Identity and Curriculum in Catholic Education

Survey of teachers' opinions regarding certain aspects of Catholic Education

Executive summary

A survey instrument (Appendix 1), designed by working groups that included representatives of the Catholic Education offices in Queensland, was disseminated electronically and in hard copy format to 6832 teachers in Catholic schools in Queensland during 2014. A return rate of 2287 completed surveys, representing an overall response of 33.5%, was achieved in January 2015, and the data was processed using SPSS. The profile of the 2287 respondents (see pages 8-13) is representative of the population of Catholic schools in Queensland by gender and school type. The main findings from the descriptive statistics include:

- Approximately three-quarters of respondents rated their **knowledge** of key Catholic teaching, Catholic social teaching and Catholic moral teaching as good or very good.

- Over half the respondents chose the 'environment of Catholic schools' as their **main reason for working in Catholic schools**, twice the number that chose 'commitment to the Catholic faith'.

- Provision of a 'safe and nurturing environment' was the most popular choice for the **purpose of Catholic schools**, followed by 'an authentic experience of Catholic community' and 'education in the Catholic faith and tradition'. Some 75% of respondents were positive or very positive about the effectiveness of their own schools in achieving these given purposes.

- The vast majority of teachers (93%) believe that Catholic schools are different or very different to other schools and 87% of them regarded the **faith-based identity** of their school as important/very important.

- Over half the respondents agreed or strongly agreed that the identity of the Catholic school is given priority in the **professional development programmes** available to them and a similar proportion indicated that they would like to undertake professional development focused on the identity of Catholic schools.

- Some 58% of respondents agreed or strongly agreed that the planned **integration of a Catholic perspective across the whole curriculum** should be a key feature of the Catholic school and 53% said they always or often integrate a Catholic perspective when teaching their subjects.

- Approximately two-thirds of respondents expressed very high/high levels of confidence regarding their ability to integrate a Catholic perspective across their whole curriculum planning, while three quarters expressed willingness to do so.

- Two-thirds of respondents expressed very high/high levels of confidence regarding their ability to integrate various aspects of Catholic teaching into their pedagogy in a planned way and over three-quarters indicated their willingness to do so.

- When respondents were asked to rate the importance of fifteen characteristics of Catholic schools, the six most highly rated characteristics were: caring community; the school is a community of faith; prayer is integral to the school's daily life for staff and students; the school engages in outreach and social justice programmes; Religious Education programmes present the teachings of the Catholic Church; the school community celebrates school liturgies frequently. The planned integration of a Catholic perspective was rated 11th of the 15 items in order of importance.

- When respondents were asked to rank these characteristics in order of importance the same order was maintained for the six most important characteristics. The planned integration of a Catholic perspective was ranked 11th of the 15 items in order of importance.

Analyses of variance were computed using the following independent variables: gender; age; years' experience working in Catholic education; religion; religiosity; school type (primary/secondary); level of professional responsibility and subjects taught. Very statistically significant (p=.000) differences emerged that follow a consistent pattern and these are summarised in the main report below (Figure 1).

Regression analysis:

With such a large sample, tests of statistical significance uniformly return probability values that easily meet conventional benchmarks of significance and offer little guide to the importance of particular results. Many of the independent variables in the above Figure are clearly inter-related e.g. age, length of experience in Catholic Education, holding added responsibility. For these reasons, it was decided to use multiple linear regression analysis in order to examine the effects of various predictor variables on respondents' views regarding the integration of a Catholic perspective across the curriculum and their perspectives on the identity of Catholic schools as reflected in teachers' reasons for working in Catholic schools and their perceptions of the main purposes and characteristics of such schools.

An alpha level of .001 was adopted to identify statistically significant effects. The main results of this regression analysis are now presented in a logically incremental way where additional predictors are included in a staged manner. Relations that did not meet the rigorous criterion of statistical significance (p=.000) set for this report but are < .005 are also reported.

(a) The relation between demographic variables, role in Catholic school, religion/religiosity _and_ knowledge of Catholic teaching.

The following variables had a statistically significant association (p=.000) with knowledge of Catholic teaching:

being a teacher of Religion/SOR; length of service in Catholic Education; identifying as Catholic; having added responsibilities.

Being a primary teacher (p=.001) and high levels of religiosity (p=.001) also had strong relations with this variable.

(b) The relationship between demographic variables, role in Catholic school, religion/ religiosity, knowledge of Catholic teaching _and_ respondents' views regarding the identity and purpose of Catholic schools

The output variables for the identity of Catholic schools included: faith-related and environment-related reasons for working in Catholic Education; faith-based purposes of Catholic schools; Catholic schools are different to other schools; the importance of the Catholic identity of my school; characteristics of Catholic schools.

Using Principal Component Analysis of 14 (15) characteristics items (see Q17 of survey), followed by Varimax rotation, two components were identified that accounted for 49% of the variance, namely PRACTICES and PEOPLE. PRACTICES captures the notion the Catholic identity of the school depend on the school's religious practices while the PEOPLE component reflects the view that it is the Catholicity of the members of the school that is important for Catholic identity.

Predictor variables associated with faith-related and environment-related reasons for working in Catholic Education, faith-based purposes of Catholic schools, identity variables (Catholic schools are different to other schools; the importance of the Catholic identity of my school; characteristics of Catholic schools) are set out in the following chart where characteristics are treated as the PEOPLE and PRACTICES variables introduced above .

Identity and purpose variables	Predictor variables with statistically significant relations with purpose and identity of Catholic schools variables (*p*=.000)
Faith-related *reasons* for working in Catholic Education	Identifying as Catholic; high levels of knowledge of Catholic teaching; longer service in the Catholic Education sector; teacher of RE/SOR; Primary teacher; having added responsibilities.
Environment-related *reasons* for working in Catholic Education	High levels of religiosity; Short service in teaching. Longer service in the Catholic Education sector (*p*=.002) is also associated with choice of environment-related reasons.
Faith-based *purposes* of Catholic schools	Added responsibilities; long service in the Catholic Education sector. High levels of religiosity (*p*=.002) are also associated with choice of faith-based purposes.
Catholic schools are *different to other schools*	High levels of knowledge of Catholic Teaching; high levels of religiosity. Having added responsibilities (*p*= .004) is also associated with this particular identity variable.
The Catholic identity of my school is *important* to me	High levels of knowledge of Catholic Teaching; identifying as Catholic; high religiosity; being a primary teacher; being a teacher of RE/SOR. Having added responsibilities (*p*=.002) is also associated with this particular identity variable.
PEOPLE characteristics of Catholic schools	Identifying as Catholic; high levels of knowledge of Catholic Teaching; Primary teacher. Being older (*p*=.001) is also associated with the PEOPLE characteristics variable.
PRACTICES characteristics of Catholic schools	High levels of knowledge of Catholic Teaching; having added responsibilities; high levels of religiosity; being a teacher of RE/SOR; not identifying as Catholic; being female.

In summary then, the following statistically significant relationships emerged between predictor and output variables associated with identity.

High levels of knowledge of Catholic Teaching has statistically significant relations (p=.000) with five identity output variables

Identifying as Catholic has statistically significant relations with four identity output variables

Having added responsibilities, being a teacher of RE/SOR, having high levels of religiosity, being a primary teacher – statistically significant relations with three identity output variables

Length of service in Catholic Education – statistically significant relations with two identity output variables.

(c) The relationship between demographic variables, role in Catholic school, religion/religiosity, knowledge of Catholic teaching *and* respondents' views regarding the integration of Catholic identity across the curriculum.

The next phase of regression analysis focused on the association between demographic variables, role in Catholic school, religion/religiosity and knowledge of Catholic teaching on the integration of a Catholic perspective across the curriculum variables.

Integration of Catholic identity	Predictor variables with statistically significant relationships (p=.000) with integration of Catholic identity across the curriculum
The integration of Catholic teachings across ALL learning areas is intentionally planned is a key characteristic of Catholic schools	Having added responsibilities; Knowledge of Catholic teaching; being a teacher of RE/SOR. Being a primary teacher (.002) is also associated with this output.
The planned integration of a Catholic perspective across the whole curriculum should be a key feature of the Catholic school	Knowledge of Catholic teaching; having added responsibilities; religiosity. Being a primary teacher (.003) is also associated with this output.
When teaching my subjects I integrate a Catholic perspective	Knowledge of Catholic teaching; being a teacher of RE/SOR; having added responsibilities. religiosity; Being older (.002); being female (.001) are also associated with this output

High self-ratings for knowledge of Catholic teaching and having added responsibilities are very strongly associated with all three variables for the integration of Catholic identity across the curriculum.

Being a teacher of RE/SOR and religiosity are very strongly associated with two of the curriculum integration variables.

Being a primary teacher has strong associations with two curriculum integration variables.

Being older and being female are strongly associated with the implementation of curriculum integration across the curriculum.

