contemporary Christian Church. The process of acquiring this knowledge will help students to integrate their studies to form a clear personal position. The Education Studies Units and the Professional Studies Unit will enable students to apply their Religion Studies in their teaching situations.

(ACU: Signadou Campus, 1987:25).

### Components of the Graduate Diploma of Education (Religious)

## Appendix G

### CORE UNITS OF THE GRADUATE DIPLOMA OF EDUCATION (REL)

**GRS 406                      FOUNDATIONS OF THEOLOGY**

**AIMS:**

To foster an appreciation of the quest to name God as an integral part of the human response to reality.

To introduce students to the particular nature of religious language and to the basic concepts employed by those who do theology.

To investigate the meaning of Revelation and Tradition as the source of Christian truth.

To develop in students the skills to read church documents with understanding, and to inform themselves accurately of church teaching.

To explore with students how different historical situations can give rise to different ways of doing theology.

To help students become aware of the possibilities and the hazards involved in incorporating the theological insights and expressions of one culture into significantly different cultures.

**CONTENT:**

Revelation, faith, and human reason.

Theology as an expression of the experience of God.

Theology as a dimension of human understanding.

The Tradition and traditions of the Christian community.

The faithful's instinct of faith, development of doctrine, dogma, and magisterium.

The relationship between the language used by theologians and the languages of the culture.

Interpreting doctrinal statements formulated in other times and cultural contexts.

Theological pluralism.

The search for a theological method which is faithful both to the reality of God, to the authoritative teaching of the church, and to human experience.

The abuse of theology: distorting God's truth and dishonouring human beings.

**GES 401****FOUNDATIONS OF RELIGIOUS EDUCATION****AIMS:**

To examine the nature, purpose, and historical development of the discipline of religious education.

To analyse some contemporary approaches to religious education in order to discover their underlying assumptions regarding the human person, religion, education, values and faith.

To foster an understanding of recent orientations and emphases in religious education in Australia.

To develop criteria for selecting a coherent and responsible personal philosophy of religious education.

**CONTENT:**

The nature and possibility of religious education: philosophical issues.

The relationship of religion, theology, faith and education.

The purposes of religious education: religious literacy, education in faith, education in religion, integral human formation.

The approaches of some prominent theorists of religious education, and the philosophical, cultural and historical settings out of which the theories emerged: Lee, Westerhoff, Moran, Groome, Harris, Smart, Grimmit.

The significance of overseas contributions for religious education in Australia.

New orientations in religious education with special attention to the Australian experience over the past two decades: Rummery, Hill, Rossiter, Moore and Habel.

Traditions and forms of religious education in the history of the Catholic community in Australia, and a critical assessment of their underlying assumptions.

The importance of the inculturation question as a context for religious education and its implications for a multicultural society.

Development of a personal philosophy to religious education: open, critical and responsible.

## Appendix H

	Code	Pseudonym	Age	Teaching Experience	Course Units
1	1.1	Anita	51-55	21-30	401,431,402,406,416,445, 441. ( <i>BAS 453 cross listed from B Ed</i> )
1	1.2	Bernard	31-40	11-20	401,421,431,406,416,445,471,456
1	1.3	Carmel	41-50	11-20	401,406,416,456,461,485 (2 credits)
1	1.4	Delma	41-50	11-20	401,431,402,406,416,426,456,466
1	1.5	Elizabeth	41-50	21-30	401,421,431,402,406,426,454,456
1	1.6	Frank	31-40	11-20	401,431,402,406,426,433,441,480
1	1.7	Geraldine	31-40	11-20	401,431,402,406,426,441,480,485
2	2.1	Helena	31-40	11-20	401,402
2	2.2	Imelda	31-40	6-10	401,416
2	2.3	Judith	41-50	11-20	426,433 (2 credits)
2	2.4	Kathleen	41-50	21-30	401,402
2	2.5	Lorna	41-50	11-20	402,421,461
2	2.6	Marie	31-40	6-10	426 ( <i>BAS 453, cross listed from BEd</i> )
2	2.7	Nora	41-50	11-20	401,402
3	3.1	Olivia	41-50	11-20	N/A
3	3.2	Patricia	41-50	21-30	N/A
3	3.3	Rebecca	41-50	11-20	N/A
3	3.4	Sarah	41-50	11-20	N/A
3	3.5	Trudy	21-30	6-10	N/A
3	3.6	Victor	21-30	6-10	N/A
3	3.7	Wendy	21-30	6-10	N/A

## RESEARCH PARTICIPANTS

Codes, Pseudonyms, Age, Years of Teaching Experience and Course Units Completed.

## Appendix I

### Profiles of Research Participants: Group 1

<b>Anita</b>	<b>1.1</b>
<b>Bernard</b>	<b>1.2</b>
<b>Carmel</b>	<b>1.3</b>
<b>Delma</b>	<b>1.4</b>
<b>Elizabeth</b>	<b>1.5</b>
<b>Frank</b>	<b>1.6</b>
<b>Geraldine</b>	<b>1.7</b>

## BIOGRAPHICAL PROFILES

### ANITA Code: 1.1

Anita who is aged fifty one plus years and is now four years trained has been teaching for twenty one plus years and holds an executive position as a senior teacher. Her early years of teaching were in government schools and when she transferred to the Catholic education system twelve years ago she felt nervous about teaching religion. Initially she relied on a textbook and taught what she had been taught at school. Her motivation for enrolling in the course was to improve her personal knowledge and to be better prepared professionally for what she perceived would be a different role for religious educators in the future.

Anita described herself as a cradle Catholic. Her religious socialisation in an active Catholic family, and in Catholics schools, had been a positive experience. Although she realises that she took a lot for granted in her youth she had a sincere and genuine approach to the values and traditions of the church. The church did, and still does, mean a lot to her and she considers church practices are important.

At school Anita considered herself a liberal Catholic and when her teachers said things she did not agree with, although she did not argue, she privately thought, 'I don't think I agree with that.' In spite of this, and as well as an image of herself as 'a bit of a rebel', Anita confessed she grew up in mortal dread of ignoring such Catholic practices as abstinence from meat on Fridays and attendance at Mass on Sundays and conformed 'just to be on the safe side'. For most of her life she admits to having a foot in both camps.

In the initial interview Anita expressed a difficulty about responding to the first question about changes she had experienced in her personal beliefs and values

as a consequence of the course. Her difficulty came from an uncertainty about whether the course had effected changes or whether she was already experiencing a process of change when she commenced the course. However the theme of confidence, that she had gained as a result of knowledge and change she had experienced as a product of the course, emerged frequently in her interviews and she readily declared that she had moved forwards towards freedom, knowledge and satisfaction, as a religious educator, as a result of engaging in the course.

**BERNARD Code: 1.2**

Bernard is in his mid-thirties and transferred as Deputy Principal from a small school to a considerably larger one during the years he was doing the course. His original qualification was a Diploma of Teaching which he upgraded to a Bachelor of Education. He enrolled in the course for the specialised qualification in religious education that is required by the CEO for further promotion. As well as that Bernard thought he needed a course in religious education for his personal spiritual needs.

Bernard has always been involved in the church and in recent years participated in the Cursillo Movement and in the activities of the Teams of Our Lady. He found the Cursillo members very traditional in their beliefs and highly emotional in the ways they expressed their faith. This was in contrast to what he discovered in the students in the course whom he described as people who were really searching and struggling with their faith. He felt he experienced growth from the course which confirmed his beliefs and gave him a rational understanding of his faith.

Professional responsibility is important to Bernard and he regularly attends short inservice sessions on religious education. He considers these have kept him in touch with changes but they did not introduce him to the content and methodology that impacted on him from the course units. He has engaged in the QTL (Quality Teaching and Learning) programme to update his general teaching and found that the philosophy of the QTL and the outcomes of the course were related because they both empower people.

Bernard's comment about what changes he had experienced from the course was that he had felt bound, almost blind-folded, when he was doing the course but had ultimately gained freedom, knowledge and satisfaction from the overall experience.

**CARMEL Code 1.3**

Carmel's parents are 'Rosary' Catholics and pillars of the church and have always remained unwavering in their practice and fidelity to the church. Although Carmel insists that the church has a responsibility to provide religious education for adults she accepts the position taken by Catholics of her parents' generation and appreciates and admires their fidelity and commitment to each other and the church.

In adolescence, and until recently, Carmel was apologetic about her Catholicity and had always wished Catholics would add the extra bit to the Our Father and show less allegiance to Mary as this made her uncomfortable. She was also fearful about showing any interest in other religions until she did a unit in the course that gave her understanding and insights. This convinced her that she could see value in other religions without experiencing a sense of betrayal of her Catholic roots.

When her friends rebelled, in adolescence and as young adults, against the church, Carmel made a decision that there was something in the church she wanted to hang on to and was prepared to see the church laws for what they were worth positively. The course has confirmed her in her decision. However she still wonders why she has never rebelled against the church and feels she would have liked a Damascus experience!

Carmel, who is in her mid-forties, is separated from her husband who is an agnostic and constantly argued with her about religion. The separation has been amicable and the two teenage sons, who live with Carmel, relate well and respect both parents.

Recently Carmel, who has almost twenty years of teaching experience, upgraded professionally by converting a two year Teacher Certificate to a Bachelor of Education. She holds the position as Deputy Principal in a well respected school and does not believe, at this stage, that she ever wants to be Principal of a school. Carmel enrolled in the course for professional and personal reasons. Personally Carmel was looking for direction for her spiritual life. She believes she has always been spiritually open but perhaps not always spiritually hungry. The course, she claims, has matured her religiously and given her ways of bringing about personal change. An unexpected outcome has been the potential she has gained for professional growth and for effecting institutional change by 'pushing from the edges'. She believes all teachers should upgrade in religious education to avoid doing a disservice to children and the church by operating out of practices, values and understandings that have not changed since they left school.

As a successful language teacher Carmel became disillusioned when she compared her religious education teaching with what she was able to do in language. She was nauseated by the 'love and share' themes and 'butterflies and bunnies' content that masqueraded as content for religious education. She thought there must be better ways of doing justice to religious education. Since completing the course she has become enthused about religious education because she sees it as a discipline in its own right.

While the course has given Carmel great satisfaction the knowledge it gave her has generated a great frustration on behalf of young people who continue to be subjected to preaching, that she describes as 'garbage', before they are equipped to make their own decisions.

**DELMA Code: 1.4**

Four years ago when she returned to classroom teaching after her specialised role as resource teacher Delma enrolled in the religious education course for professional reasons. It was almost twenty years since she had studied religious education formally and she was not willing to teach it without updating her knowledge. Delma had already upgraded to four year status with a Bachelor of Education degree and had a Graduate Diploma of Education (Special). She has enrolled to commence a degree in a Master of Education programme in 1993.

Delma is married with two children. She recognises now that her husband's seminary background had influenced her more than she realised and had given her parameters of thought that made the impact of the course more powerful. Delma's husband left the seminary after six years of studies in philosophy and theology because he felt he could not commit himself to ministry in a church that was not prepared to bring to life the potential for change in the documents of Vatican II. Delma and her husband are both churchgoers and attend church each week with their two daughters. Before the course Delma worried that her daughters might come to a stage when they rejected their Catholicity. She accepts now that they must have the freedom to choose.

Brought up in an Irish Catholic family Delma says she was role-modelled into taking Christianity for granted. She knows now that her mother found it difficult to accept what she perceived as injustices of the church but because of her image of the 'good Catholic' she accepted the church as it was.

One of Delma's greatest frustrations, since she completed the graduate diploma course, is her inability to share her experience with her peers who either do not approve of new understandings of Christianity or find them irrelevant. Delma listed her contact with emerging theology and her sense of religious freedom as the two priorities, for her, as outcomes of the course.

**ELIZABETH Code: 1.5**

Elizabeth who is in her late forties has taught for about twenty five years and has a position as senior teacher. She enrolled in the course to upgrade to a four year status and to satisfy CEO criteria for further promotion. She describes the course as a journey of moving from a point of hurt, frustration and guilt to confidence and freedom. The course, for her, evoked lots of memories and hurts from the dramas she had experienced at the hands of the institutional church.

Elizabeth had spent twelve years in religious life. After she left religious life she married a priest whose dispensation was delayed for many years. The couple waited patiently for the dispensation to be granted. When it had still not been granted after two years they had a church wedding officiated over by an Anglican minister. They continued to be practising Catholics and waited for another eight years for the husband's dispensation from the priesthood to be granted and to regularise their marriage in the Catholic church. Elizabeth dearly wants a commitment to the Catholic church for her children. She is surprised, when she reflects upon her experiences, how deep the commitment to church can be and how deep and constant faith can be in spite of frustration and hurt caused by the church.

Elizabeth has always been regarded as a creative and effective teacher but the profile she completed shows a dramatic change in her current practices of religious education. A new grasp of the intellectual content of theology and religious education has been a major factor in the change that has occurred in Elizabeth both as a person and as a teacher. She claims that knowledge has 'transformed' her outlook on many aspects of her Christianity.

**FRANK Code: 1.6**

Frank, who did his Diploma of Teaching as a mature age student, has been teaching eight years and is now in his late thirties. He expressed disgust with his religious education in secondary school which was designed around contemporary moral issues which were discussed and debated in ignorance. His religious education teachers in secondary school were not specialists and he is adamant that secondary schools need religious educators who have specialised knowledge.

Most of his life Frank was a non-churchgoer and now attends church irregularly. For Frank the church has been, and still is, dominated by a power group. Even though he is now more familiar with church teaching he takes the church and Christianity on his own terms. Before the course Frank had not heard of Vatican II and was pleased to see the changes it put forward.

Frank enrolled in the course to gain four year status, for more salary and for more promotion possibilities. Before the course he said he lacked teaching skills and confidence in religious education and even now he is not fully conversant with all aspects of the subject but he knows how to get the information. In response to the question about factors that have changed him as a religious educator Frank nominated *What Has This Got To Do with Religious Education?* by Lovat as the most significant factor. It has broadened his understanding of religious education and broadened his ways of teaching it.