(d) The relationship between demographic variables, role in Catholic school, religion/religiosity, knowledge of Catholic teaching *and* respondents' levels of willingness to integrate a Catholic perspective and their confidence to do so.

Willingness and confidence to integrate a Catholic perspective	Predictor variables with statistically significant relationships (*p*=.000)
Confidence to integrate a Catholic perspective	High levels of self-reported knowledge of Catholic teaching; being a teacher of RE/SOR; high levels of religiosity. Having added responsibilities is also associated with confidence (*p*=.002).
Willingness to integrate a Catholic perspective	High levels of self-reported knowledge of Catholic teaching; being a teacher of RE/SOR; having added responsibilities; high levels of religiosity.

The clear pattern emerging is that respondents with high levels of self-reported knowledge of Catholic teaching, teachers of RE/SOR, those with high levels of religiosity and those with added responsibilities express the highest levels of willingness and confidence in relation to the integration of a Catholic perspective across the curriculum.

(e) The relationship between demographic variables, role in Catholic school, religion/religiosity, knowledge of Catholic teaching, views regarding identity and purpose of Catholic schools <u>and</u> respondents' views regarding the integration of Catholic identity across the curriculum.

For the next phase of regression analysis, the identity variables were treated as predictor variables with regard to respondents' views regarding the integration of a Catholic perspective across the curriculum.

Integration of Catholic identity variables	Predictor variables with statistically significant relationship (*p*=.000)
The integration of Catholic teachings across ALL learning areas is intentionally planned is a key characteristic of Catholic schools	PEOPLE, PRACTICES. The importance of Catholic school identity (*p*=.003) is also associated with this variable.
The planned integration of a Catholic perspective across the whole curriculum should be a key feature of the Catholic school	PEOPLE, PRACTICES, importance of Catholic school identity, knowledge of Catholic teaching. Having added responsibilities (*p*=.007) is also associated with this variable
When teaching my subjects I integrate a Catholic perspective	Knowledge of Catholic teaching, PRACTICES, teacher of RE/SOR importance of Catholic school identity. PEOPLE (*p*=.002) and religiosity (.008) are also associated with this variable.

High essential ratings for the PRACTICES characteristics of Catholic schools were very strongly associated with positive responses to all three curriculum integration variables.

High essential ratings for the PEOPLE characteristics of Catholic schools were very strongly associated with positive responses to two curriculum integration variable and strongly associated (.002) with the other curriculum integration variable.

High ratings for the importance of Catholic school identity were very strongly associated with positive responses to two curriculum integration variable and strongly associated (.003) with the other curriculum integration variable.

High scores for knowledge of Catholic teaching were very strongly associated with positive responses to two curriculum integration variables.

Being a teacher of RE/SOR was very strongly associated with 'When teaching my subjects I integrate a Catholic perspective'.

Having added responsibilities (p=.007) was associated with 'the planned integration of a Catholic perspective across the whole curriculum should be a key feature of the Catholic school'.

Religiosity (.008) was associated with 'when teaching my subjects I integrate a Catholic perspective'.

(f) The association between demographic variables, role in Catholic school, religion/religiosity, knowledge of Catholic teaching *and* respondents' views regarding PD focusing on the identity of Catholic schools

PD related to identity of Catholic schools	Predictor variables with statistically significant relationship (p=.000)
PD in the identity of the Catholic school is prioritized.	Having added responsibilities; knowledge of Catholic teaching.
I would like to pursue PD about the identity of Catholic schools	Having added responsibilities; knowledge of Catholic teaching; teacher of RE/SOR. Religiosity (.001) is also associated with this variable.

High levels of knowledge of Catholic teaching and having added responsibilities are very strongly associated with both PD items. When the characteristics variables were included as predictors, the following were strongly associated with 'I would like to pursue PD about the identity of Catholic schools (p=.000): PRACTICES, PEOPLE, having added responsibilities, importance of Catholic school identity, teacher of RE/SOR. High levels of knowledge of Catholic teaching (.001) were also associated with this variable. Overall then, what emerges is that 'having added responsibilities' is strongly associated with both PD variables.

Summary of main findings of regression analysis

The predictor variables with the strongest associations are:

- Self-reported 'knowledge of Catholic teaching' is very strongly associated with twelve output variables. It is very strongly associated with all three Identity and Curriculum variables, with five Identity variables, with high levels of confidence and willingness to integrate a Catholic perspective across the curriculum and with both CPD variables
- Having 'added responsibilities' is very strongly associated with nine output variables including all three Identity and Curriculum variables, three Identity variables, willingness to integrate a Catholic perspective across the curriculum and both CPD variables.
- Being a teacher of RE/SOR, having high levels of religiosity and being a primary teacher are very strongly associated with five output variables including two of the three Identity and Curriculum variables. Being a teacher of RE/SOR and having high levels of religiosity are also very strongly associated with high levels of confidence and willingness to integrate a Catholic perspective across the curriculum, while being a teacher of RE/SOR is very strongly associated with 'I would like to pursue PD about the identity of Catholic schools'.
- Positive ratings of the characteristics of Catholic schools (both PEOPLE and PRACTICES) are very strongly associated with all three Identity and Curriculum variables and with the perceived importance of the identity of Catholic schools.
- Length of service in Catholic Education is strongly associated with two Identity variables. It is not strongly associated with any of the Identity and Curriculum variables.

Main Report

Identity and Curriculum in Catholic Education

Survey of teachers' opinions regarding certain aspects of Catholic Education

The report is structured as follows:

-   General introduction

-   Research methods

-   Profile of respondents

-   Descriptive and inferential for

    > Reasons for working in Catholic Education schools
    > Perceived purposes of Catholic schools
    > Catholic identity of schools
    > Curriculum and identity
    > Characteristics of Catholic schools
-   Perceptions of main issues facing Catholic Education.

The survey instrument is included at Appendix One.

General introduction

This report presents the results of a survey (see Appendix 1) developed by the Identity and Curriculum in Catholic Education Project, Australian Catholic University, McAuley Campus, Banyo. The purpose of the survey was to establish base-line data on the opinions of teachers in Catholic schools in Queensland regarding certain aspects of Catholic Education. As well as the usual demographic information respondents were asked to respond to questions about their personal positions on faith-based identity e.g. their main reasons for working in Catholic Education; their perceptions of the purposes of Catholic Education. They were asked for their personal views regarding various aspects of the identity of Catholic schools, the characteristics of Catholic schools and the importance and incidence of the planned integration of a Catholic perspective across the curriculum of Catholic schools. They were also asked to rate their confidence and willingness regarding the integration of a Catholic perspective across the curriculum as well as related questions regarding their Formation/Professional Development. The final, open-ended, question invited them to identify the main issues facing Catholic Education today.

Research methods

Consultative workshops involving representatives of the five Catholic dioceses in Queensland contributed significantly to the survey design process. The survey items used by Convey (2012) in his large study of the perceptions of Catholic Identity held by Catholic School administrators and teachers were used as a reference point for the question about the characteristics of the Catholic school. The other survey items were included because of their relevance to identity of Catholic schools and the integration of a Catholic perspective across the curriculum of such schools. The agreed instrument was then piloted with 88 teachers in four schools in the Diocese of Rockhampton and some technical changes were made as a result. With the assistance of the Queensland Diocesan Catholic Education Offices, the survey was then sent, using Qualtrics software, to 6832 teachers in Catholic schools in Queensland in March 2014. Initial response rates were unsatisfactory, due, in part, to technical issues associated with differing versions of Internet Explorer. With the cooperation of some fifty schools in the Archdiocese of Brisbane members of the research team addressed this problem by administering the survey at school staff meetings. The net effect was that, by January 2015, 2287 completed responses had been received, representing an overall response rate of 33.5% which is more than adequate to ensure statistical validity (Nulty, 2008).

All data was analysed using SPSS resulting in frequencies and analyses of variance by individual independent variables. Given the close relationship between a number of independent variables (e.g. religion, teaching RE, religiosity) it was decided to use sequential regression analysis for purposes of deeper analysis. The variables were allocated to six sets as presented below in Figure X below.

The following variable sets were used to develop regression analysis models:

Set 1	**Demographics**	Gender, age, level, length of service, level of appointment
Set 2	**Role in Catholic school**	Teacher of Religion, responsibility for curriculum leadership, length of service in Catholic Education
Set 3	**Religion and religiosity**	
Set 4	**Self-reported levels of knowledge**	Catholic teaching/social teaching/moral teaching were combined to form a single variable, KNOWTOT
Set 5	**Identity and Characteristics of Catholic schools**	Reasons for working in Catholic schools, purpose of Catholic schools, identity and characteristics of Catholic schools
Set 6	**Curriculum integration**	Attitudes to integration and practice of integration

Set 1 provides essentially demographic information on respondents. Set 2 extends this specifically to the respondent's role in a Catholic school and how long they have taught there. Set 3 is about their religious affiliation, their reasons for choosing to work in Catholic Education,

and the importance of religion to how they live their lives. Set 4 is about self-reported knowledge of Catholic teaching. Set 5 is about identity and purpose of Catholic schools. Set 6 is about attitude to integrating Catholic teaching across the curriculum, the professional development related to it and respondents' confidence and willingness to do so. These sets of variables, which capture the various questions asked in the survey, were added, individually or in blocks, into the equation, in a predetermined order decided so as to identify the increase in prediction at each step.

A multiple regression model requires a single outcome variable and one or more input or predictor variables. Sets 5 and 6 were sources of outcome variables for different models. However, Set 5 was also considered a source of input variables when Set 6 provided the outcome variables, meaning that Set 6 acted as both input and outcome in different models. Sets 1 to 4 provided input variables when both Sets 5 and 6 were the source of outcome variables, meaning that two types of outcome variables were examined: (a) identity and (b) integration. The extent to which the predictors included in the regression equation predicted the outcome variable was answered in terms of the statistical significance and magnitude of the R^2 statistic which estimates the amount of variance in the outcome measure accounted for by the predictors. The outcome measure consists of systematic and non-systematic variance. Since the latter is due to random factors at work on any occasion, the measure is inherently unpredictable. Estimates of reliability of a measure provide some indication of the extent to which variance is systematic. Generally multi-item measures are more reliable than single item measures, as random effects are assumed to cancel out with repeated observations of the same measure. The larger the number of observations the better the measurement is likely to be. More of the variance is likely to be accounted for by aggregate rather than single item measures.

In the case of a large survey such as the present one, the statistical significance of the overall R^2, the amount of variance accounted for in an outcome variable, must be considered in terms of the very large degrees of freedom (df) associated with the survey which makes even small estimates of systematic variance likely to be judged significant at conventional alpha levels such as .05 or even .01. One remedy is to apply even more conservative levels such as .001. Another is to examine fit in terms of incremental fit, that is, the increase in variance accounted for in the

outcome measure when predictors or sets of predictors are added to the model. For example, does knowledge of the individual's religious commitment add to the prediction offered by age? The variance accounted for by age acts as a base level against which to assess the 'significance' of religious commitment. This incremental approach was adopted in the analyses reported here, with the sets of variables listed above used to build more complex models and tests of the statistical significance made at each step.

Reliability

In the pilot survey the following Cronbach's alpha scores were returned for the scaled items: knowledge (.836) confidence (.966) and willingness (.982). These same scaled independent variables in the main teacher survey had similarly high Cronbach's: knowledge (.885), confidence (.939) and willingness (.966).

The ratings for characteristics of Catholic schools had a satisfactory Cronbach's alpha score of .778 in the pilot and this improved to .815 in the main survey.

The bipolar statements about educational aims (Q12) and beliefs about teaching and learning (Q13) had unsatisfactory Cronbach's (.322). These items were re-coded in the main survey to holistic vs limiting (.616) and liberating vs limiting (.582) and this variable was not included when inferential statistics were being computed.

Validity

During the design of the instrument there was a high level of consultation with working groups of stakeholder representatives to ensure construct validity.

Ethics

The study had ethical approval from Australian Catholic University (Number: 2013 281Q) and from the Research Ethics Committees in each of the five participating dioceses.

Profile of respondents

The profile of these respondents is set out below by: gender; age; years teaching experience; location; diocese; school type (primary/secondary); religion; religiosity; subject(s) taught; level of professional responsibility.

Gender

Table 1: Respondents by school type and gender (N=2287)

School type	Sample (N=2287)			Queensland *Catholic Education(N=9679)		
	Female	Male	Total	Female	Male	Total
Primary	77.7%(1024)	22.3%(294)	1318	85.9%(4464)	14.1%(730)	5194
Secondary	66.2%(641)	33.8%(328)	969	59.8%(2682)	40.2%(1803)	4485
Total	72.8%(1665)	27.2%(622)	2287	73.8%(7146)	26.2%(2533)	9679

*Queensland data includes part-time and full-time staff

Almost 73% of all respondents were female as against 27% male. Since these proportions correspond closely with the gender breakdown of Catholic Education teachers in Queensland (QCEC, 2013) it is reasonable to regard the survey response as representative of that population. It should be noted however that males were somewhat overrepresented among the primary school respondents while females were somewhat overrepresented in the secondary school responses.

School type

Table 2: Respondents by school type

Level of education system	Sample	Queensland
Primary	57.6% (1318)	53.7% (5194)
Secondary	42.4% (969)	46.3% (4485)
Totals	100% (2287)	100 (9679)

On the basis of the above data it is also reasonable to conclude that respondents were representative of the population of Catholic Education teachers in Queensland.

Age

Table 3: Respondents by age (N = 2287)

Age	% (N)
<30 years	16.1% (368)
30-39 years	23.7% (542)
40-49 years	29.0% (664)
50-59 years	24.4% (557)
60+ years	6.8% (156)
Totals	100% (2287)

The highest proportional response rate was for teachers in the 40-49 age range, followed by those from the decades at either side of them. It has not been possible to locate comparable statistics for the Catholic Education sector in Queensland.

Teaching experience

Table 4: Respondents by teaching experience (N=2287)

	Years teaching % (N)	Years teaching in Catholic schools % (N)
<5 years	16.4% (376)	24.3% (555)
5-10	21.7% (496)	26.0% (594)
11-20	24.7% (564)	25.0% (572)
21-30	20.8% (475)	14.9% (340)
>30	16.4% (376)	9.9% (226)
Totals	100.0% (2287)	100.0% (2287)

38% of respondents had ten years or less teaching experience and 16% had less than five years' experience while 50% had ten years or less experience of teaching in Catholic schools and one quarter had less than five years' experience. The remaining respondents were spread across the range with almost 16% having over thirty years' experience with 10% having >30 years' experience working in Catholic schools. These data highlight the length of time it takes many teachers to find positions in Catholic schools.

Location

Table 5: Respondents by location in Queensland (N = 2287)

Location	% (N)
Greater Capital City (Brisbane only)	39.0% (893)
Significant Urban Areas[1]	42.5% (971)
Other Regional Towns	14.8% (339)
Remote	3.7% (84)
Totals	100% (2287)

Over 80% of respondents were either from the greater Brisbane area or some other significant area. The adoption of traditional survey administration in hard copy format during school staff meetings in the Brisbane area after difficulties arose with the electronic version helps explain the high response rate from Brisbane.

Diocese

Table 6: Respondents by diocese (N = 2287)

Diocese	% (N)	Diocesan response rate
Archdiocese of Brisbane*	60.8% (1390)	35.1%
Diocese of Cairns	6.6% (152)	24.8%
Diocese of Rockhampton	14.9% (341)	33%
Diocese of Toowoomba	5.8% (133)	25.2%
Diocese of Townsville	11.8% (271)	38.3%
Totals	100% (2287)	33.5%

*Data based on both electronic and hard copy survey responses
There is a good spread of responses across the five dioceses.

Religion

Table 7: Religion of respondents (N=2287)

Religion	% (N)
Anglican	7.2% (164)
Buddhism	0.1% (2)
Hinduism	0.1% (2)
Islam	0.1% (2)
Other Christian	7.5% (171)
No religion	3.3% (75)
Other	0.5% (12)
Roman Catholic	81.2% (1858)
Total	100.0% (2287)

Over 80% of respondents identified as Roman Catholics with 15.5% from other Christian Churches and 3.3% falling into the 'no religion' category.

Religiosity

The question 'how important is your religion to the way you live your life' allowed teachers six options – very important, important, somewhat important, unimportant, very unimportant and not applicable. 75 respondents said this question did not apply to them and the responses of the remaining 2212 teachers are used as an indication of religiosity.

Table 8: Respondents' levels of religiosity (N = 2212)

Response	% (N)
Very important	35.4% (784)
Important	38.4% (850)
Somewhat important	22.2% (492)
Unimportant/Very Unimportant	3.9% (86)
Total	100.0% (2212)

It emerged that religion is very important or important to almost three-quarters of respondents and somewhat important to most of the remainder.

Levels of professional responsibility

Table 9: Respondents' levels of professional responsibility (N=2287)

Added responsibility	% (N)
Principal	4.5% (104)
Deputy Principal	1.1% (26)
Assistant Principal	3.3% (78)
APRE	4.8% (109)
PAR (Position of Added Responsibility)	19.8% (453)
Teacher	61.8% (1414)
Other	4.6% (103)
Total	100% (2287)

Some two thirds of respondents did not have added responsibilities beyond classroom teaching. Almost 10% were school principals, deputy principals or assistant principals, almost 5% were APREs and 20% had PAR status.

Teaching subjects

The first teaching subject mentioned by secondary school respondents was taken as their **main** subject for purposes of this report.