Frank thinks that settling down, and moving towards maturity, has been a growing process over a period of ten to twelve years. The course has contributed towards this by giving him confidence professionally and doing something for him personally. He has already completed two units of a Masters programme since he finished the graduate diploma course.

**GERALDINE Code: 1:7**

Geraldine, who is thirty two years of age and single, graduated with a Diploma of Teaching in 1980 and has spent four years as a missionary. When she returned from her mission work in 1989 she enrolled in the religious education course to upgrade her qualifications. She has also completed a Bachelor of Education degree since 1989 and is enrolled in a Masters programme for 1993 as a result of her experience in the Graduate Diploma of Education (Religious).

When Geraldine went to the missions changes in religious education were beginning to happen in Australia and she found herself faced with teaching in a structured way with the content controlled by prescribed textbooks that were arranged in an old catechism style.

Geraldine remembers that a statue of Our Lady was the centre of their home and that family prayers were said around the meal table each night; the prayers were always read by her father. Geraldine is the middle of five children of a Dutch family that came to Australia before most of the children were born. Her father publicly challenged and opposed *Humanae Vitae* when it was promulgated in 1968. All five children were educated in Catholic schools and both parents have always been practising Catholics and have been active in church affairs, but not necessarily followers of the party line. Geraldine had conflicting experiences in religious education in primary school because her father would sometimes give a different explanation from the one she had been given at school. Geraldine's memories of religious education in high school cause her disappointment. The content of the curriculum was personal development rather than about Christianity that she wanted to understand. She found the focus on personal development difficult because she describes herself as being immature in adolescence.

As an explanation of her experience of change in personal beliefs and values Geraldine drew a diagram of three intersecting circles; the first had a solid outline and represented her childhood beliefs and values as closed; the middle circle showed an outward movement by way of explaining that she was 'starting to crack the shell'; the third circle was drawn to show that she is now open to change in herself and the church.

**Profiles of Research Participants: Group 2**

<b>Helena</b>	<b>2.1</b>
<b>Imelda</b>	<b>2.2</b>
<b>Judith</b>	<b>2.3</b>
<b>Kathleen</b>	<b>2.4</b>
<b>Lorna</b>	<b>2.5</b>
<b>Marie</b>	<b>2.6</b>
<b>Nora</b>	<b>2.7</b>

**HELENA Code: 2:1**

Helena enrolled in the course to upgrade from a Diploma of Teaching to four year status and to update her understanding and knowledge. She is in her early thirties and has been Deputy Principal in a two stream school for several years.

Helena was brought up in a very Catholic home where Catholic practices and values were taken for granted. She has grown in her belief since childhood and feels very comfortable with the changes. She was aware of difficulties about institutional practices but never felt constrained by them. However she considers that the structures of the church are a barrier to many people because they have been too stable for too long. From the content of the units she has done Helena presumes now that structures are less important and she expects to appreciate their true worth later into the course. At present she is prepared to live with the positive and to ask questions and challenge when necessary.

When Helena completed her Diploma of Teaching at a Catholic college she felt she could not teach religious education. She describes the school where she was first employed as being alive and vibrant with a religious education programme that was planned by early graduates of the course. The experience with the school programme, as well as opportunities to attend inservice sessions with visiting religious educators such as Gloria Durka and Maria Harris, had introduced her to ways of making religious education relevant and interesting. She still feels a need to have a better understanding of the content and methodologies of religious education and is very satisfied with the way her needs have been met so far.

Helena sees herself as a religious educator who is changing. The knowledge she is acquiring is giving her a new and true sense of reality.

**IMELDA Code: 2:2**

Imelda is less than forty years of age and single. She has taught both part-time and full-time over ten years and is presently employed, with temporary status, in a Catholic school.

Imelda gained a Diploma of Teaching and then pursued a Bachelor of Arts degree at Sydney University to satisfy her interest in psychology. Because the degree was done at an accelerated pace she suffered burnout and considered she had experienced enough study. Her decision to engage in the course was motivated by the need to satisfy the requirements of the CEO for permanent status. Imelda is the second of six children from an active Catholic family from rural NSW. From grade five onwards she was educated in Catholic schools. Since adolescence she has not been a regular churchgoer and although frequency at church is increasing she goes now because she feels she has a personal need. She admits that she has never paid much attention to the institutional church and takes what she wants from faith and religion rather than from the hierarchy.

During travel opportunities Imelda had experiences with different religions. After a relationship broke up, during her travel in Europe, she spent time in a Buddhist monastery in India. She found this interesting but saw it as a different, rather than a new, approach to the messages of the bible that she had been taught all her life. The Buddhist experience, however, made her appreciate what she got from the Islamic religion from her time in Turkey. In her home she has the signature of Mahommed and a Buddha as well as a Turkish house luck symbol and a picture of the Sacred Heart. She claims all have a part to play in her religious faith and have sentimental value for her.

Although Imelda enrolled in the course to gain permanent status she has experienced unexpected, satisfactory outcomes after completing the first two units.

Her responses indicate that her new knowledge of what could be realised since Vatican II has decreased her acceptance of the institutional practices of the church and increased her frustration with its structures; there has been no change in her acceptance in relation to the beliefs and values of the church which she rated as moderately acceptable.

Imelda acknowledges that she is strong-minded, intelligent and reflective. She would like to have a family and has not closed the door on further travel.

**JUDITH Code: 2:3**

Judith, who is in her late forties, has just completed her Bachelor of Education degree to upgrade to a four year status. In this degree she included two units on religious education. She has been teaching about fifteen years and holds the position of Deputy Principal in a Catholic school with a big enrolment. She has a concern for gender equity issues, professionalism and career structures for women and represents her peers on diocesan committees.

Judith grew up in an Irish Catholic family in the 50s and 60s and believes she carries no hang-ups or baggage from that period because it was the church of the time. In her early years she was happy and involved in the church which was the focus of her family life. Although she has found new ways of interpreting the cognitive content of faith Judith appreciates her parents' unquestioning faith in prayer and accepts that for her parents, who had little intellectual understanding of their religion, such things as statues and the Rosary play an important part. While she does not consider she was damaged by the church in which she grew up she is glad that she has grown towards what she considers is a degree of religious maturity.

Judith says her decision to marry a Baptist was not easy for her parents and the church to understand as 'Catholic girls didn't marry Baptist boys'. Judith's husband is an army officer and because of this the family has spent time abroad. Judith has been, as she describes it, 'in and out of the church' and did her deepest thinking when she was out of the church. About ten years ago her marriage was in difficulty and she found that what she really wanted most was the practice of her faith. Judith and her husband have joined a 'small' church group and the members meet together for liturgy. Her experience of 'small' church has convinced her that these groups are very important and will help the church to get back to its grass roots.

One of the factors that motivated Judith to enrol in the course was her dissatisfaction with what she saw and heard of the religious education programme of her two teenage daughters who are being educated in a Catholic high school. What she saw scared her and made her question if anything had changed since her days at school. The religious education programme, appears to Judith, to be quite inadequate and she believes that too many teachers have a very 'thin understanding' of religious education. Her own preference for a model of religious education is a broad education in religion rather than one that has a confessional aim.

In the interview Judith made frequent reference to the impact on her of the intellectual content of the course units she has studied so far. Now that she is better informed she is less satisfied with some of the practices and structures of the church. Judith recognises that events in life had moved her towards change but the course had increased the momentum and quality of what had been happening.

**KATHLEEN Code: 2:4**

The words that came to her mind to describe her religious maturity and freedom as a Christian indicated that Kathleen felt desperate and was filled with horror about what would happen in the church if adults were not given the knowledge to appreciate what the Catholic faith is really about. The two course units she has completed have raised in her questions such as why the practice of infant baptism continues and why the women in the church 'are still restricted to cleaning brass'.

Kathleen who is in her late forties has been teaching for over twenty years. She was educated in Catholic schools and has a Teacher Certificate from a government college. Her own children who were educated in Catholic boarding schools go to Mass only on special occasions. This is much to the disappointment of their grandmother who had brought Kathleen up to believe that you were damned if you 'could not bend your knee to God on Sundays'. Kathleen believes that her generation was the last to experience a religion of fear and indoctrination at school. She has memories of how a terrible painting of an angel taking two children over a bridge terrified her. She lived, too, for many years with fear because she was taught you would be 'struck dead at the altar rails' if you drank water before Communion.

When Kathleen's children were young the family lived in the country and she taught her children their religion by using a correspondence course. She admits to being astounded, at that time, by the dramatic changes that had taken place in the church since she left school. When she joined the teaching force in a Catholic school she used the material from the correspondence course for her classroom programme. On one occasion she paraphrased a scripture text to make it possible for an intellectually delayed child, whose mother was a drug addict, to read at Mass. Later in the day the priest launched into a rebuke and told her that

she had sent the child's soul to hell because she had misinterpreted 'transubstantiation' and 'transignification'. Kathleen is amazed that people who have had similar experiences are still in the church and still have a deep yearning to learn more about their faith.

When things 'bug' Kathleen she finds it important to look for information and this was her reason for enrolment in the course. After completing two units she said that she has enjoyed more positive outcomes than she could ever have anticipated. This course has made her realise that very few practising Catholics are aware of what really happened at Vatican II. The course is helping her to clarify what caused her confusion and is giving her knowledge and opening her mind to what the Catholic faith is really about.

**LORNA Code: 2:5**

'I grew up in a home that was full of statues and holy pictures and rosary beads and I suppose I just accepted them as an important part of my faith. I've certainly had a shift in symbols and need them to be much more related to life.' This was Lorna's reflection on her childhood experience of religion. Because she comes from a traditional Catholic upbringing Lorna thinks there's still the old part of her that says she should be doing this or that. She has a fear about stepping out and making her own decisions and living with the consequences of misunderstanding and disapproval of others... And yet she believes she is prepared to walk the tight-rope across dangerous gaps and be part of what she perceives as a growing movement of like-minded people pushing at the edges for change in the church. After completing two units of the course she is even more compelled to work for institutional change.

Lorna is in her mid forties and enrolled in the course for both personal and professional needs. By gaining the qualification from the course she will upgrade from three year status to four year status and will satisfy CEO criteria for promotion. The course has already opened up new areas of knowledge, particularly in the area of theology of sacraments. This has made a difference to her teaching and she expects other units will enrich her for her role as a religious educator.

For five years Lorna has met each week with others, in a prayer group, to reflect on scripture and to share their faith. She finds this meeting the high point of the week which generates her energy to deal with the lifeless parish liturgy on Sundays. The age of the ten members of the group ranges from thirty to seventy and some seem to be at the crossroads of the direction for the future. Lorna spoke of the group meetings as events where they gather, break open the scripture and share their stories. Some members of the group want to 'break bread' together and

be a Eucharistic community. They believe it would be an authentic celebration of Eucharist but have held back from the fear of stepping out, and out of respect for the lack of readiness for this decision amongst some members of the group.

Before the course Lorna did not realise the potential of Vatican II and finds it amazing that after twenty five years so much of it remains unrealised. For Lorna Vatican II was an incredible event and was ahead of its time. She is adamant that adults need religious education to give them knowledge about such issues as those raised by Vatican II, because people cannot change without information.

Lorna considers that at this stage there are three outcomes of the course that she would rate as highly significant, namely, accountability for shaping the future, contact with emerging theology and awareness of new movements in religious education. She anticipates the course will make her more radical and make it harder for her to live in the institutional church. She believes that change in the church will come from the grass roots where small groups celebrate together — where people step out of line and do what they believe to be church.

**MARIE Code: 2:6**

When Marie enrolled in the religious education course, after nine years of teaching, she did so to qualify for promotion and to further her understanding of Christianity. After doing two units she is convinced that the qualification will be a bonus and that any teacher who teaches religious education should do the course for the knowledge it gives — a message she has promulgated amongst her peers.

Marie was brought up in a strong Catholic family and she says she accepted the church and went with the flow through Baptism, Eucharist, Confirmation and Marriage — as part of the institutional church. She has an appreciation of the rich history of the church and the hardships of the Irish priests and nuns who worked to establish the church in Australia. Marie had completed two units of the course at the time of her interview. The one on ecumenism had engendered in her a respect for all religions and a recognition that ‘Catholics were not No.1 - but I still love my religion.’ While doing the unit on the gospel of St. Luke Marie was devastated by the insights from the new biblical literature on miracles and resurrection and experienced a sense of loss and disappointment about what she had believed. Although she says she has intellectually grasped the new understanding of miracles she needs to know more ‘to open the windows wider’. Since the course, her response to her position, that is, to how comfortable she is with the practices, values, beliefs and structures of the church, indicated she is considerably less comfortable than she was before she commenced the course.

Marie has changed her image of herself as a religious educator. She no longer considers that her duty is to transmit ready-made information — she considers rather that she is a facilitator to help children arrive at their own religious answers.

**NORA Code: 2:7**

At the time of the interview Nora had just returned from long service leave from teaching. She had visited Ireland where she was born. She is already four year trained and has a promotion position as primary coordinator in a large and professionally alive primary school. Her enrolment in the course was to satisfy her personal interest in religious education and to satisfy the criteria of the CEO for further promotion. As a member of an Irish Catholic family Nora said that going to Sunday Mass was bred in her even though the family had to go through all kinds of trials and tribulations to get to church. This is a practice she now has no problem modifying in certain circumstances. She says she has developed a maturity and does not take for granted things she was told when she was young. When Nora and her husband were travelling in Europe and Ireland they were disappointed at the minimal level of the laity's involvement in the church and the apparent reluctance of the clergy to make changes.

Nora is part of a self-initiated parish discussion group which meets regularly to study issues of interest. She has shared the information from the two course units she has completed and found that the discussion and exchange within the group have enriched the course content for her.