Table 10: Main school subjects of secondary respondents (N=969)

Main subject	% (N)
SOR/RE	15.0% (145)
Arts	9.4% (91)
Health/PE	7.8% (76)
Technologies	6.4% (62)
English	16.5% (160)
Languages	1.5% (15)
Science	10.8% (105)
Mathematics	16.1% (156)
Humanities/Social Sciences	16.4% (159)
Total	100.0% (969)

Subject affiliations are well spread out across the eight categories defined by ACARA with the addition of RE/SOR. Humanities/Social Sciences, English and Mathematics are particularly well represented along with RE/SOR. Almost two-thirds (63.3%) of respondents answered 'yes' when asked whether they taught RE. It is reasonable to presume that most primary teachers answered this question in the affirmative.

Respondents' self-ratings for knowledge of Catholic teaching

Teachers were asked to rate their knowledge of Catholic teaching on a five point scale.

Table 11: Teachers' knowledge of Catholic teachings (N=2253)

	Very Good %	Good %	Fair %	Poor %	Very Poorly %
Knowledge of the key teachings of the Catholic Church	21.3	50.4	24.3	3.6	0.4
Knowledge of Catholic social teaching	23.6	53.1	20.4	2.8	0.2
Knowledge of Catholic moral teaching	26.7	55.0	16.4	1.9	0
Total knowledge	23.9	52.8	20.4	2.8	0.2

Teachers' evaluations of their knowledge levels were high on all three scales, with some three-quarters rating their knowledge as good or very good. Ratings for knowledge of Catholic moral teaching were particularly high. The following trends emerge clearly from the data:

- The proportion of respondents with very good knowledge for all three forms of knowledge increased considerably with age and years' experience of teaching in Catholic schools and these differences were statistically very significant.
- Those who identified as Catholic had higher ratings than Other Christian and Anglican teachers on all three scales.
- Respondents for whom religion was very important to how they live their lives were far more likely to rate their knowledge as very good on all three scales (p=.00).
- Respondents with added responsibilities were more likely to rate their knowledge on all three scales as very good.
- Respondents with experience of teaching religion were more positive about their knowledge on all three scales.
- When their responses are analysed by subject, teachers of RE/SOR, secondary school English and Languages teachers rated their knowledge of Catholic teaching most highly on all three areas of knowledge. Teachers of Technology, HPE and Science gave the lowest ratings for knowledge of Catholic teaching, teachers of Science and Technology gave the lowest ratings for knowledge of Catholic social teaching, while teachers of HPE, Technology and Science gave the lowest ratings for knowledge of Catholic moral teaching.

Regression analysis revealed that the variables with the highest associations with cumulative knowledge of Catholic teaching were:

having added responsibilities (.000, df=1), being a teacher of RE/SOR (.000, df=1), length of service in Catholic education (.000, df=4), identifying as Catholic (.000, df=1), being a primary teacher (.001, df=1) and high levels of religiosity (.001, df=3).

Summary of respondents' profile

The sample is representative of the population of teachers in Catholic schools in Queensland by gender and school type with a broad range of ages (mode 40-49) and a good range of teaching experience (mode 11-20) and of teaching experience in Catholic schools (50% with ten years or less). Over 80% of respondents were working in schools located in large conurbations and the lowest response rates were from the more rural diocese. Over 80% identified themselves as Catholic and 35% said that religion is very important to how they live their lives. One-third of respondents had added responsibilities ranging from principal to PAR and almost two-thirds of

them teach or have taught religion. More than 75% of respondents rated their knowledge of Catholic teaching as very good or good, particularly those with added responsibilities, longer service in Catholic education, teachers of RE/SOR, those identifying as Catholic, primary teachers and those reporting high levels of religiosity.

Descriptive and inferential statistics

Descriptive statistics were computed for the various dependent variables identified above. The relationship between these predictor variables (sets 1-4 above) and the dependent variables were analysed using parametric tests. Analysis of variance showed strong statistically significant associations between many independent and dependent variables and these associations, summarised in the following Figure, revealed consistent and generally predictable patterns.

Having a high number of statistically significant differences was not very surprising in view of the size of the sample and the obvious relationships between many of the independent variables.

Against that background, this report depends primarily on linear and multiple regression analysis rather than ANOVA.

Figure 1: Summary of statistically significant relationships (p=.000) between independent and dependent variables

	Older/more experience of teaching in Catholic schools	Being Catholic	High levels of religiosity	Being a primary teacher	Having added responsibilities	Being a teacher of RE/SOR
Knowledge of Catholic teaching	√	√	√	√	√	√
Faith-related reasons for working in Catholic schools	√	√	√	√	√	√
Faith-related purposes of Catholic schools	√	√	√	√	√	√
Importance of identity of Catholic schools	√	√	√			
Importance of professional development dealing with identity	√	√	√	√		
Importance of integrating a Catholic perspective across the curriculum	√	√	√	√	√	√
Implementation of a Catholic perspective across the curriculum	√	√	√	√	√	√
Confidence and willingness to integrate a Catholic perspective	√	√	√	√	√	√
Importance of given characteristics of Catholic schools	√	√	√	√	√	√
Importance of overtly Catholic characteristics of Catholic schools	√	√	√	√	√	√

Reasons for working in Catholic Education schools

Respondents were asked to select up to three reasons why they were working in Catholic Education schools from a given list and also to identify the main reason for being in a Catholic school. The cumulative scores for all reasons selected are set out in Table 12.

Table 12: Cumulative reasons for teaching in Catholic schools (N=2287)

Reasons	Cumulative scores % (N)
Convenient location*	27.4% (627)
Environment of Catholic schools	86.5% (1978)
It's a secure job*	37.1% (848)
My commitment to the Catholic faith	61.6% (1409)
The job came up when I needed it*	30.0% (640)
Other (please specify)	11.9% (273)

The three job-related reasons (marked *) were combined into one variable (job-related reasons) and the single main reasons for teaching in the Catholic sector are presented in Table 13.

Table 13: Respondents' main reasons for teaching in Catholic schools

Reasons	Main reason
Environment of Catholic schools	56.2%
My commitment to the Catholic faith	27.0%
Job-related reasons	16.8%

Over half the respondents chose the environment of Catholic schools as their main reason for working in the Catholic Education sector with more than a quarter choosing commitment to the Catholic faith. The other three options (convenient location, secure job and job came up when I needed it) were amalgamated into 'cumulative job-related reasons' on for statistical convenience.

Regression analysis found that the most important predictors of 'commitment to the Catholic faith' as the main reason for working in a Catholic school ($p>.000$) were having added responsibilities, being a primary teacher, being a teacher of RE/SOR, being Catholic, having longer service in Catholic Education and high cumulative self-ratings for knowledge.

Regression analysis also found that the most important predictors of choosing the 'environment of Catholic schools' as the main reason for working in a Catholic school ($p>.000$) were length of service in Catholic Education and high levels of religiosity.

Perceived purposes of Catholic schools

Respondents were asked to rank five given purposes of Catholic schools in order of importance. The option to add another purpose of their choice, which was also available, was taken up by just five respondents. Respondents' choices were then weighted, with three points allocated to the first choice, two points to the second choice and one point to the third choice. The cumulative scores for each purpose are presented in the middle column of Table 14 while respondents' choices of main purpose are given in the right hand column.

Table 14: Perceived purposes of Catholic schools (N=2287)

Purposes	Cumulative score: top three purposes	Single most important purpose % (N)
Develop active and informed citizens	2623	18.2% (416)
Education in the Catholic faith and tradition	2314	19.5% (445)
Promote academic achievement	1196	4.6% (105)
Provide an authentic experience of a Catholic community	2613	21.6% (492)
Provide a safe and nurturing environment	3216	26.5% (604)
Teach Christian values	1729	9.7% (221)

'Provide a safe and nurturing environment' had the highest cumulative score, followed by 'develop active and informed citizens' and 'provide and authentic experience of a Catholic community'. 'Safe and nurturing environment' was also the most popular choice for the single most important purpose of schools, followed by 'provide an authentic experience of a Catholic community', 'education in the Catholic faith and tradition' and 'develop active and informed citizens'. The promotion of academic achievement had the lowest score for both cumulative and main reasons.

The main reasons that survey respondents were asked to choose from fall into two categories, faith-related and generic. The former category is made up of 'education in the Catholic faith and tradition', 'provide an authentic experience of a Catholic community' and 'teach Christian values'. The other three items – 'develop active and informed citizens', 'promote academic achievement' and 'provide a safe and caring environment' – fall into the generic category insofar as it reasonable to expect all schools to subscribe to them.

Table 15: Purposes of Catholic schools (N=2287)

Purposes	Cumulative score: top three purposes	Single most important purpose % (N)
Faith-based purposes	6656	50.8
Generic purposes	7035	49.2

Respondents chose faith-based and generic purposes in almost equal measure as main purpose while generic purposes had slightly higher cumulative scores.

Regression analysis revealed that the most important predictors of faith-based purposes were having added responsibilities and length of service in Catholic Education ($p>.000$). Identifying as Catholic was also strongly related to faith-based purposes ($p=.002$).

Achievement of purposes of Catholic schools

Respondents were asked to rate the effectiveness of their own schools in achieving the given purposes of Catholic schools and their responses are presented in Table 16.

Table 16: Achievement of purposes (N=2287)

Purpose	Very Well %	Well %	Fairly Well %	Poorly %	Very Poorly %
Develop active and informed citizens	21.3	57.1	19.8	1.6	0.2
Education in the Catholic faith and tradition	29.8	51.4	16.8	1.8	0.2
Promote academic achievement	22.1	54.2	20.1	3.2	0.4
Provide an authentic experience of a Catholic community	38.3	43.8	15.7	2.0	0.3
Provide a safe and nurturing environment	56.9	36.0	6.2	0.7	0.1
Teach Christian values	43.9	45.1	9.8	1.1	0.1

Respondents were generally very positive about the effectiveness of their schools in achieving these purposes, particularly in providing 'a safe and nurturing environment' and 'teaching Christian values'. Almost one quarter of respondents was less positive in the case of academic achievement. Since each respondent could only answer for her/his own school, it would not have been meaningful to conduct regression analysis or ANOVA.

Identity of Catholic schools

This section of the report deals with respondents views on the degree of difference between Catholic and other schools, the importance to them of the Catholic identity of their own school, school charism, the priority afforded formation/professional development in relation to the identity of Catholic schools, and their willingness to undertake such formation, professional development.

Perceived extent and importance of identity

Respondents were asked to locate themselves on a continuum ranging from 'Catholic schools are no different to other schools' to 'Catholic schools are different to other schools' and their responses are presented in Table 17.

Table 17: Differences between Catholic schools and other schools (N=2287)

Very Different (%)	Different (%)	Equally important (%)	Not different (%)	Not different at all (%)
63.1	30.0	3.9	0.8	2.1

63.1% of respondents felt their schools were very different and another 30% thought their schools were different to other schools with only 2.9% saying that Catholic schools are not different.

Regression analysis revealed that the most important predictors of perceived difference between Catholic schools and other schools were high levels of religiosity, cumulative self-reported knowledge of Catholic teaching. Having added responsibility was also associated with this output variable (p=.004).

Respondents' perceptions of the importance of the identity Catholic schools were sought by inviting them to locate themselves on a continuum ranging from 'the Catholic identify of my school is important to me' to 'the Catholic identify of my school is not important to me'. Their responses are presented in Table 18.

Table 18: Importance of the identity of my Catholic school (N=2287)

Very Important (%)	Important (%)	Equally important (%)	Unimportant %	Very unimportant %
78.2	8.5	6.1	4.8	2.4

Almost 87% of respondents felt that the Catholic identity of their school was important or very important to them, while 7.2% felt it was unimportant.

Regression analysis revealed that the most important predictors of high ratings for the importance of Catholic school identity (*p*<.000) were: being a primary teacher, being a teacher of RE/SOR, being Catholic, having high levels of religiosity and high cumulative self-ratings for knowledge of Catholic teaching.

School charism

When respondents were asked if their school had a particular charism 67.5% answered yes, 8.1% said no and almost one quarter chose 'don't know'. Of those who answered yes to this question, over one third felt there was a greater focus on the school's charism than on its Catholic identity, with 20% saying there was a greater focus on Catholic identity and over 40% said the emphasis on both was equal.

Curriculum and identity

Four related items were included in the survey – the perceived importance of the planned integration of a Catholic perspective across the formal curriculum; the perceived importance of the planned integration of a Catholic perspective as a characteristic of Catholic schooling; the practice of integrating a Catholic perspective across the curriculum; professional development related aspects.

Perceived importance of planned integration of Catholic teaching/perspective across the formal curriculum (Qs 17, 19a)

Respondents were asked to rate the importance of 15 given characteristics of Catholic schools. One of these characteristics was 'the integration of Catholic teachings across ALL learning areas is intentionally planned' (Q17) and the results for that particular characteristic are presented in Table 19.

Table 19: Planned integration as a characteristic (N=2254)

	Essential %	Very important%	Important%	Unimportant%
The integration of Catholic teachings across ALL learning areas is intentionally planned	15.2	24.8	38.8	21.2

40% of respondents rated this item as an essential or very important characteristic of the Catholic school and 79% rated it as essential, very important or important while 21% regarded it as unimportant.

Regression analysis revealed that the most important predictors of positive responses to the importance of the planned integration of a Catholic perspective to the identity of the Catholic school (*p*>.000) were high self-ratings for knowledge of Catholic teaching, being a teacher of RE/SOR and having added responsibilities. Being a primary teacher (*p*=.002) was also positively associated with this output variable.

Respondents were also asked to rate the importance of the 'planned integration of a Catholic perspective across the whole curriculum should be a key feature of the Catholic school' (Q19a) and the results are presented in Table 20.

Table 20: Planned integration (N=2254)

Strongly Agree %	Agree%	Unsure%	Disagree%	Strongly Disagree%
14 %	44.1%	23.7%	15.9%	2.3 %

Some 58% of teachers agreed or strongly agreed that the planned integration of a Catholic perspective across the whole curriculum should be a key feature of the Catholic school while almost one quarter was unsure.

Regression analysis revealed that the most important predictors of high ratings for the 'integration of Catholic teachings' as a characteristic of Catholic schools (*p*>.000) were high self-ratings on knowledge of Catholic teaching, having added responsibility and religiosity. Being a primary teacher was also positively associated with this variable (*p*=.003).

Implementation of integrated curriculum

Respondents were also asked to respond on a five point scale to the statement: 'when teaching my subjects I integrate a Catholic perspective' and the results are presented in Table 21.

Table 21: Integrate Catholic perspective (N=2254)

Always%	Often%	Sometimes%	Rarely%	Never%
13 %	39.8 %	38.6 %	7 %	1.7 %

Over half the respondents said they integrate a Catholic perspective often or very often and almost 40% said they sometimes integrate a Catholic perspective.

Regression analysis revealed that the most important predictors of integrating a Catholic perspective when teaching ($p>.000$) were high self-ratings on knowledge of Catholic teaching, being a teacher of RE/SOR, having added responsibilities and religiosity. Associations also emerged for this variable with being female ($p=.001$) and being older ($p=.002$).

We can see then that: high self-ratings on knowledge of Catholic teaching and having added responsibilities were strongly associated with all three curriculum integration variables; being a teacher of RE/SOR and religiosity were strongly associated with two of the three curriculum integration variables; being a primary teacher was associated with two of the variables though at a slightly weaker level.

Professional development and identity in Catholic schools

The challenges of integrating a Catholic perspective have important implications for CPD and the survey included two items regarding continuing professional development and the identity of Catholic schools:

a) 'Formation/Professional Development in the identity of Catholic schools is given priority in the overall Formation/Professional Development available to me'.
b) I would like to pursue Formation/Professional Development about the identity of Catholic schools.

Table 22: Identity and teacher formation/professional development (N=2242)

	Strongly Agree %	Agree %	Unsure %	Disagree %	Strongly Disagree %
A. Formation/ Professional Development in the identity of Catholic school is given priority in the overall Formation/ Professional Development available to me.	10.9%	47.0%	28.5%	12.3%	1.3%
B. I would like to pursue Formation/Professional Development about the identity of the Catholic schools.	12.1%	46.4%	27.9%	12.4%	1.2%

Over half the respondents were in agreement with both statements with more than one quarter saying they were unsure while the remainder were not in agreement.

Regression analysis revealed that the most important predictors of the perceived importance of professional development (*p*>.000) were high levels of self-reported knowledge of Catholic teaching and having added responsibility. Those who would like to undertake professional development about the identity of Catholic schools (*p*=.000) were most likely to be teachers of RE/SOR, have high self-reported levels of knowledge of Catholic teaching and have added responsibilities. This output was also associated with high levels of religiosity (p=.001) and being older (p=.003).

Teachers' confidence regarding the integration of a Catholic perspective

Respondents were asked to indicate their confidence about integrating various aspects of Catholic teaching (general, moral, social) into their curriculum planning.

Table 23: Teachers' confidence regarding the integration of a Catholic perspective in their whole curriculum planning (N=2228)

Statements	Strongly Agree %	Agree %	Unsure %	Disagree %	Strongly Disagree %
I feel confident about integrating a Catholic perspective into my whole curriculum planning.	13.0%	46.2%	25.7%	13.0%	2.1%
I feel confident about integrating Catholic social teaching into my whole curriculum planning.	14.3%	53.6%	23.0%	7.8%	1.3%
I feel confident about integrating Catholic moral teaching into my whole curriculum planning.	14.5%	54.2%	23.0%	7.3%	1.0%
Total	13.9%	51.3%	23.9%	9.4%	1.5%

Approximately two-thirds of respondents expressed confidence in response to this question, particularly with respect to the planned integration of Catholic social and moral teaching.