Nora says she had not had any major problems about institutional constraints in regard to church practices. Her personal beliefs and values are shaped by the laws of the church but she uses her own discretion and criteria to make personal judgements. Her responses to how comfortable she felt with the practices and values of the church since she commenced the course showed she had not experienced any change but she indicated she was less comfortable now with the beliefs and structures of the church. For Nora the most significant outcomes, after completing two units, are a personal understanding of the church and a sense of religious freedom.

**Profiles of Research Participants: Group 3**

<b>Olivia</b>	<b>3.1</b>
<b>Patricia</b>	<b>3.2</b>
<b>Rebecca</b>	<b>3.3</b>
<b>Sarah</b>	<b>3.4</b>
<b>Trudy</b>	<b>3.5</b>
<b>Victor</b>	<b>3.6</b>
<b>Wendy</b>	<b>3.7</b>

**OLIVIA Code: 3:1**

Olivia came from Holland when she was eight and while she remembers using a catechism in Holland she cannot remember what she learnt. On the other hand she experienced great satisfaction, after coming to Australia, because she could 'parrot' the answers in the *Penny Catechism* - a way of religious education she most certainly does not want for her students.

Olivia is in her mid-forties and was completing a three year course at a teachers' college at the time of Vatican II. Her *curriculum vitae* shows that Olivia has attended a multitude of inservice programmes, that began almost thirty years ago, with her enthusiasm for Vatican II and the insights she got about it from visiting international speakers. None of the inservice programmes has been directed towards gaining further formal qualifications. Olivia has enrolled in the Graduate Diploma of Education (Religion) for 1993.

For ten years Olivia has been a member of the world-wide movement whose members are concerned with working towards unity in the home, the workplace and the parish. She joined the movement to satisfy a personal need at a time when she felt there must be more to Christianity than church buildings. The movement is a praxis way of living and learning which Olivia said has made her more peaceful within herself and more reflective in her teaching.

Olivia uses the approach recommended by *Sharing Our Story* and enjoys the process, which resembles the way she likes to teach, but she does not understand the underlying philosophy of praxis. Olivia could not recognise any changes in herself, as a religious educator, since she started the pilot project and does not consider that it has effected any significant outcomes for her.

**PATRICIA Code: 3:2**

Patricia was born in Ireland and completed her education in Australia. She commenced teaching in the 60s, as an untrained teacher, and has since taken the long, hard road through external studies to qualify for a Diploma of Teaching.

She says she is seen as a religious person because she goes to Mass and is involved in the church. She thinks that in her earlier years she probably took religion for granted, but even though her attitudes have changed over the years, she has no trouble with the values of the church. She considers that people of her generation who say that religion was pushed down their throats use that as 'a cop-out to back off'. Some of the events in her life that have contributed towards positive changes in her as a religious education are her invalid mother, for whom she is the sole carer, and her involvement in the parish music and liturgy.

The opportunity to be involved in the pilot study was welcomed by Patricia who believed that enough effort was not being made to upgrade religious education in the school curriculum. She was critical of her colleagues who although they declared they did not feel any satisfaction from teaching religious education were not prepared to be part of the pilot project.

Patricia commenced teaching when *My Way to God* was the mandatory religion text for Australian schools. She describes her experiences of religious education, in the intervening years, as firstly 'a stage when we taught what we wanted the children to believe; and secondly a stage when the children weren't actually given any information but teachers did what looked right and thirdly a stage of discussion.' She is confident now and chooses what she is comfortable with teaching. The method recommended by the pilot project seems, to her, to be just good educational practice.

**REBECCA Code: 3:3**

Rebecca is in her mid forties and has taught for ten years. Her first career was nursing and after her youngest son commenced school she studied for a Diploma of Teaching and later for a Bachelor of Education degree. She also has a Diploma of Counselling and has enrolled to begin a Masters degree in 1993. Rebecca has been Deputy Principal for four years and intends to apply for further promotion when suitable positions are available.

As an adult Rebecca has always been active in the church but was not always a practising Catholic as a teenager. She believes she was not well enough informed when she was younger to make moral decisions; there was a lot of guilt attached to decisions she made and she just 'wore it'. However, Rebecca does not want the church to be black and white and prefers the freedom to make her own conscience decisions rather than being given answers — an attitude and capacity she attributes partly to her experiences in the counselling course. Although Rebecca finds her own freedom in a post-Vatican church she regrets there are people who do not feel free, do not want to feel free and cannot feel free.

Rebecca is married to a non-Catholic. She has three adult sons who are all engaged in part-time postgraduate studies. Her youngest son is at school in England as an exchange student. Rebecca believes the change she has experienced towards religious maturity has come, in part, from discussions with her non-Catholic husband and their attempts to articulate their beliefs. She claims that the involvement of her sons, as teenagers, in the Antioch Movement was significant for her. Rebecca considers, too, that her contact with people of different persuasions, in the counselling course, caused her to question her faith and to emerge with stronger and firmer convictions about what was right for her.

Rebecca's responses to the question about changes in current teaching practices, as a result of the pilot project, showed she had made a reasonable number of changes in strategies. She is convinced, however, that her growth in teaching, as a professional activity, is the result of using QTL (Quality Teaching and Learning) which encourages teachers to improve their teaching/learning styles.

This research participant is a highly motivated professional who accepted the invitation to teach in the pilot project as a challenge and as a way of putting new life into teaching religious education. While she is appreciative of the units of work that support the topics in the curriculum documents she was not able to identify any significant changes that the pilot project has contributed to her personal and professional growth.

**SARAH Code: 3:4**

Sarah was educated in a country town and did two years at a Canberra college to qualify with a Teachers Certificate. She is in her mid-forties and taught for five years in the late sixties before she married. She returned to full-time teaching seven years ago after the birth of her fourth child. Sarah remains a two year trained teacher and apart from short incidental inservice programmes her professional development has been by way of her participation in a non-award course in religious education called Certificate A. This was completed over a numbers of years through thirty six days of release time provided by the CEO. In the interview Sarah commented on the benefit the Certificate A course had been in her new understanding of scripture.

Sarah was born into an active Catholic family and brought up in the faith. She said she took Christianity for granted – and still does. At times when she harboured questions about the faith and religion she simply pushed them away. Because of what Sarah describes as her ‘emotional religious upbringing’ she still needs statues and symbols from her early religious experience. She senses the focus on church is emerging as one on community and favours this because it provides for her and others who are not ‘upfront people’ to be more involved.

Although Sarah says she ‘wandered in without enthusiasm’, as a participant in the pilot project she has begun to appreciate the programme and senses it has potential for religious education to be like other subjects; she would like to see staff properly inserviced to remedy the deficit of adequate preparation that was given before the pilot project commenced. Sarah spoke enthusiastically about some of the aspects of the new programme. However, the interview question that was raised about a change in emphasis in teaching practices, since her involvement in the pilot project, showed Sarah had not made any significant changes in her approach to teaching religious education.

Sarah feels that the experiences of adult life have effected changes in her religious development. She insists that her mission as a religious educator is 'to hand on the faith and doctrine' as though it were a static package of information. She is insistent that adult religious education is necessary for the children's parents to help them effect a transition and to understand why and how religious education is different for their children. Her replies about these issues showed confusion and a lack of logic.

When Sarah completed the question to indicate her level of acceptance, before and after the pilot project, of the practices, structures, beliefs and values of the institutional church there was no change in her score for priorities, structures, beliefs and values.

Overall Sarah considered she had experienced four of the seven listed outcomes, (Appendix M:Task B.4.0;p.403), from her participation in the pilot project. These were, in her prioritised order: an awareness of current movements in religious education, an accountability for shaping the future, a sense of religious freedom and a new understanding of church.

**TRUDY Code: 3:5**

Trudy's professional story commenced when she graduated nine years ago with a Diploma of Teaching. She has been employed in the same school since graduating and this year is teaching a Year 3/4. Trudy will graduate in 1993 with a Bachelor of Education degree. None of the eight units in this degree was a religious education unit and over the last nine years Trudy has not attended any inservice, except the half-day related to the pilot project.

Her family had a strong fidelity to the Catholic church and Trudy attended Sunday Mass regularly until she left home to study in Canberra. When her parents expressed their anxiety about her decision not to attend Mass she said she did not want to be pressurised and would make a decision when she wanted to. She claimed it was her freedom to do so and eventually, when she made the decision to actively practise her Catholic faith, she was pleased about it. She goes to Mass on Sundays now because it is important and she wants to; if she misses Mass on Sunday she says she feels guilty. Trudy married recently and wishes her Catholic husband would go to church with her but she will not push for it because she was glad she worked it through for herself. Trudy would prefer things in the church to be black and white about moral issues. She found it difficult when she was teaching Year 6 to handle the situation when children brought from home views about morality that were different from the teaching of the church. She thinks that the priests should preach more from the pulpit about the teachings of the church.

Trudy has discovered new resources and a new methodology from using *Sharing Our Story* and it has made her aware of new movements in religious education. She considers that there is not enough content in the units of work for the curriculum so for the topic she was teaching on *Mary* she taught about the Rosary to give the topic more substance and to help the children understand Mary's feelings. She does not think, however, that using *Sharing Our Story* has made any change in her as a religious educator.

**VICTOR Code: 3.6**

Victor's religious background is different from that of all other participants in the research in that he is a recent convert to Catholicism. He was educated in private schools conducted by the Anglican church and completed a four years degree in history before doing a Diploma of Education in primary method. He was doing the diploma at the time when the Anglican church was moving towards the ordination of women – a situation that caused Victor to think that the Anglican church was willing to debate anything and that nothing would stand firm. He was studying at the time with a group of Catholics and after completing twenty correspondence lessons on the Catholic faith he thought that joining Roman Catholicism was the right thing to do.

After teaching for five years in government schools Victor was employed in a Catholic school for a K/1 class which he has been teaching for two years. He has found the environment of a Catholic school one that has the dimension of lived faith that he wants to experience. He spends long hours at school and says the ethos of the school makes the long hours worthwhile. While he is perfectly happy to welcome visitors to his classroom when he is teaching other subjects he is reluctant to be observed during religious education lessons because he feels vulnerable. He says religious education is the core of the school and it is assumed you know how to teach it.

Victor tries to make the children see value in religious education and is encouraged because the children show great reverence and alter their attitudes when they pray. He worries that the children will see religious education as a formal lesson similar to story writing and mathematics. He does not see it as a subject in the same sense that other curriculum areas are disciplines because, for him, it is something that comes from the heart and not something learnt by rote.

At the same time he says that as a K/1 teacher he needs to do a lot of drilling rather than engage children in logical thought processes. He holds that while children are young, teachers need to drill them in religion and as they get older they can be expected to reason it out.

When Victor attended the inservice session for the pilot project he could not understand why the other teachers at the session were so enthusiastic about the new curriculum and wondered if he had missed something. He thinks the new curriculum has some good points but does not rate it as brilliant. He favours the emphasis in *Sharing Our Story* on community and presumes, in the absence of experience in religious education, that earlier programmes centred on the individual and things such as Penance.

Victor says the more he sees of religious education the more he thinks he took Christianity for granted and feels he needs to grow. He knows he has more potential for knowledge and is hungry for more. Because he has the experience of being right out of his depth when he teaches religious education he has enrolled to do the Graduate Diploma of Education (Religion) in 1993.

**WENDY Code: 3.7**

Wendy, in her late twenties, was one of the youngest participants in the research and has been teaching for nine years. She has a Diploma of Teaching from a Catholic college and has not yet upgraded her qualifications to four year status. In her preservice course the religious education units familiarised her with the *Melbourne Guidelines* which she favours as a curriculum document.

Aspects of the religious education units that she studied addressed the substantive content of the contributing disciplines to increase students' knowledge of such things as scripture. She found such substantive content irrelevant to what she needed to know in order to teach religious education. She did not consider she needed to have a cognitive understanding of the topic she was teaching because she had a strong unshaken faith.

Wendy's family came from Holland when she was a very small child. She describes her background as Catholic, secure and closed without any significant contact with peers and without much social influence. The family did not have a television and she attributes to this her appreciation of things such as gardening and walking.

Wendy claims she sets a high priority on her professionalism as a teacher and spends long hours at school preparing her work. She is committed to child-based learning and organises her class for self-directed and cooperative learning. Although she uses the same style of teaching/learning activities for her religious education. Several of the resources for the observed lesson were those she 'had filed' in her undergraduate years. In fact Wendy valued aspects of professional development that addressed pedagogical issues rather than 'theory'.

## Appendix J

## MEMBERS OF GROUP INTERVIEW: Graduates of 1991 and 1992

Group	Code	Pseudonym	Age	Teaching Experience	Course Units
1	1.1	Chris	50-55	21-30	401,402,406,416,445,485,431 (1 credit)
2	2.2	Don	41-50	11-20	401,402,480,431,406,426,456 416
3	3.3	Emily	51-60	11-20	421,480,401,406,411,406,456 416,402
4	4.4	Fiona	41-50	11-20	416,426,416,401,406,456,421 402
5	5.5	John	51-55	21-30	401,402,431,471,402,406 (2 credits)
6	6.6	Max	41-50	11-20	401,406,461,411,402,416,485 480

Codes, Pseudonyms, Age, Years of Teaching Experience and Course Units Completed.

## Appendix K

### GROUP INTERVIEW SCHEDULE (GRADUATES)

#### PURPOSE

To generate data through a group interview, on the perceptions that graduates have of the degree of effectiveness of the Graduate Diploma of Education (Religious). The information will be used to identify issues to be addressed in the individual interviews with the research participants.

#### PROCESS

The following extract which has been taken from the document prepared for the reaccreditation of the Graduate Diploma of Education (Religious) in 1987 will be used as a focus for the questions below.