Respondents were also asked to indicate their confidence about integrating various aspects of Catholic teaching (general, moral, social) into their pedagogy in a planned way.

Table 24: Teachers' confidence regarding the integration of a Catholic perspective into their pedagogy in a planned way (N=2228)

Statements	Strongly Agree %	Agree %	Unsure %	Disagree %	Strongly Disagree %
I feel confident about integrating a Catholic perspective into my pedagogy in a planned way.	13.2%	52.0%	25.4%	8.4%	0.9%
I feel confident about integrating Catholic social teaching into my pedagogy in a planned way.	14.0%	55.2%	23.2%	6.6%	1.0%
I feel confident about integrating Catholic moral teaching into my pedagogy in a planned way.	13.9%	56.3%	22.3%	6.6%	0.9%
Total	13.7%	54.5%	26.6%	7.2%	0.9%

Approximately two-thirds of respondents expressed confidence in response to this question, particularly with respect to the integration of a Catholic perspective into their pedagogy of Catholic social and moral teaching in a planned way.

When levels of confidence in relation to curriculum and pedagogy were cumulated, regression analysis revealed that the highest predictors of confidence ($p>.000$) were having high levels of self-reported knowledge of Catholic teaching; being a teacher of RE/SOR; high levels of religiosity. Having added responsibilities is also associated with confidence ($p=.002$).

Teachers' willingness to integrate a Catholic perspective

Teachers were asked about their willingness to integrate a Catholic perspective into their curriculum planning.

Table 25: Teachers' willingness to integrate a Catholic perspective into their whole curriculum planning (N=2246)

Statements	Strongly Agree %	Agree %	Unsure %	Disagree %	Strongly Disagree %
I am willing to integrate a Catholic perspective into my whole curriculum planning.	20.7%	51.7%	18.4%	7.2%	2.0%
I am willing to integrate Catholic social teaching into my whole curriculum planning.	22.8%	55.3%	16.5%	4.1%	1.3%
I am willing to integrate Catholic moral teaching into my whole curriculum planning.	22.3%	54.9%	16.4%	4.9%	1.4%
Total	21.9%	54%	17.1%	5.4%	1.7%

Some three quarters of respondents expressed their willingness to integrate a Catholic perspective into their whole curriculum planning, particularly in the case of Catholic social and moral teaching.

Teachers were also asked about their willingness to integrate a Catholic perspective into their pedagogy in a planned way.

Table 26: Teacher willingness to integrate a Catholic perspective into their pedagogy in a planned way (N=2246)

Statements	Strongly Agree %	Agree %	Unsure %	Disagree %	Strongly Disagree %
I am willing to integrate a Catholic perspective into my pedagogy in a planned way.	21.1%	55.7%	17.1%	4.1%	1.5%
I am willing to integrate Catholic social teaching into my pedagogy in a planned way.	22.9%	57.6%	15.1%	3.2%	1.2%
I am willing to integrate Catholic moral teaching into my pedagogy in a planned way.	22.5%	56.8%	15.9%	3.4%	1.3%
Total	22.2%	56.7%	16%	3.6%	1.3%

Over three quarters of respondents expressed their willingness to integrate a Catholic perspective into their pedagogy in a planned way, particularly in the cases of Catholic social and moral teaching.

Regression analysis reveals that, when the measures of willingness are cumulated, the best predictors of willingness to integrate a Catholic perspective are high levels of self-reported knowledge of Catholic teaching, being a teacher of RE/SOR, having added responsibilities, high levels of religiosity.

Characteristics of Catholic schools

Ratings of characteristics

Respondents were asked to rate the importance of fifteen characteristics on the following scale: essential, very important, important or unimportant. The results are presented in Table 27.

Table 27: Teachers' ratings (%) of the characteristics of a Catholic school (N=2287)

Characteristic (N=2287)	Essential%	Very important%	Important%	Unimportant%
Caring community	88.1	9.6	1.5	.8
The school is a community of faith	57.5	29.4	11.2	1.9
Prayer is integral to the school's daily life for staff and students	55.6	27.6	14.8	2.0
The school engages in outreach and social justice programmes	51.8	34.7	12.2	1.3
Religious Education programmes present the teachings of the Catholic Church	44.6	32.7	19.8	3.0
The school community celebrates school liturgies frequently	41.3	36.9	19.5	2.3
The teachers of RE are accredited to teach RE	44.6	27.9	20.8	6.7
The school has strong links with the wider Church	32.6	42.9	21.3	3.1
Catholic symbols throughout the school	39.1	27.3	27.5	6.0
The principal is Catholic	45.8	19.9	20.5	13.8
The integration of Catholic teachings across ALL learning areas is intentionally planned	15.2	24.8	38.8	21.2
Annual age-appropriate religious retreats are available to students	12.4	24.1	40.7	22.9
Teachers of religion are Catholic	14.8	21.8	35.2	28.2
The vast majority of teachers are Catholic	11.4	24.2	35.1	29.3
The vast majority of students are Catholic	5.0	17.0	39.2	38.8

Ratings for the importance of each characteristic were then weighted by awarding three points for essential, two points for very important and one point for important, and the overall scores for each item are presented in Table 28.

Table 28: Teachers' weighted ratings of the characteristics of Catholic schools (N=2287)

Characteristics	SCORE
Caring community	6516
The school is a community of faith	5545
Prayer is integral to the school's daily life for staff and students	5413
The school engages in outreach and social justice programmes	5421
Religious Education programmes present the teachings of the Catholic Church	5003
The school community celebrates school liturgies frequently	4967
The teachers of RE are accredited to teach RE	4810
The school has strong links with the wider Church	4687
Catholic symbols throughout the school	4565
The principal is Catholic	4519
The integration of Catholic teachings across ALL learning areas is intentionally planned	3065
Annual age-appropriate religious retreats are available to students	2881
Teachers of religion are Catholic	2819
The vast majority of teachers are Catholic	2688
The vast majority of students are Catholic	2018

The six most highly rated characteristics were: caring community; the school is a community of faith; prayer is integral to the school's daily life for staff and students; the school engages in outreach and social justice programmes; Religious Education programmes present the teachings of the Catholic Church; the school community celebrates school liturgies frequently. The integration of a Catholic perspective came 11th of the 15 items. Two of the six characteristics with the highest ratings might be seen as generic – caring community and engagement in outreach and social justice programmes.

'The integration of Catholic teachings across ALL learning areas is intentionally planned' was treated as a separate variable within the overall area of 'identity'.

Principal Component Analysis (PCA) of the remaining 14 characteristics, followed by Varimax rotation, identified two components that account for 49% of the variance. The loadings were as shown in Table xy (Appendix).

For purposes of this report, Component 1 was called PRACTICE. This suggests that it is the religious practices of the school that give it its Catholic identity. This component is defined by the following nine characteristics (factor loadings in brackets):

The school is a community of faith (.750)
Prayer is integral to the school's daily life for staff and students (.690)
The school community celebrates school liturgies frequently (.667)
The school has strong links to the wider community (.647)
The school engages in outreach and social justice programmes (.611)
RE programmes present the teaching of the Catholic Church (.597)
Catholic symbols throughout the school (.553)
Caring community (.504)
Annual age-appropriate retreats are available to students (.313)

For purposes of this report Component 2 was called PEOPLE. This reflects the view that the Catholicity of the members of the school community is what is important for Catholic identity. This component is defined by the following five characteristics:

The vast majority of teachers are Catholic (.897)
Teachers of religion are Catholic (.781)
The vast majority of students are Catholic (.771)
The Principal is Catholic (.708)
Teachers of RE are accredited to teach RE (.461)

Regression analysis revealed that the most important predictors of PRACTICES characteristics ($p>.000$) are high levels of self-reported knowledge of Catholic teaching, having added responsibilities, high levels of religiosity, being a teacher of RE/SOR and being female. The negative beta weight for Religion implies that it is non-Catholics and not Catholics who see PRACTICES as more important, which appears counter-intuitive. However, exploration of this relationship indicated that importance of religion is a potential moderator of the relationship because without this variable in the equation the relationship was in fact positive. Whether this is a true moderation effect requires further careful analysis. In the meantime it would be wise not to make too much of this apparently counter-intuitive result.

Regression analysis revealed that the most important predictors for the PEOPLE characteristics ($p=.000$) were being Catholic, being a primary teacher, having high self-ratings on knowledge of Catholic teaching and being older ($p=.001$).

Having high levels of knowledge of Catholic teaching is the only predictor associated with both sets of characteristics at this highly statistically significant level.

Rankings of characteristics

Respondents were asked to use their ratings to identify and rank the six most important characteristics in rank order. These rankings were weighted with six points awarded to the first ranked, five points to the second ranked, four points to the third ranked etc. and the cumulative scores for each characteristic are presented in Table 29.

Table 29: Cumulative scores for rankings of characteristics

Characteristic (N= 2287)	SCORE	Overall rank
Caring community	9180	1
The school is a community of faith	6367	2
Prayer is integral to the school's daily life for staff and students	5921	3
The school engages in outreach and social justice programmes	5303	4
Religious Education programmes present the teachings of the Catholic Church	4136	5
The school community celebrates school liturgies frequently	3508	6
Catholic symbols throughout the school	2269	7
The principal is Catholic	2213	8
The teachers of RE are accredited to teach RE	2135	9
The school has strong links with the wider Church	1992	10
The integration of Catholic teachings across ALL learning areas is intentionally planned	1777	11
Annual age-appropriate religious retreats are available to students	1504	12
Teachers of religion are Catholic	853	13
The vast majority of teachers are Catholic	507	14
The vast majority of students are Catholic	368	15

'Caring community' was by far the most highly regarded characteristic while the integration of Catholic teachings across all learning areas was 11th. Inferential statistics were computed for the top six and 'integration of Catholic teaching'. Noting that the requirement to rank items introduces constraints not associated with rating, statistically significant differences emerged for individual characteristics as follows (p=.000):

Caring community: age (youthfulness), length of service in Catholic schools (brevity), identifying as Other Christian/Anglican, religiosity.

Those with the lowest levels of religiosity had a mean score of 3.26 as against a mean score of 4.91 in the case of those for whom religion is very important (p=.00) for this output variable.

The school is a community of faith: seniority, length of service in Catholic schools, and religiosity. Other Christian/Anglican respondents had a mean score of 3.05 as against a mean score of 2.78 for Catholics ($p=.05$).

Prayer is integral to the school's daily life: Religiosity ($p=.00$); seniority ($p=.00$); length of service in Catholic Education ($p=.04$).

School engages in outreach and social justice: age (youthfulness) ($p=.00$); identifying as Other Christian/Anglican ($p=.00$); low levels of religiosity ($p=.00$).

Religious Education programmes present the teachings of the Catholic Church; age ($p=.00$); length of service in Catholic schools ($p=.00$); identifying as Catholic ($p=.00$); religiosity ($p=.00$).

The school community celebrates school liturgies frequently: No statistically significant differences emerged in the case of this variable.

Conclusions

Descriptive statistics

- Respondents generally rated their own **knowledge** of Catholic teaching, Catholic social and moral teaching as good or very good.
- The vast majority felt that Catholic schools are different and saw the **identity** of their school as important/very important.
- While most teachers subscribed to holistic rather than instrumental **educational aims** and favoured collaborative over individual learning, they were unsure about the relative merits of expository and inquiry-based teaching and mixed-ability grouping vs streaming.
- The most popular **reason for working in Catholic schools** was 'the environment of Catholic schools' (56%), followed by 'commitment to the Catholic faith' (27%), with the remainder choosing job-related reasons.
- In response to a question about the **main purposes of Catholic schools**, the most popular option was 'provide a safe and nurturing environment', followed by 'an authentic experience of a Catholic community' and 'education in the Catholic faith and tradition' (Table 14). Some 75% of respondents were positive or very positive about the effectiveness of their schools in achieving these given purposes.
- Slightly over half the respondents agreed or strongly agreed that the **planned integration of a Catholic perspective** across the whole curriculum should be a key feature of the

Catholic school and said they always or often do this. They also expressed high levels of confidence and willingness in relation to such integration.

- When asked to rate and rank fifteen given **characteristics of Catholic schools** (see Q17, Appendix) the six most important characteristics were: caring community; the school is a community of faith; prayer is integral to the school's daily life for staff and students; the school engages in outreach and social justice programmes; Religious Education programmes present the teachings of the Catholic Church; the school community celebrates school liturgies frequently. The planned **integration of a Catholic perspective** was rated and ranked 11th (Tables 26-27).

Univariate analysis

The independent variables used for this purpose were: gender; age; years' experience working in Catholic education; religion; religiosity; school type (primary/secondary); level of professional responsibility and subjects taught. Some very **consistent, interesting and statistically significant differences** emerged from ANOVA (see Figure 1 above). Those who were most likely to select positive/Catholic responses to questions about knowledge, reasons for working in Catholic schools, main purposes of Catholic education, school identity, integration of a Catholic perspective across the curriculum and the characteristics of Catholic schools were:

> Teachers who were older, had longer experience of teaching in Catholic schools, identified as Catholic, rated themselves highly on knowledge of Catholic teaching and religiosity, worked in the primary sector, had experience of teaching Religion, and held positions with added responsibility

Summary of multivariate regression analysis findings

Knowledge of Catholic teaching is strongly associated with being a teacher of Religion/SOR, length of service in Catholic Education, identifying as Catholic and having added responsibilities**.**

Seven Catholic identity variables were used in the survey (the two variables associated with teachers' reasons for 'teaching in Catholic schools' were treated as mutually exclusive). High ratings of **Catholic identity variables** are strongly associated with high levels of knowledge of Catholic Teaching (five identity variables), identifying as Catholic (four identity variables), having added responsibilities, being a teacher of RE/SOR, having high levels of religiosity, being

a primary teacher have statistically (all associated with 3 identity variables), length of service in Catholic Education (2 identity variables).

Three output variables regarding the integration of **Catholic identity across the curriculum** were used. The following predictor variables were strongly associated with this form of curriculum integration: high self-ratings for knowledge of Catholic teaching and having added responsibilities (all three curriculum integration variables), being a teacher of RE/SOR and religiosity (two curriculum integration variables). When identity variables were included as predictor variables for the integration of Catholic identity across the curriculum, high 'essential' ratings for PRACTICES were very strongly associated with positive responses to all three curriculum integration variables and high essential ratings for PEOPLE and for 'the importance of Catholic school identity' were very strongly associated with positive support for two of the curriculum integration variables.

Willingness and confidence in relation to the integration of a Catholic perspective across the curriculum are strongly associated with high levels of self-reported knowledge of Catholic teaching, teachers of RE/SOR, high levels of religiosity and having added responsibilities.

Two of the Identity variables focused on the characteristics of Catholic schools, consolidated into PRACTICES and PEOPLE. The most important predictors of PRACTICES characteristics ($p>.000$) are high levels of self-reported knowledge of Catholic teaching, having added responsibilities, high levels of religiosity, being a teacher of RE/SOR, identifying as Catholic and being female. The most important predictors of PEOPLE characteristics ($p=.000$) were being Catholic, being a primary teacher, having high self-ratings on knowledge of Catholic teaching and being older ($p=.001$). Having high levels of knowledge of Catholic teaching is the only predictor associated with both PRACTICES AND PEOPLE characteristics at the highly statistically significant level of $p=.000$.

Two items about Professional Development related to Catholic identity and curriculum were included in the survey. High levels of knowledge of Catholic teaching and having added responsibilities are very strongly associated with both PD items. Identity variables such as PEOPLE, PRACTICES and the importance of Catholic school identity as well as being a teacher of RE/SOR are strongly associated with 'I would like to pursue PD about the identity of Catholic schools'.

Main issues facing Catholic Education today

Almost 95% of respondents addressed this open-ended question. More than three quarters mentioned some aspect(s) of Catholic identity with some 15% mentioning curriculum related issues and some 10% giving responses that fall under the general category of 'other'.

Identity of Catholic schools

Concerns regarding the identity of Catholic schools fell into the following broad categories:

(a) General concerns regarding the changing identity of Catholic schools.
(b) Decline in levels of **knowledge** of Catholic teaching and **practice of the Catholic faith** in the home and to a lesser extent on the part of teachers.
(c) Challenges posed by secularisation
(d) Current perceptions of the Catholic Church and Catholic schools

General concerns regarding identity of Catholic schools

Some exemplar quotes of such general concerns:

We should focus on student-centred holistic education of children in partnership with parents rather than in the place of parents who are focussed elsewhere and feel they have the "right' to denigrate teachers because they pay fees…

Catholic schools need to be seen as different to state and private schools while still offering a quality education. We need to take on a greater responsibility for the poor, marginalised and weak in our society. We have to make sure that the true messages of the Gospel is fully understood and that we don't allow the rich and powerful to hijack the care we should show to all our students - no matter their faith, race, financial status, etc. We also need to try to help the students to find a more welcoming community within their parishes so they become a place they find some relevance.

Keeping a strong spirit alive in our schools, when there are many distractions

Catholic schools should be primarily for families who have a 'faith' background and wish to pursue an education enriched with Christian values!

One of the main issues I think is having the confidence to be different and to overtly bring Catholic or even Christian teachings. How as Christians we respond to Jesus' message and challenge to follow Him and to live as if we were committed to life, making choices and drawing on Christian experience and responses to the quest of living in the 21st century in an increasingly secular world.

We must make sure we provide a Catholic environment. Catholic schools are different than state schools. It is essential to have a community feel…

… social justice and Christian values are very important within education

Connecting with students and getting them to be more involved in the religious life of the school.

How to stay Catholic and not just Christian…

In the schools I have worked in there is significantly more importance placed on plays and assembly productions with fancy decorations and very little importance placed on the planning and teaching of Catholic Education.