**Some people, including Christian educators, find themselves so baffled by the bewildering rate and extent of change that they tend either to retreat to what was considered an unvarying tradition or they accept uncritically the new and untried. An urgent need therefore exists for educators, who have not only the knowledge and skills but also the self-assurance and competence to analyse contemporary developments in such a way as to avoid radical and unreflected resolutions. The ideal religious educator will be capable of making a perceptive, intelligent, responsible and compassionate appraisal of current tensions and transitions in the life of society and the church. He or she will be capable of reflecting on and preserving what is valuable in the past, while responding creatively to the present and preparing for the future.**  
(p.15)

#### Task 1. Questions for Discussion

*(The purpose of this discussion is to develop a common set of understandings from the range of meanings inherent in the above text.)*

1. How do we understand 'current tensions and transitions in the life of society and the church'?
2. What would we count as 'preparing for the future'?
3. How would we describe the 'knowledge and skills' required by the educator?
4. What is our perception of how well our graduates emerge from the course as 'the ideal religious educator...'?

**Task 2**      **In relation to the course:**

What do we do well?	What do we do poorly?	What would we like to improve?

**Task 3**      **Summary. (Propositional Relationships)**

A list will be made of key words or phrases that emerged in the discussion. These will be joined with propositional relationships such as:

- is a
- produces
- leads to
- therefore needs

to explore and make explicit our understandings.

**Task 4** Please number 1-3 the items from the following list that were the most significant outcomes of the course for you.

- a. religious and educational philosophy as a basis for new insights.
- b. appraisal of prevailing ideologies.
- c. intellectual possibilities posed by the study of religion.
- d. sense of the tradition of Christianity.
- e. critical judgement.
- f. insights from biblical and theological research.
- g. critical perspectives on Christianity and church.
- h. empowerment.
- i. awareness of contextual constraints.
- j. reconstruction of values, beliefs, practices.
- k. maintenance and transformation of the tradition.
- l. interpretive and critical skills.

**Task 5** Please number (1-3) in rank order the letters of the three items that were the most significant outcomes of the course for you.

- a. awareness of current movements in religious education.
- b. new personal understanding of the church.
- c. introduction to biblical scholarship.
- d. contact with emerging theology.
- e. sense of religious freedom.
- f. concern that students have the right to know the 'truth'.
- g. accountability for shaping the future.

**Task 6** What is your overall perception of what the course did for you?

## Appendix L

### SAMPLE OF DATA (Group Interview: Graduates)

#### Task 6 (Individual Responses)

What is your overall perspective of what the course did for you?

##### Chris 1.1

Created a new awareness and gave me an understanding of theological viewpoints. I personally found the course 'liberating' and certainly enjoyable — not often found when one is studying.

##### Don 2.2

The course certainly gave me greater knowledge of the traditions of the Catholic church and the early church. My previous knowledge was sparse and 'insecure': a feature of the course was the amount of time spent on the early church. I was disappointed with the lack of educational content for teachers. It did make me feel more in touch with my church and my God and strengthened my belief that what I am teaching is right.

##### Emily 3.3

Allowed me to explore in an intellectual and logical way issues that were important and fascinating for me personally and because I made no secret of how interesting it all was it led me to be offered a very interesting job when I should have been retiring!

##### Fiona 4.4

Instilled a new vision. Exposed me to people and sources of growth and understanding of my faith tradition. In many ways, too, it was a call for me — a call to action. I knew that with this new knowledge there was more to know, learn and do.

##### John 5.5

It gave me a competence to deal with the subject of religious education and the role of Religious Education Coordinator and to help teachers with their own understanding. The course also whetted my appetite to read more in this area with an understanding and appreciation of writings in the field.

##### Max 6.6

The course gave me a real insight into the Catholic church, where it was coming from, and the 'state of play' at present. It also gave me a sense of the tradition of the church. An in-depth look at parts of the bible was also very useful. The course gave me so much it is difficult to isolate parts of it for comment.

## Appendix M

### PARTICIPANT'S INFORMATION

NAME: **Anita, Code:1.1**

Home Address	Phone	School Address	Phone
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**Q.1** Please circle one of the following:

(Age)	Less than 40	41-50	51 plus*
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**Q.2** Please circle the number of years you have been teaching. (Count this year).

6-10	11-20	21 plus*
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Please asterisk your answers to the following:

**Q.3** Did you enrol in the Graduate Diploma of Education (Religious) to gain you a four year qualification?

Yes ( )      No ( \* )

**Q.4** Did you enrol in the Graduate Diploma of Education (Religious) to satisfy the CEO's criteria for promotion?

Yes ( )      No ( \* )

**Q.5** Please comment on any other reason for enrolling.

*Enrolled to improve personal knowledge; to understand more about the role of a Religious Educator; to be more prepared for the changes and differing role of a Religious Educator in the near future.*

**Q.6** When did you enrol? **1991**      **Q.7** When did/will you graduate? **1992**

Please tick in the left margin the course units you are currently doing or have completed. Please circle the position on the continuum that best indicates the value that you consider the unit had for you as a religious educator.

Unit Code		Description	No	1	2	3	4	5	Great Value
GES 401	*	Foundations of Religious Education		1	2	3	4	5*	
GES 411		Curriculum Issues in R.E.		1	2	3	4	5	
GES 421		Religious & Moral Development in Community		1	2	3	4	5	
GES 431	*	Methods, Strategies and Resources		1	2	3	4	5*	
GRS 402	*	Christ in the Scripture		1	2	3	4*	5	
GRS 406	*	Foundations of Theology		1	2	3	4*	5	
GRS 412		Perspectives on Religion		1	2	3	4	5	
GRS 416	*	Approaching World Religions		1	2	3*	4	5	
GRS 426		The Modern Ecumenical Movement		1	2	3	4	5	
GRS 431		Christ and the Experience of Faith		1	2	3	4	5	
GRS 433		Christ in Tradition and Contemporary Thought		1	2	3	4	5	
GRS 436		Moral Theological Perspectives		1	2	3	4	5	
GRS 441	*	Old Testament Studies		1	2	3	4*	5	
GRS 445	*	Old Testament: Covenant		1	2	3	4*	5	
GRS 454		Paul and His Letters		1	2	3	4	5	
GRS 456		Theology of Church		1	2	3	4	5	
GRS 461		Theology of Sacraments		1	2	3	4	5	
GRS 466		Liturgical Studies		1	2	3	4	5	
GRS 471		Social Justice Issues		1	2	3	4	5	
GRS 476		Culture and the Sacred		1	2	3	4	5	
GRS 480		Introduction to Church History		1	2	3	4	5	
GRS 485		History of the Church in Australia		1	2	3	4	5	
BAS 453	*	Gospel of St Luke		1	2	3	4*	5	

## PRELIMINARY REFLECTION FOR PARTICIPANTS

### REVIEW CHARTS    Anita, 1.1

These were distributed to participants before the interview. Their purpose was to orientate participants towards the content of the interview. They were designed to help the participant recall and reflect in preparation for the interview.

#### Task 1

**Would you reflect on the following questions and scatter on the chart below any words or phrases that come to your mind.**

**As a consequence of the course do any words or phrases come to your mind to describe:**

- you as a religious educator;
- your religious maturity;
- your freedom as a Christian.

### SCATTER CHART            (Completed by Anita)

- *developing/more enlightened/questioning*
- *more aware of individual students and their needs*
- *more thoughtful approach*
- *need to help children find something of value in their lives*
- *need for relevant content and methodology*
- *create an environment permeated with Christian/Gospel values*
- *take care not to indoctrinate*
- *importance of giving witness/responsibility*
- *need to foster responsibilities of families*
- *consider background/family life of individual students*
- *problem of creating tension between home and school — 2 sets of values*
- *pastoral role of Catholic school/teachers — need to provide home/school base for children and families*
- *catechesis/religious knowledge/instruction*
- *education in faith/faith development*
- *need to develop community spirit and involvement*
- *better understanding/pleasure in scripture*
- *change/progress/ongoing development*

Task 2      **Would you record below any changes in your interests, attitudes and beliefs about yourself as a religious person and as a religious educator during the course.**

<b>CRITICAL INSIGHTS CHART</b>	
<b>Year of Study</b>	
1991	<p><i>Became more aware of the distinction/difference between catechesis and religious 'instruction'; and of the burden of being a religious educator in these times; the need to give witness in my life.</i></p> <p><i>Increased interest/pleasure in understanding scripture. More aware of fundamentalists.</i></p>
1992	<p><i>Seeing the importance of making scripture relevant.</i></p> <p><i>Necessity of preserving Tradition and Story.</i></p> <p><i>Making liturgies relevant, interesting, joyful for all participants.</i></p> <p><i>Having become more familiar with different theologies, particularly interested in liberation theology and environmental theology.</i></p>

**NEGOTIATED INTERVIEW SCHEDULE (Part A)**

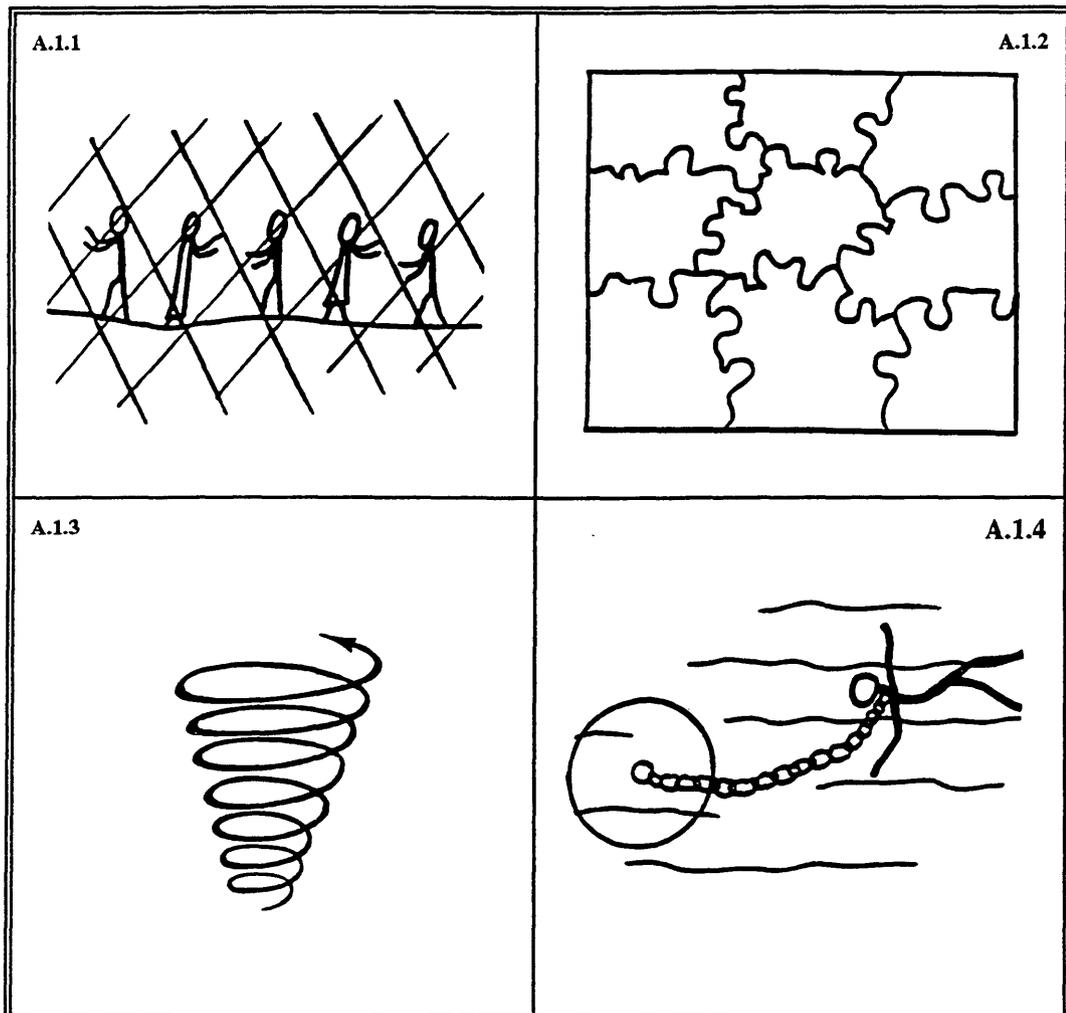
**Part A. (1.5 hours): Interview was taped. Copies of Tasks A.1.0 - A.3.0 were prepared as individual tasks and presented one by one to participants.**

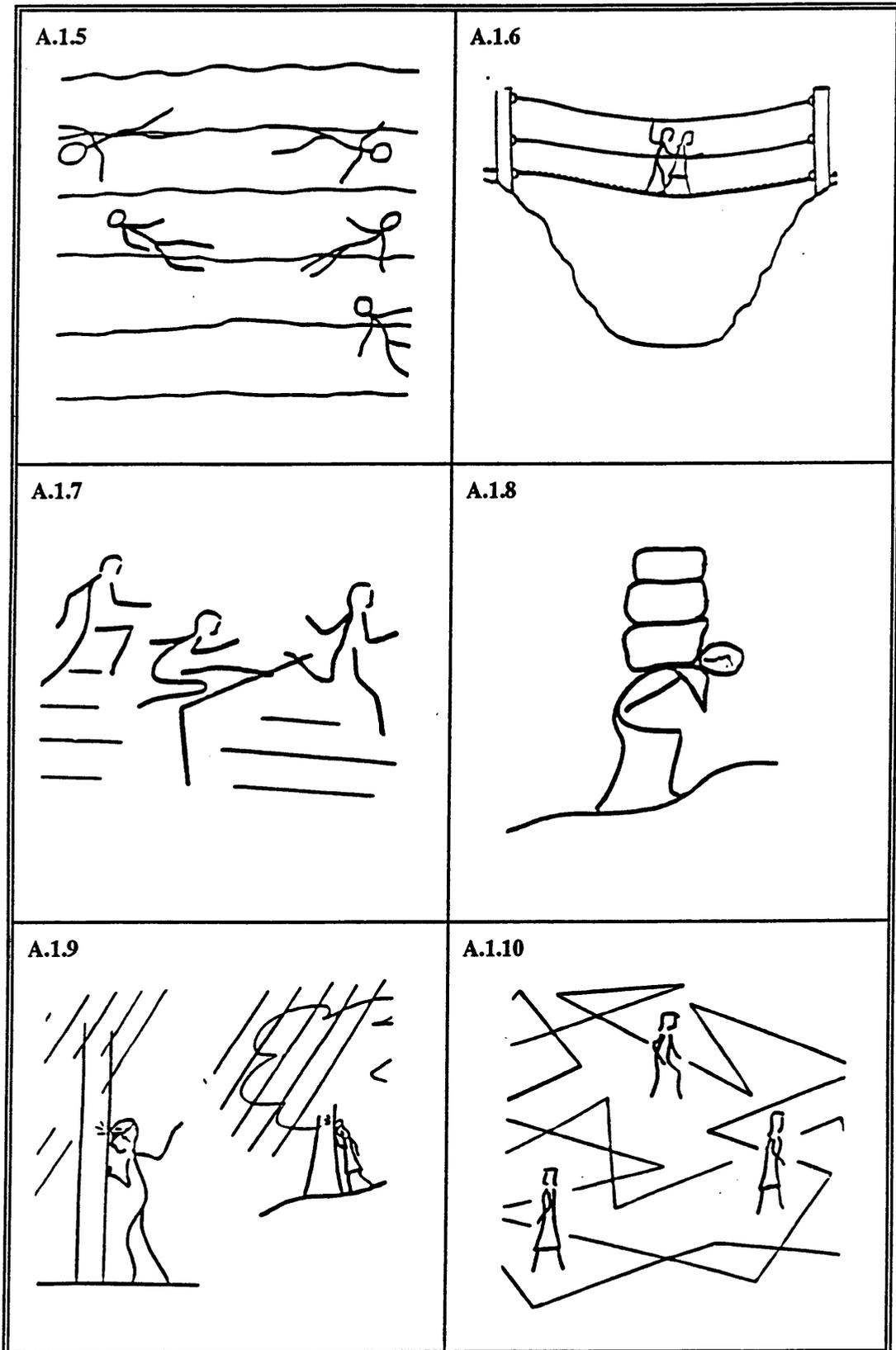
**Focus**

To reflect with participants on their experience (if any) of personal change and/or professional change as a consequence of the course/pilot project.

**Task A.1.0**

**Do the following say anything to you about changes you experienced in your personal beliefs or values as a consequence of this course/pilot project?**





Source for some illustrations:  
P. McCracken (1982), *Visual Gospel*. Sydney: Christian Brothers.

**NEGOTIATED INTERVIEW****29 July, 1992****Anita, 1.1****A.1.0**

**DO THE FOLLOWING SAY ANYTHING TO YOU ABOUT CHANGES YOU EXPERIENCED IN YOUR PERSONAL BELIEFS OR VALUES AS A CONSEQUENCE OF THIS COURSE?**

When the question asks if I want to say anything about the changes in my personal beliefs as a consequence of this course I find it difficult to know where I was — or whether I have changed considerably since I began the course — or whether I was always in the process of change or development so I will probably interpret this fairly literally.

The illustrations do say something to me; this one (A.1.1)<sup>1</sup> certainly does. I immediately think when I look at the illustration that it's the passing on of the message, and the tradition and the story which I think is terribly important. And since I began the course that has become more important to me because I see the value of it more clearly. I'm not too sure about the wire frame in front of it — maybe it means that there is some sort of a barrier where people stand and look on rather than being totally involved.

This one (A.1.2) is a jigsaw and I'm a great jigsaw player! It's great satisfaction to finish a jigsaw and there's great satisfaction in the course because you see all the pieces fitting very neatly together. However, I think to myself that very rarely do the pieces sit neatly together like that. For me now scripture and theology are

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<sup>1</sup> (A.1.1) is a reference to the diagram in Task A.1.0 on page 386. References to the diagrams will be made in this way.

sitting together more neatly because I am more enlightened than I was before. However, I do see the need for ongoing acquisition of knowledge and so on. Knowledge is very important, and probably that leads on to this illustration.

This (A.1.4) is somebody quite fettered; the person is drowning with the chain around the neck and tied down to the concrete block because they're having difficulties letting go of their old traditions. I think this is very relevant because people are very safe with what they've known and what they've learnt or where they've been and quite often they find change, as we all do, rather threatening. I also probably find that to be so. I think if you're in an environment where you feel you can make a change without being too threatened then you're more likely to take that first initial step.

This one (A.1.3) I think needs more interpretation. I think when you come to the course you do have a certain amount of knowledge and you come from a certain level of experience. I think, however, that the course widens your experience quite dramatically, so that you are gradually moving up and out and the arrow at the end of the spiral indicates you are going to continue to move — you are going to go further. Once you have finished the course you are not going to stop and just leave it there. The scripture units that I've done I've enjoyed enormously, but I think possibly that the three units that have been of most benefit personally have been Foundations of Theology, Foundations of Religious Education and the unit called Methods, Strategies and Resources. I was absolutely terrified by the theology and I actually missed the first day because one of my children had been in hospital in Sydney and I was late coming to the course. It was probably about Wednesday of the first week of the course that I began to understand a little bit of what the lecturer was saying, and by Friday it was all over; I felt I should have gone then and started all over again. I wouldn't mind doing that unit again at some stage to give me more understanding. I think unless you have a basic

understanding of the doctrine it's very hard to find the language to answer children's questions, especially older children, who are searching more and asking deeper questions. It really is important to know because you can't fool them and they know when you're floundering. We certainly have had the background material in the course.

This one (A.1.9) is a reminder of hitting one's head against a wall. Although I wondered how I would get on I didn't really hit my head against a wall and my results were always a relief and, in fact, sometimes I was quite delighted that I did so well.

In this (A.1.10) people are going in all directions - they appear not to be all pulling together as we need to in community. I think community is very important and that is something that has come out of the course. In the unit called Foundations in Religious Education there was a big discussion about the nature of catechesis, the nature of religious knowledge and religious education. The difference in these hadn't occurred to me before. I hadn't really thought about it until I did that unit. I think it's good to do that unit first because it makes clear what religious education is. The readings and seminars were also very valuable in that unit. We came to see there is need for community effort and we came to see why there is need for change.

I think this (A.1.6) is the same sort of thing. It's about having courage and confidence which is something we get from the course because with knowledge you do get courage and this is important, and again in this climate where people are very supportive you can face making changes. It is a race (A.1.7) and there are lots of hurdles, but I don't think it matters about being first. As St. Paul says it is very important for each one to run the race as well as possible.

This (A.1.8) is a little depressing. I don't think, however, that I ever felt, throughout the course, there was more than I could do. I did five units last year and found it to be somewhat onerous particularly as I had a new class at school. So after that this year seems a piece of cake.

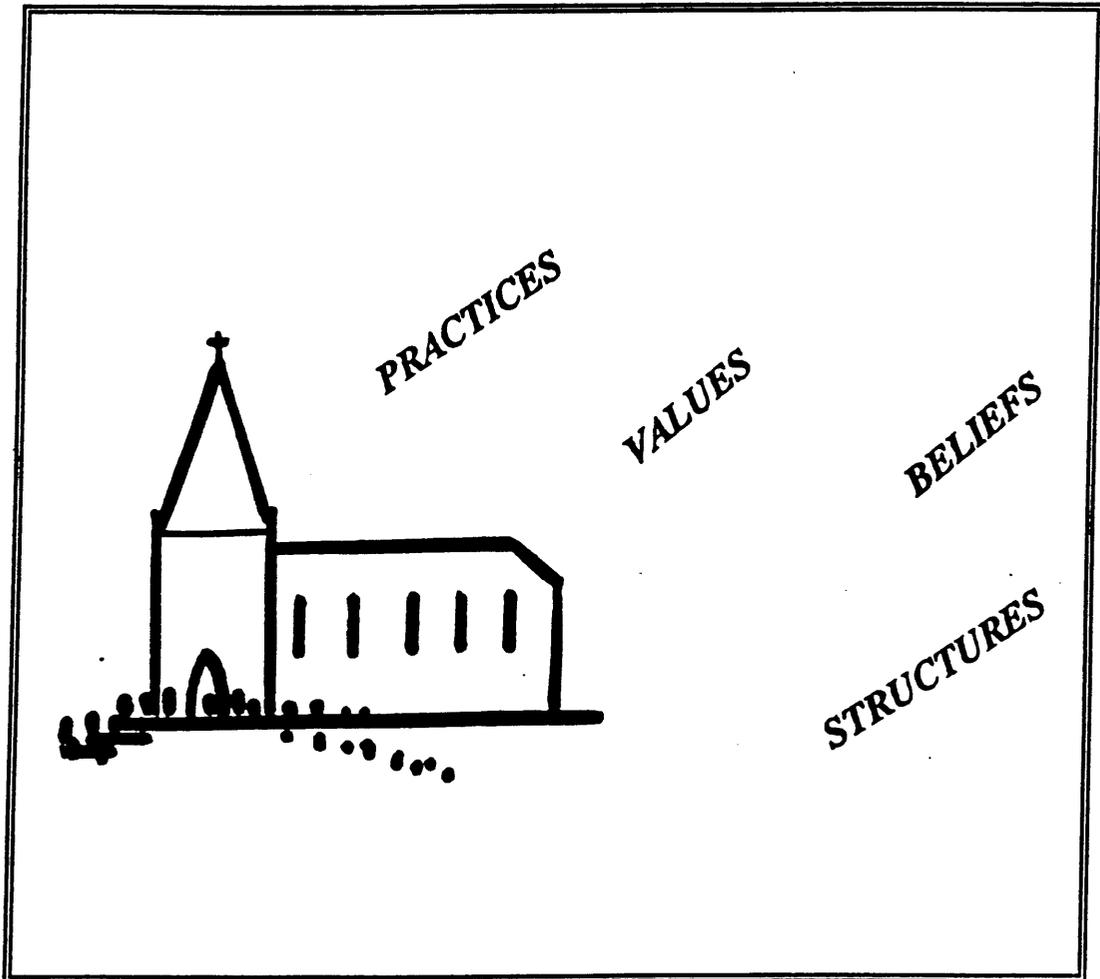
That one (A.1.10) is a bit disturbing, too. It's similar to (A.1.5) and suggests that people go in different directions and perhaps that relates to the families and children that we're dealing with, in Catholic schools. They fear so much is going to change, and Australia is one of the few countries in the world where the church puts its money into schools, and if we don't have Catholic schools they fear it will be difficult for people to maintain communication with the Catholic community and their Catholicity. The school really has to be a base where parents and children can all come together.

**Focus**

To probe for understanding of each participant's experience of the institutional church.

**Task A.2.0**

**HOW WOULD YOU DESCRIBE YOUR FEELINGS ABOUT THE INSTITUTIONAL CHURCH?**



**A.2.0.****HOW WOULD YOU DESCRIBE YOUR FEELINGS ABOUT THE INSTITUTIONAL CHURCH?**

I'm what people describe as a cradle Catholic, having been right through Catholic schools and had a very Catholic upbringing, with my background in a Catholic family. Both my parents were practising Catholics, and I think we took a lot for granted then. I also think because we had a very sincere and genuine approach to our religion when we were growing up the tradition and the values and the celebrations in church still mean a great deal to me and I still think they are important.. I still quite like pomp and ceremony and the rituals and I think that's important. Maybe there are some individuals who can do without that but I think a lot of people need ceremony. I also think religious practices are important. We say to the children if you belong to a football team then you go for training in order to get better and this is what we mean by practising Catholics. We're practising to try and get better all the time, so we go to Mass. If we don't have some means of communicating with God then we won't be fit for the team. I think, therefore, that practices are important in that regard.

The structure of the church I think is something that I have thought about quite closely in recent times and like many, many people we can see that there are great difficulties now and greater difficulties ahead of us. I believe that changes have to be made and I know the church is concerned not to make changes overnight but this is not always a good thing. I am happier with authority that comes from the consensus of people I respect rather than that which comes only from institutional authority. I think it is very important to take into account the needs and views of others. I can be convinced by others that what I previously thought wasn't right — but they have to know what they are talking about to convince me. In these cases my views and insights can be changed by the people I respect.

In the parish where I teach we will no longer have a parish priest at the end of the month because our priest is elderly and is retiring. We will have an administrator who has two other full time jobs, so he is not able to be very involved in our parish. We will also have the services of a deacon who won't be living there, because he will be studying. Because of the circumstances the parish is very run down and is in a very sad and sorry state. A lot of the parishioners have gone to other churches. We still have four Masses at the weekend but at some of them we wouldn't have one hundred people which is a really worrying state of affairs. Some people say if we could have married clergy we wouldn't have any trouble getting a priest there. Somebody young and enthusiastic could get all the parishioners back, develop the community spirit, and get the young people in here again. It doesn't look as if this is going to happen at the moment. I think we've either got to have women clergy or married clergy. I think we could have both, but I think we should get one or the other and soon, because I think the cracks are appearing and soon I think they're going to be crevasses. Once you lose people it is much harder to get them back. Another one of my great concerns is that if we concentrate our efforts in the church on adult education in faith and say we can't afford to have schools, because we want to concentrate on the adults, I don't know how you cast the net widely enough to get enough people in. You're always going to get some people, and I think the RCIA and the other organised groups are doing a great job.

One of my big worries in a Catholic school concerns our values. Do we have two sets of values and impose something on the children that is not going to be followed up at home? I think somehow there has to be something that draws people to Mass, so that they don't get up and go to Mass on a Sunday because they fear fire and brimstone will fall down on their head; which we all know isn't true! We thought it was true but the children today hear us talk about a loving God so that I think younger people, particularly teenagers, think it's all right to

miss Mass one or two Sundays and go along again. I think that's fine as long as when they go again they go for the right reasons and not because they're back home for the weekend and think that their mother will die if they don't go back to church. I think that's happened in the past.

When I was at school I always described myself in my own head as a liberal (with a small l) Catholic and even though the nuns used to say things to us I never argued I used to sit there and think to myself 'I don't think I agree with that'... but I was never brave enough to say so. When I was in Fifth Year, which was my last year at school, we were very fortunate that one of the curates in our parish used to come to give a religion lesson on Fridays and then we'd all go off to benediction afterwards. This was good because I was sixteen when I did the Leaving Certificate and we could ask him things that the nuns wouldn't discuss. Perhaps from that opportunity we had a broader kind of an education than other people in similar circumstances had at that time. I've always had the feeling that there were things could not be straight black and white but for the greater good I accepted a lot of things which I still believe strongly.

I've never really thought it was right that we have celibacy. Even when I was sixteen I didn't agree with that, and I still don't agree with celibacy. I think I've become stronger in my convictions that we do have to do something about the leaders of the church. I thought it was wrong that the clergy didn't have the opportunity to marry if they wanted to, or to remain celibate if they wished, but now I'm firmly convinced and I feel very strongly about it. We need married and celibate clergy – both for preference. We could have all three, in fact. We could have the married clergy, the celibate clergy and women clergy. One of my children said to me today, 'Now that the pastor has retired, can he get married?' which I thought was a very insightful question for a nine year old. I told them the priest won't get married and will still live by himself. The child said, 'He's going

to be lonely on his own.' So I told the child the priest had lots of friends so he wouldn't be lonely. However, because of celibacy, I think the clergy have lots of problems so I'm convinced we need opportunities for married, celibate and/or women clergy. I've always been a bit of a silent rebel. I probably lacked the courage before because while I thought these things I wasn't able to articulate them. I now have the knowledge to defend my position.

**A.3.0**

Please asterisk the position on the continuum that best indicates your position in relation to the following question.

Not very acceptable	1	2	3	4	5	Very acceptable
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**1. How acceptable did you find the practices of the institutional church:**

When you enrolled in the  
course/pilot project? 1\* 2 3 4 5

When you graduated from the  
course/pilot project? 1\* 2 3 4 5

**2. How acceptable did you find the values of the institutional church:**

When you enrolled in the  
course/pilot project? 1 2 3 4\* 5

When you graduated from the  
course/pilot project? 1 2 3 4 5\*

**3. How acceptable did you find the beliefs of the institutional church:**

When you enrolled in the  
course/pilot project? 1 2 3\* 4 5

When you graduated from the  
course/pilot project? 1\* 2 3 4 5

**4. How acceptable did you find the structures of the institutional church:**

When you enrolled in the  
course/pilot project? 1 2 3 4\* 5

When you graduated from the  
course/pilot project? 1 2\* 3 4 5

Can you comment on any changes or lack of changes in your understanding of the church over the time you were enrolled in the course/pilot project?

**B.1.0****HOW DO YOU FEEL ABOUT RELIGIOUS EDUCATION?**

I had done most of my early teaching in government schools and it was only about twelve years ago that I first had to start teaching religion. I was fairly concerned about this, very nervous about it, in fact, and I think I relied greatly on my own education which is not unusual. You think to yourself I must have been taught reasonably well because I know a little bit about this, a little bit about that, so I did tend to rely on what I had learnt and what I had been taught. I believe that that's not a bad thing as long as you think about what you believed or what you learnt in the past and it's not a bad leaping off position. I think I've made progress. I had made some progress before starting the course and I think I've made greater progress since I began the course last year. I think religious education is very important and it probably fits into lots of different areas. I think it is important to have specific religious education that has its curricula and syllabi and good methodology and good content and I think it has been programmed reasonably well as a subject in Catholic primary schools. I think religious education is not something that starts at 10.15 a.m. and finishes at 10.55 a.m. In a Catholic school it has to be part of the environment; it has to be something that you are doing all the time, because otherwise you are not instilling Christian gospel values into the children and not giving adult witness. This is an ideal which obviously sometimes falls down but there are some times when it happens and then you think this is just wonderful. You can see it and be encouraged by it so I feel very strongly about religious education. I feel it has to be encompassing; I think it has to be ongoing; I think it has to be continuous all day every day.

Initially when I first began to teach religion we had a text book and I think there's value in some text books. For instance in Year 6 when they do quite a lot of work on the Old Testament, some of the text books had very valuable background

information and short passages on the prophets and things like that. They had background on David and the Psalms which I think is important because children often need access to background material. I think we use the bible a lot in Years 5 and 6 at our school and children become very adept at using their bibles. I think this is instilling in them a great affection for the scriptures which is also very important. So we still use text books from time to time but only as we see a need for them. In the main I think we perhaps rely on a text for RE more than in other curriculum areas. I think we've become better at writing our own programmes. I wrote the First Holy Communion programme this year with the other teacher who is also using it and we were very pleased with it. We always do an evaluation at the end and decide what we will include next year. We decided that next year we will have more parental involvement and we will give the parents the job of giving out the robes! By doing this the parents become more involved not only in the religion part but in the practical part and I think the practical part will hopefully lead them into the spiritual part as well. For methodology I have found the praxis approach to be very useful. The movements of the praxis approach were the headings that I used for the First Eucharist programme. We also relied on the Brusselmans programme.

## **B.2.0**

### **WHAT PLACE DO TRADITIONAL RELIGIOUS SYMBOL, LANGUAGE AND CONCEPTS (E.G. STATUES, CRUCIFIX, SALVATION) PLAY IN YOUR PERSONAL/PROFESSIONAL RELIGIOUS ACTIVITIES?**

Traditional religious symbols are certainly important but they are not as important as I once thought they were. As I said before I'm still inclined to ritual; I love music and singing and I think it's lovely when the church looks beautiful, e.g. for the first Holy Communion when the whole church looks festive.

I think my language has changed, I don't think I would use the word salvation; I don't think I've used the word in quite some while. I think things like statues and crucifix are probably important to children because it gives them something to look at, but I think you have to give them an explanation so they understand that it's like having a photo of somebody you love.

Children need to understand that the crucifix is there because it's a sign that Jesus loves us, not because we want to look at the suffering Christ, and talk about the suffering. Possibly because I am now teaching children who are younger I'm more conscious of these things. I think probably the language that I use is different. I talk about the ways that we can show that we want to be followers of Jesus by our kindness to other people. I probably would have taught the ten commandments in the past but now I see Christianity and Catholicism as a living community where we should help one another. I think I've probably tried to put this across to the children more than I perhaps did in the past.

### **B.3.0**

#### **TO WHAT EXTENT DO YOU NOW DISCRIMINATE BETWEEN WHAT IS ESSENTIAL AND WHAT IS PERIPHERAL TO CHRISTIANITY?**

I think I've already indicated that for me some things are more important than others. I think that you should try to go to Mass every Sunday if you can but I think if for some reason you aren't able to go to Mass then it's not the end of the world and it doesn't prevent you from receiving the Eucharist if and when you go to Mass. I haven't always thought that. In fact when I was growing up it was absolutely dreadful to miss Mass on Sunday or eat meat on Friday. I remember my mother being so dreadfully upset because my sister had been to a party on a Friday night and the people who held the party were not Catholics and provided meat. My sister said it would have been impolite if she hadn't eaten it; she had

fairly strong views, too. I probably thought, she's not going to hell even if she ate the meat, but I probably wouldn't have eaten the meat myself to be on the safe side! I had a foot in each camp and I guess that's where I've been for a lot of my life! I think the church became terribly bound by 'thou shalt' and 'thou shalt not' but they were church laws; they weren't God's laws; they weren't the laws that Jesus gave. He said we should love our neighbour; that's the law that he preached and that's the law that we should be following. I have certainly changed, but perhaps I had an inkling for most of my life about these things and now I've become very firm and able to articulate what I felt. I think for a lot of people God is impersonal because he's a person who is remote. For some people God is this judging person in the far distance that you can't relate to. He is somebody who's going to say 'down to hell'; if you relate to that person it's in a way that says 'I will be better next time'. But God is personal — he's all around us. And I'm amazed people can't believe in his presence. When we talked about miracles in one of the courses somebody said a new born baby is a miracle. When each one of my four children was born, I was just totally overcome with this little miracle that had appeared.

I don't see the miracles of the scriptures in this way. They were 'signs' as John said in his gospel. That, however, wasn't always my understanding. I used to worry about them and I used to think something must have happened, but Jesus wasn't a magician, so I wasn't too sure. It was great to learn about what they really are. There were two people in the scripture unit on Luke's gospel who obviously hadn't done the unit called Christ in the Scriptures and one asked if Jesus really did walk on the water. The lecturer's reply was that we don't really know; it could have been a sandbank... and this student went 'What?' It was just wonderful! I could sit there and feel quite relieved that I'd already learnt this, whereas previously I used to wonder about it but I wasn't sure. I knew that there were signs and things that did happen but I know now what the purpose of them

was, whereas before I accepted them at face value. This has given me freedom and confidence, particularly when anyone challenges me on scripture.

I find it satisfying to understand that the bible has its myths, its history, its parables. I think because I taught Yr. 6 when we did a lot of work on the Old Testament I was fairly familiar with that. I feel now a certain security and freedom in discussing the bible because I can say with more confidence how the bible was written. I think it's important to be historically conscious so that we are aware of both the good and the bad from our past and be prepared to change and give up what perhaps was good in the past but is not relevant today. I used to be nervous about saying things in our past were bad and now I'm more relaxed about it although I think I've always recognised the problems.

## B.4.0

Would you indicate by asterisks the letters in the left margin which if any of the following were outcomes of the course for you. Rank the relative importance of the ones you asterisked.

		Rank 1 - 7
a*	awareness of current movements in religious education	2
b*	new personal understanding of the church	5
c*	introduction to biblical scholarship	7
d*	contact with emerging theology	6
e*	sense of religious freedom	4
f*	concern that students have the right to know the 'truth'	3
g*	accountability for shaping the future	1

**B.5.0**

**WERE YOU ABLE TO IDENTIFY YOUR PERSONAL AND PROFESSIONAL NEEDS WHEN YOU ENROLLED IN THE COURSE - DID THEY CHANGE? WERE THEY SATISFIED BY YOUR PARTICIPATION IN THE COURSE?**

My reasons for enrolling in the course were probably twofold and related only in part to professional needs. Because of my temperament I need to be doing some directed study and that was one reason I enrolled. However the primary reason was that I felt that in a changing world of Christianity and religious education I needed to know if what I thought was right. I certainly feel the course has met those needs. I wouldn't mind doing further units, that aren't necessarily associated with qualifications, to keep up with what's happening. I can't really speak about needs that were not achieved by the course except that I still need to know more. An unexpected outcome is that I didn't expect to learn so much from other people in the course and there has been a sharing of ideas and friendships in the classes. Some courses that you do in some institutions don't do this. You go to the lecture, and go home without experiencing that dimension of community.

**B.6.0**

**WHAT IS YOUR OVERALL PERCEPTION OF WHAT THE COURSE DID FOR YOU?**

I think the course has done a lot for me personally because I think I am now able to articulate my views; my beliefs and values more clearly. Perhaps it has given me a certain amount of religious freedom because now I can say, and know that it's all right to say, some of the things I've always thought. Perhaps previously I would only have said them in limited circles and I still feel it's important not to shock people and take away their security. I think the course confirmed my ideas and opinions about the past and it certainly made me much more aware of the future and the future direction of the church. People who are involved in religious

education have a responsibility to do something. I don't feel institutional constraints on me in the university community where there are older lecturers with amazingly modern attitudes. They can so clearly see the future. It's amazing that these lecturers, who have had the opportunity to study, are so different from people of their own age who have not had the opportunity.

### **B.7.0**

#### **WOULD YOU LIKE TO MAKE ANY COMMENT ABOUT THESE STATEMENTS?**

**B.7.1** Vatican II aimed to promote a church that was in tune with the culture of the times where individual members could accept responsibility for personal, moral decisions and enjoy freedom of conscience.

**B.7.2** Christian faith must be a synthesis of the old and the new: it must be alert to both tradition as well as contemporary knowledge and experience.

**B.7.3** Tradition is embodied in the activities of a living community: it hands on life, not statements.

This (B.7.1) is saying something that Vatican II aimed to do but I don't think has really happened. I understand Vatican II better now because I wrote an assignment on it. I think that's where you really do your learning. The lecture input is what you pick up but when the ideas have to be written down you have to sort them out clearly in your head. I think Vatican II came about with good intentions but I don't think it has been implemented. I read a fair bit after Vatican II and thought there was great hope for the future. I don't feel, however, that the hope has been realised. I know things need to happen slowly but they don't need to happen as slowly as this. I don't know whether it's the Pope and his helpers or whether it's between the curia and other levels that it gets stuck. Things need to be changed

carefully but not with the absolute caution that seems to exist. Since Vatican II, which is thirty years ago, we can see some change but not a lot. I see now, because of the course, the things that haven't been achieved since Vatican II.

I think (B.7.2) is very true. We should never throw out the baby with the bathwater. I think there are things in our history and tradition (with a small t) that are very important and if you give away all those things you've undermined the structure. We need to keep what is essential but we don't need to be confined. We also need to branch out. Tradition doesn't need to be restricted and bound by the idea that we've always done things this way. I think that mentality has to change enormously. We have the freedom now, for example, of having biblical scholarship available since the time of Pius XII and from the breath of change which John XXIII initiated. That flame of change, however, has died down to a flicker. I think the students in the course understand and realise what the scriptures are. If everyone in the Catholic church could understand that we'd be miles ahead.

**LESSON PROCEDURES (YR. 3)****14 September 1992****Anita, 1.1****TOPIC: AS A COMMUNITY WE CELEBRATE THE GOOD NEWS OF GOD'S FORGIVENESS**

1. Lesson commenced with singing of *Surprise, Surprise!*
2. Reference was made to previous lessons, particularly those based on scripture, and to the surprises that are sometimes found in stories from the bible.
3. Children were invited to close their eyes and think about the scripture stories they had heard during recent weeks and to recall some of the stories that told them people were sometimes very surprised about what Jesus said or did.
4. Discussion followed about the stories the children had recalled.
5. The story about Zacchaeus (Lk.19:1-10) was named as a story of surprise and was read and discussed. The discussion emphasised the **change** in Zacchaeus as a result of the meeting with Jesus who made him feel such an important person.
6. Class was organised for group activities:
  - **PAINTING:** Two sets of text cards had been prepared. These told the story of Zacchaeus. Children used small copies of text to direct their painting; large text cards were to be pasted on the finished painting.
  - **MODELLING:** Plasticine and mats were distributed to groups for modelling.

- BANNERS: Preliminary preparation had been made to provide materials for the making of two large banners; one banner was an illustration of the story with the story-line at the top; the second banner was done in colourful lettering to announce the message of the story. At a subsequent lesson this banner would be completed when the children confirmed the message and attached silhouettes of themselves to the banner.
7. Children returned to their desks and engaged enthusiastically, co-operatively and most skilfully in the activities.
  8. When the activities were completed the Readers' Theatre group presented their play with considerable fluency and confidence.
  9. Children re-assembled on the floor to discuss and read the scripture story from the paintings and text attached. One of the banners was displayed behind the group that presented the paintings.
  10. Lesson concluded with a prayer sung as a round (the children had not previously heard the tune which they quickly and beautifully harmonised).

**PHOTOGRAPH INTERVIEW Anita, 1.1**

**TOPIC: AS A COMMUNITY WE CELEBRATE THE GOOD NEWS OF GOD'S FORGIVENESS**

**1. IS THIS LESSON VERY DIFFERENT FROM ONES YOU WOULD HAVE GIVEN BEFORE YOU DID THE COURSE?**

I probably wouldn't have used as many activities; perhaps I would have had one activity and all the children would have contributed to it. Now I have a lot more things going on at the same time.

**2. HAS THE CHANGE BEEN IN EMPHASIS IN:**

- **CONTENT (SCRIPTURE, DOCTRINE)**
- **LANGUAGE**
- **METHODOLOGY**

I think I understand more now because of the reading I've done for the course and because I have a better understanding I can convey the message to the children and make it more meaningful for them. The knowledge I now have is pretty important in relation to the change in emphasis in content.

My language is probably less traditional. Previously I was still basing what I was saying on what I had learnt. I think it's a confidence thing; I feel a lot more confident about saying what I want to say and making it relevant to the children's lives. I'm much more aware of methodologies and I tend towards Groome's methodology. I like his circular movement that allows me to keep coming back to take the issue further. It's the way I like to teach so it suits me; I like to know where I'm going but if I think the children haven't grasped the content I like to go back and likewise if they

pick up something quickly you can move on more quickly to the next movement.

3. **DOES YOUR PREFERENCE FOR METHODOLOGY, TEXTS, CURRICULUM DOCUMENTS DIFFER FROM THOSE PREFERRED BY:**
- **PARISH**
  - **DIOCESE**
  - **SCHOOL**

The parish has very little to do with what we do — or has until now had very little to do with what we do in the school. We have a new priest in the parish who is very good and a lot of parishioners are coming back to our church which is fantastic. However there is going to be a change because there won't be three parishes and three priests in W....; we may have one priest and three parishes so I don't know how much liaison there'll be between the parish and the school or whether the school will have more input.

At school the methodology I used is probably the preferred one. Currently two of us are supposedly trialling the Parramatta Guidelines. We've found they have some very good material in them but they don't entirely fill our needs so we're being a bit eclectic about it all. We take what we want from other programmes. The guidelines are fairly prescriptive and they arrange their content differently e.g. they don't have First Holy Communion until the end of Year 3; traditionally we have had ours in June so it didn't suit us to follow their sequence because they hadn't done forgiveness and they hadn't done other things you need to do for First Holy Communion, so we had to write our own. However next year we may be able to have First Holy Communion at the end of the year which is probably a more suitable time. The programme I wrote on Reconciliation was used by our teachers with very little change; they changed the time-frame to ten weeks because they were teaching a whole class and not a small group for which I had

designed the programme and they were very happy with it. We tend to do that kind of thing at our school – we identify a need and then someone, in consultation with the others, will do something about it.

**4. WHAT DID YOU PLAN AS THE MOST IMPORTANT PURPOSE AND OUTCOME OF THE LESSON?**

I was interested in several outcomes because of the different activities. The lesson provided for lots of educational things as well as religious things. I like children to be busy and I like them all to participate. It doesn't matter which activity they do because I like them all to reassemble at the end and talk about what has been done. I think because we had been doing forgiveness, and Zacchaeus is a favourite of everybody, they enjoyed the little play. Because the message was about change and because Zacchaeus changed that was what I wanted them to see from the charts they made. I think they saw that but, of course, you can't say conclusively that every child will get that message immediately but with that little bit of input today they may get the message later. That's what I like about Groome – I can go back to the topic if I need to do so. The aims of the lesson were to talk about forgiveness and how, with God's love, we can change. We saw it happen to Zacchaeus and it can happen to us too.

**5. HOW CRITICALLY DO YOU ASSESS THE RESOURCES YOU CHOOSE TO USE?**

I think you have to look at things very carefully. The play came from the Parramatta Guidelines. I read it through and found that the language was suitable for the children's understanding and reading ability. When I chose the captions for the posters I had to be careful to express them in a way the children would relate to. e.g. on one chart I had *ISN'T IT GREAT, JESUS LOVES US SO MUCH*. I think they can relate to that because they know that

their parents love them, and God loves them and the teachers at school love them, too.

**6. DO THESE PHOTOGRAPHS SUGGEST ANY OUTCOME OF THE LESSON THAT WERE:**

- **COGNITIVE (INTELLECTUAL);**
- **AFFECTIVE (EMOTIONAL);**
- **BEHAVIOURAL (ACTIONAL)?**

The captions have given the children cognitive content and the play also did. I was afraid that the children who were assigned to the modelling would think that they didn't get a worthwhile task but they really enjoyed it. The models stayed in the classroom for ages and they didn't want to roll up the plasticine to re-use it. I would be fairly certain that they would have had an emotional response to the story. It's a story that appeals to children and I think they probably take it to heart. One would hope there was a behavioural outcome but that's fairly intangible. The actual lesson may finish but in a way it's ongoing because you talk about forgiveness when the children have a dispute and the lesson becomes a reference point to come back to and then I can remind them to think about when we did the lesson on Zacchaeus and how he felt. We think about it and the children may end up shaking hands.

**7. DO THESE PHOTOGRAPHS SAY ANYTHING ABOUT A SYNTHESIS OF TRADITIONAL DOCTRINE AND NEW DOCTRINAL INSIGHTS?**

Traditionally I may have thought of it as forgiveness — Zacchaeus was forgiven and made recompense and decided he wasn't going to do that kind of thing any more — they are the traditional aspects. Now I take that but I go a bit further as well and say that it's the internal change of heart that is so important. Zacchaeus, through the love that Jesus demonstrated, had to

want to change himself; this is what I try to say to the children. I try to get them to understand that they have to want to change what is inside their hearts rather than just say they forgive someone.

**8. DO YOU REMEMBER HOW YOU WOULD HAVE FORMULATED THE DOCTRINAL ASPECT OF THE LESSON IN EARLIER YEARS.**

The message would still have been that God loves us and that he will forgive us if we ask for forgiveness but that's as far as I would have gone. Now I expand on the message and make it more personal with more emphasis on relationships. The relationship comes out in the caption in this photograph; *ISN'T IT GREAT, JESUS LOVES US SO MUCH*. The children all put the little figures they drew on that chart. It is still in the classroom and occasionally you see the children standing and looking at it; I can hear them saying — That's so-and-so's. They perhaps read the caption and then they go off and do something else.

**9. WHICH OF THE FOLLOWING TEACHING APPROACHES DO THESE PHOTOGRAPHS REFLECT — TRANSMISSION, FOUR-POINT PLAN, SHARED PRAXIS, CONCEPT ATTAINMENT, CRITICAL MODEL?**

I was using shared praxis because that's the one I'm happiest with as a model — but with flexibility. I aim for concept attainment and there's probably some of the critical model.

**10. HOW IMPORTANT TO YOU IS IT TO UNDERSTAND THE:**

- **COGNITIVE CONTENT OF RELIGIOUS EDUCATION**
- **PHILOSOPHY UNDERLYING APPROACHES TO LEARNING/TEACHING STRATEGIES.**

It's very important for me to understand the cognitive content. I don't like to do things that are a waste of time. There are some things that you do in the classroom that don't look important but they can have some value.

The course has given me cognitive content because it has opened up doors and windows. I've always had an interest in the Old Testament and when I taught in the upper primary we used to do some work on the O.T. Sometimes I think — Oh dear! — if only I'd known then what I know now it would have helped! The course certainly gives you content. I think I nominated on my form the units I found most helpful. That wasn't meant to be a criticism of the units I didn't nominate; it's because I have a stronger interest in some than others. It's also a matter of presentation. Whether you are a teacher at a university or in a kindergarten you're still a teacher and some people obviously have better teaching techniques; that goes without saying; it will happen in any teaching institution. Obviously I don't teach O.T. in Year 3 but the course makes you think about the bible and it has made me think more before I actually teach a lesson. I used to check the textbook and I'd think I was prepared but now I think that's not the way to say it... I need to say this and this.

I need to understand the philosophy underlying the methodology. Groome's methodology appeals to me because I probably always felt that I liked teaching that way so I decided it was a good way for me to go. I didn't know about Groome until I started the course but it suits me because I'm a 'people watcher' and Groome's approach helps me to understand each child more. The kind of organisation and structure of the class groups that can be used with Groome help me to pay attention to each child.

11. **DOES ANYTHING IN THESE PHOTOGRAPHS SUGGEST YOU HAVE OFF-LOADED ANY ACCUMULATED BAGGAGE IN YOUR EXPERIENCE OF CHRISTIANITY? IF SO, WHAT GAVE YOU THAT CAPACITY?**

Yes.. Yes! Several factors have given me that capacity. I have the confidence to organise activities and realise each group is doing something worth while and gaining concepts. Previously I would have told the story

and the children would have coloured in a picture and written something very carefully into their religion books. That might sound sterile but it's not to say people didn't learn from that — but only some children learnt that way. People say that everyone used to learn to read but they didn't, and it's the same with religion.

With a story like Zacchaeus it probably would have been easy, even years ago, to get the doctrine without off-loading superfluous baggage because I would have spoken about forgiveness and sorrow and making up one's mind not to do it again. However I've off-loaded baggage and now I have something better. The theme of forgiveness is still there but forgiveness for a different reason and with a different outcome.

12. **DO YOU SEE YOURSELF AS A PROFESSIONAL RELIGIOUS EDUCATOR WITH INTELLECTUAL RIGOUR ABLE TO DELIBERATE ABOUT:**
- **WHAT TO TEACH;**
  - **HOW TO TEACH?**
- IF SO, IS IT BECAUSE YOU ARE INFORMED BY:**
- **A NEW UNDERSTANDING OF SCRIPTURE;**
  - **A NEW UNDERSTANDING OF THEOLOGY;**
  - **A NEW UNDERSTANDING OF CHRISTIAN MORALITY;**
  - **NEW APPROACHES TO TEACHING/LEARNING STRATEGIES?**

I find it difficult to say that I am a professional religious educator but I suppose I am and I suppose I should accept that I do exercise some intellectual rigour. I definitely have a new and better understanding of scripture. I'm still working on a new understanding of theology because although it's not restricted to clerics I think it's a subject that's a bit different. I think, too, I have a new and improved understanding of Christian morality. As I said before I always had doubts about things and thought that things weren't straight black and white but I didn't say so! Now, I'm more confident and I can say that even though a person doesn't go to Mass every Sunday they can be very upright; more so than some who

wear their knees out! I definitely have a new approach to teaching/learning strategies.

13. **IN WHAT WAY, IF ANY, DO THESE PHOTOGRAPHS DEMONSTRATE THAT THE COURSE GAVE YOU: KNOWLEDGE/METHODOLOGY/RESOURCES THAT YOU NEEDED TO UNDERSTAND BETTER THE ORIGINAL RICHES OF CHRISTIANITY?**

The course certainly gave me all three. I'm very much more confident in the methodology area and I go looking more for resources and I use more resources. Knowledge, too, is an important outcome.

14. **COULD YOU NAME ANYTHING THAT HAS CONTRIBUTED TOWARDS ANY POSITIVE CHANGE YOU SEE IN YOURSELF AS A RELIGIOUS EDUCATOR?**

Probably the course has contributed because I have done more reading as a result of the course. The course has made a big change because when I do things in the classroom as a result of the course I am alert to ways of doing them differently. So I'm working with a lot of background from the course as well as a lot of personal classroom experience that is related to the course. The course is certainly the most important factor.

15. **COULD YOU COMMENT ON WHETHER YOU THINK THE COURSE HAS, IN ANY WAY, AND TO WHAT EXTENT, MOVED YOU.**

FROM						TOWARDS
<b>bondage</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4*</b>	<b>5</b>	<b>freedom</b>
<b>delusion</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5*</b>	<b>knowledge</b>
<b>frustration</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5*</b>	<b>satisfaction<sup>1</sup></b>

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<sup>1</sup>Geuss (1981:71).

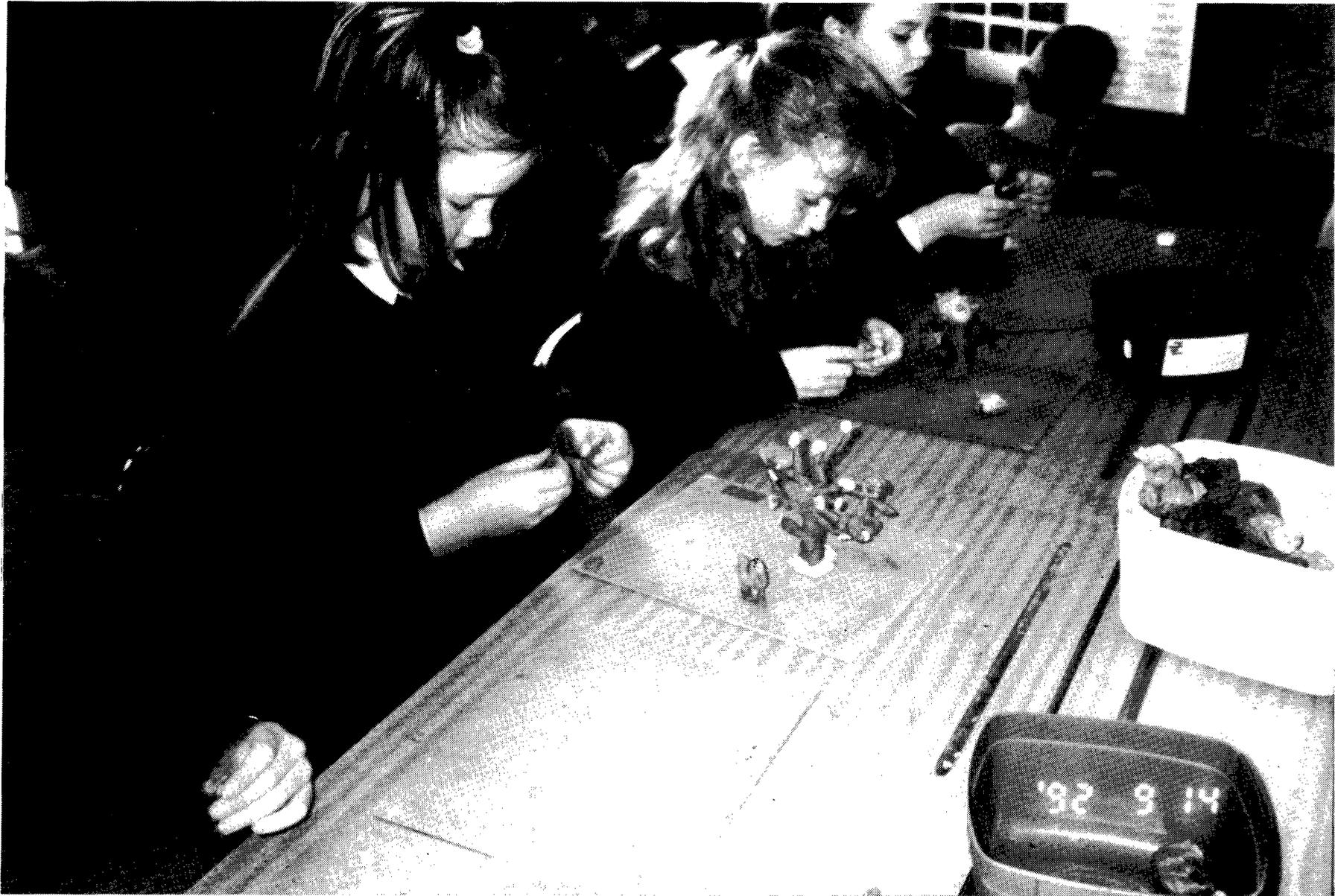
I always had my own ideas and I didn't always agree with what was said. However there was this 'Thou shalt not' attitude that I had been reared with and although you thought there was a better way to go you thought you'd better be careful... just in case! It was fence-sitting; I don't sit on the fence any more so I'd mark No. 4, between the points from **bondage** to **freedom**. As I said I always thought there was a better way so when I got more **knowledge** I also had more confidence and then I had the ability to move more freely. (No. 5). I don't know how much **frustration** I felt, or identified, but there must have been some. Now I feel **satisfaction** and joy. (No. 5)

## **Appendix N**

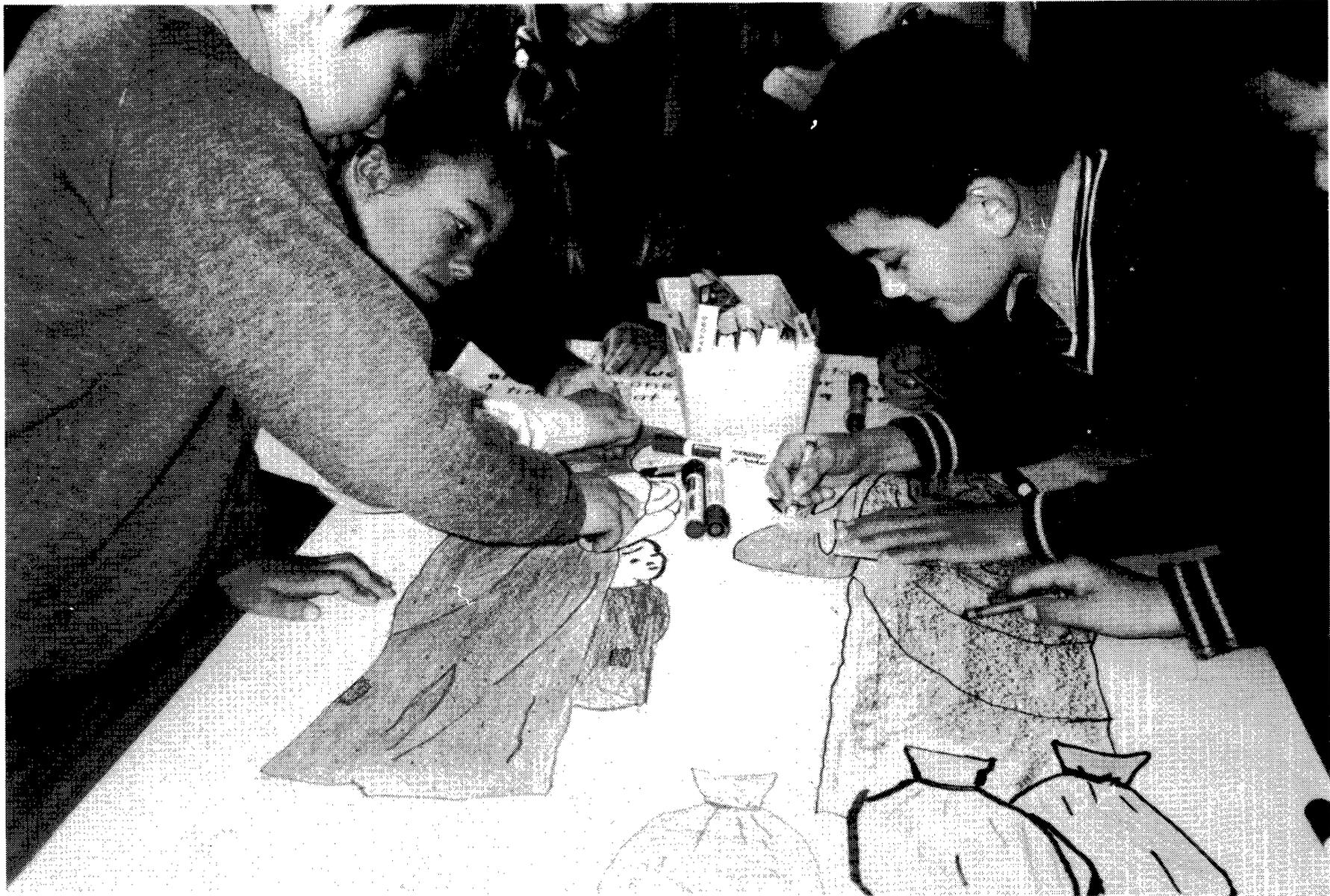
**Sample of Photographs  
(Pages 418-420)**



**Photographic Incident: Sample No. 1 Painting**



**Photographic Incident: Sample No. 2 Modelling**



**Photographic Incident: Sample No. 3 Chart Making**

### Appendix O

<b>SCHEDULE FOR OBSERVATION OF LESSON</b>		
<b>Was there evidence of the following:</b>		
1.	a sense of tradition as timeless truth	
2.	use of incomprehensible verbal formulas	
3.	authoritarian doctrine and practices	
4.	concern with relevant personal experience	
5.	doctrinal concepts free from traditional metaphysical terminology	
6.	emphasising faith as a relationship rather than as an intellectual concept	
7.	engaging learner in critical analysis of beliefs and values	
8.	freedom from manipulation and indoctrination	
9.	focusing on essentials of Christianity	
10.	language comprehensible to age group	
11.	indoctrination	
12.	presenting scripture in a way that avoided fundamentalism, literalism, magic	
13.	theological developments of Vatican II	
14.	relevant religious symbols, metaphors	
15.	R.E. that reflected the: ecclesial tradition revisionist tradition reconceptualist tradition <sup>1</sup>	
16.	dogmatism and legalism	
17.	revelation presented as concrete and relevant, historical and existential	
18.	emancipatory concept of truth	

<sup>1</sup> **Reference:**  
K. Scott, (1984). *Three Traditions, Religious Education*. 79 (3). 323-339.

## Appendix P

### CONCEPTUALLY SPECIFIED SET OF ANALYTIC CATEGORIES

- A. Does it generate in religious educators a/an:
- A.1 critical understanding of tradition of Christianity;
  - A.2 recognition of tradition's past and present claims to truth;
  - A.3 critical understanding of the intellectual literature of:
    - A.3.1 religious education
    - A.3.2 scripture
    - A.3.3. theology;
  - A.4 theology that is revisionist;
  - A.5 consensual view of truth;
  - A.6 capacity to re-interpret cognitive content of faith;
  - A.7 awareness of socio-historical factors that shaped personal ideologies;
  - A.8 awareness of socio-historical factors that shaped institutional history;
  - A.9 awareness of personal belief systems;
  - A.10 commitment to personal transformation;
  - A.11 commitment to institutional transformation;
  - A.12 understanding of content of religious education;
  - A.13 understanding of process of religious education;
  - A.14 critical pedagogical practices;

- A.15 commitment to critical knowledge that does not stabilise or fixate the *status quo*;
- A.16 commitment to transformation of religious education;
- A.17 view of function of religious education as hermeneutical;
- A.18 view of function of religious education as beyond hermeneutical;
- A.19 knowledge that is:
- |        |               |
|--------|---------------|
| A.19.1 | technical     |
| A.19.2 | practical     |
| A.19.3 | emancipatory; |
- A.20 specialised knowledge of religious education that contributes towards:
- |        |                 |
|--------|-----------------|
| A.20.1 | confidence      |
| A.20.2 | competence      |
| A.20.3 | emancipation    |
| A.20.4 | transformation; |
- A.21 intellectual growth;
- A.22 understanding of teaching as a rational act;
- A.23 capacity to conceptualise their task in a theoretical framework?
- B. Does it orientate religious educators towards a/an:**
- B.1 synthesis of individual growth with new meanings that interpret the community's tradition;
- B.2 move from an uncritical organic relationship to the church to a self-consciously chosen contractual relationship;
- B.3 integrity in a church of conflicting perspectives;
- B.4 challenge from the present stage of commitment to a more complex differentiated stage;
- B.5 rational choice and personal autonomy in relation to shaping the future;

B.6 capacity to reconstruct;

- B.6.1 attitudes
- B.6.2 behaviour
- B.6.3 beliefs
- B.6.4 values;

B.7 emotional freedom from those in control?

**C. Does it effect a religious education that is:**

C.1 relevant to the lives of the children it attempts to educate;

C.2 based on teaching/learning strategies that facilitate inquiry;

C.3 a blend of learning from both the cognitive and affective modes of consciousness;

C.4 in dialogue with tradition to give meaning to the present and future;

C.5 providing the possibility for reinterpreting symbols and formulae;

C.6 addressing reconceptualist questions of power and liberation;

C.7 engendering learning that questions the immorality of power;

C.8 equipping learners to be active agents in the development of a critical faith;

C.9 providing experiences that facilitate growth in a critical faith;

C.10 aimed at the emancipation of the learner?

## Appendix Q

### CONCERNS-BASED ADOPTION MODEL (CBAM)

#### STAGES OF CONCERN ABOUT THE INNOVATION

- Level 6      **REFOCUSING:** The focus is on exploration of more universal benefits from the innovation, including the possibility of major changes or replacements with a more powerful alternative. Individual has definite ideas about alternatives to the proposed or existing form of the innovation.
- Level 5      **COLLABORATION:** The focus is on coordination and cooperation with others regarding use of the innovation.
- Level 4      **CONSEQUENCE:** Attention focuses on impact of the innovation on student in his/her immediate sphere of influence. The focus is on relevance of the innovation for students, evaluation of student outcomes, including performance and competencies, and changes needed to increase student outcomes.
- Level 3      **MANAGEMENT:** Attention is focused on the processes and tasks of using the innovation and the best use of information and resources. Issues related to efficiency, organizing, managing, scheduling, and time demands are utmost.
- Level 2      **PERSONAL:** Individual is uncertain about the demands of the innovation, his/her inadequacy to meet those demands, and his/her role with the innovation. This includes analysis of his/her role in relation to the reward structure of the organization, decision making, and consideration of potential conflicts with existing structures or personal commitment. Financial or status implications of the program for self and colleagues may also be reflected.
- Level 1      **INFORMATIONAL:** A general awareness of the innovation and interest in learning more detail about it is indicated. The person seems to be unworried about himself/herself in relation to the innovation. She/he is interested in substantive aspects of the innovation in a selfless manner such as general characteristics, effects, and requirements for use.
- Level 0      **AWARENESS:** Little concern about or involvement with the innovation is indicated.

#### Reference:

Hall, G., Wallace, R., Dossett, W. (1973). *A Developmental Conceptualization of the Adoption Process Within Educational Institutions*. Austin: Research and Development Center for Teacher Education, The University of Texas.