In my view, some Catholic schools are becoming boutique middle class factories that are not inclusive or responsive to the needs of the wider Australian population i.e. Refugees/Aborigines/Working class families who may not be able to afford Catholic Education.

Various levels of what classifies as Catholic ie go to church or not, read the bible or not etc. Are people actually practicing Catholics?

Educating a school where the minority are practising Catholics

Levels of knowledge of Catholic teaching and practice of the Catholic faith

While respondents saw this decline as particularly problematic in the home, many also expressed similar concerns in relation to teachers. Concerns regarding knowledge of Catholic teaching at home, low levels of practice, 'unchurched' students as well as teachers' knowledge and practice levels were expressed more frequently than any others. Some exemplar quotes include:

… attending church regularly is not a common practice due to people being time poor, making excuses, no longer feeling like they connect with the church, young people today expecting to be entertained and church is not an entertaining place in most cases. Therefore, young people are resistant to learning about the Catholic traditions due to them being 'boring' or not being adopted

Families not sending their students to Catholic schools because of the religion and not placing an emphasis on it…

…unchurched students and families… teachers who don't practise their faith… shortage of priests … society… community changes e.g. y generation… need to focus on evangelisation… dwindling congregations… Royal Commission … priests from other cultures to in tune with the people

The youth and community as a whole are disengaging from religion… the lack of faith in the many… lack of parental support

Dealing with parents who can't see the Catholic viewpoint on certain issues

Greater decline in Catholic Families attending Catholic schools, which in turn affects the attendance and participation in Mass within the local Parish.

… not all people who tick the catholic box on their application are necessarily practising Catholics…. We need to understand the changing society and equip our students to make decisions based on Christian values.

The school has now become the Church. In one generation we have seen a decline in mass attendance, yet an increased demand in parents wanting their children to go to a Catholic school. Baptisms have gone up 200 to 300% since the principal evoked the Baptism rule for enrolment. However, there is no correlation between Baptism and the other sacraments offered by the Parish. Once in, they the parents are no longer interested in the faith development of their children. Community respect for what I, and the vast majority of Cath Ed teachers, value as important is declining. As a result of this the school and its teachers has a greater obligation to God and the community to be the hands, face and feet of Jesus.

The lack of understanding of Catholic teachings and the expression of these in the lives of teachers…. Many teachers, while identifying as Catholic, do not practise their faith in any real way. Of a staff of 50 less than 5 celebrate the Sacrament of the Eucharist regularly and less than 10 at all. It is apparent that staff [members] do not give witness to their faith in any other practical way for example, through social justice or outreach programs… Some teachers working and teaching religion in Catholic schools are not Catholic and have a very limited understanding of the teachings of the Catholic church. A colleague recently admitted in a RE planning session she was unaware of what was meant by the Holy Trinity or Pentecost…. This issue is one I have seen in three Catholic schools. Each of these have been in regional communities.

High numbers of non-Catholic students in our schools…. Lack of support from both parents and many staff for catholic traditions and practices… Unqualified teachers not teaching correct Catholic doctrine … Kids are not really attuned to the attitudes and ethos we are trying to establish.

Lack of church attendance … lack of community within some parishes

Diminishing number of children attending Mass on a regular basis (or at all)…. Dwindling number of Catholic children in the schools…. Leading to a low level of participation in class & school liturgies & masses

As a society we are moving away from the Church. Children and their families do not attend mass on a Sunday. We have an increasing population of non-Catholic students and teachers. The Church and Catholic schools are becoming more separate. The

sacraments are no longer included in schools, but are now performed solely in the Church Parish. I think that Education in general in Australia (I have recently taught overseas) has become too focussed on social issues and not enough on developing maths and English skills. We are not preparing our students well enough for a very complex and competitive world. There are not enough measures put in place to monitor outcomes - teachers are not held accountable for their teaching, planning or results. We need to raise the standards of teachers in order to raise the standard of education for our students.

Challenges posed by secularisation

Some exemplar quotes include:

Many young people are moving away from the faith community. We are living in a modern society with some very outdated opinions. For people with strong faith values this is not a problem however, the challenges facing many young people for example peer pressure, young families, the economy, etc. make it become a way of life that they feel judged by and unable to commit to. When going to mass of a weekend it is notable that the church is not filled with lots of young people. Our Catholic schools therefor, are progressively losing some identity but are also filled with lots of non-Catholic families. This is not a major issue however, makes it more difficult for Catholic schools to teach the Catholic values that we identify with from birth but also to have the participation to make these values special.

The lack of any sense of the spiritual in most people. They lack a sense of the sacred and life is all about the here and now and fulfilling their own pleasures. There is very little room for God and they actually don't wish to pursue God. Schools are very much the face of the Catholic Church as it is in schools that most people will get their experience of Church, very few people see Church as a parish.

The world is moving at a faster pace than the Church. And if the Church does not make adjustments into the 21st Century I think nearly the whole student population will be non-Catholics.

A changing world!!!

Busy families, crazy society…

Current perceptions of the Catholic Church

These comments fall under two broad headings: the perception of Catholic schools as less expensive versions of private schooling and the effects of media coverage of child sex abuse on the Church

Most parents send their kids to catholic schools as a bit of a status symbol – to show off – to get in front of others......not really embracing the point of the school and what it really stands for in essence.

The main issue is looking at what we are and what we stand for. Are we just a cheaper version of an independent school or are we actually Catholic schools engaged in the mission of the Church part of which is to educate other Catholics.
Cynically many staff and students see us as independent schools that provide a safe learning environment that achieves good outcomes for students in terms of grades.
That people see us as private schools rather than Catholic and come for reasons then that are not exactly what we are about primarily such as the mission to make a difference not just to be different.

We are sometimes viewed as the poor man's private educational institution, where we should always be viewed as Catholic Schools with a distinct charism and ethos which demonstrate academic rigor and clear Catholic values and virtues. Above all we have to take the model of Jesus and be leaders with a 'do as I do' attitude and do it well. By living out our values and virtues well, we will be better role models and leaders for our colleagues and students.

Social media representation, disconnectedness with society and the church, ageing and lack of clergy

The Royal Commission certainly hasn't helped and the fact that diocese continue to brush things under the carpet and make extremely reactive choices with regard to these issues with little relevance to common sense or what may actually prevent these horrific acts of abuse.

Curriculum-related issues

Curriculum concerns focused on perceptions of overload, the RE curriculum and identity related aspects

Curriculum overload

The curriculum is so full that we are not able to attend to children with additional needs and as a Catholic school we attract these types of children due to the moral values we hold. Due to RE we have so much extra teaching time requirements yet so many additional needs.

Secularism in wider society, an overcrowded curriculum squeezing out time for planning for operating from a Catholic perspective….

Balancing our charism with the new Australian Curriculum…

Increasing academic and curriculum demands in limiting time frames….

MAJOR - timetabling the Australian curriculum, prayer, RE into the short school day

Meeting the demands of the National agenda - e.g. NAPLAN requirements and accountability whilst trying to accommodate the needs of individual learners

Time - the curriculum is jam packed and time is an issue.

Overloading of curriculum limits time available for integration of Catholic traditions

Amongst the main requirements of the curriculum finding the time, place and scope of meaningful integration rather than superficially.

Identity and pedagogy

I think the whole world approach is needed and a view on multi-faith and multi-cultural will help students understand the world around them. I don't feel that it is our job to teach the Catholic perspective about science, history, geography etc. Students should have a thorough education but a faith driven personal education not curriculum based…. I am concerned with the idea of teaching Catholic perspective through the whole curriculum. I don't feel it has a place in the Australian Curriculum. We can teach the whole child with a faith formation without adding a Catholic perspective to every area of the curriculum. Firstly, there is no time, secondly is it relevant??

Maintaining a focus on the importance of Christian values in our curriculum. With the pressure imposed on schools through the National Curriculum and NAPLAN we must always remember we are here to educate the whole child, we are here to realise all children's full potential and this is not measured purely by having a focus on academic success. Within Catholic Education it appears we have the ability to do this, we don't want to lose this important aspect of our education.

Society has changed in the last few decades so much. People do not attend church. The children attending school have never been to a church let alone have an understanding of how to pray, behave in a socially just way etc. This has a huge effect on education as it has no value for the children belonging to a Catholic School if there is no sense of belonging to the Catholic faith to begin with.

The challenge I feel is to help the children in our schools to 'keep up' with the academic benchmarks and still maintain a sense of personal wellbeing and value.

World news, current trends in society.

Changing values and beliefs of the secular community- lack of Christian identity and values.

In primary aged children, the focus should be to develop and nurture an understanding of the catholic faith. To allow young students to enjoy and be involved in adapted Mass

celebrations or Liturgies. The formalities that some churches adhere to do not reflect the modern day pedagogy that students have become accustomed to. Therefore, students are often 'turned off' to the faith side of their schooling.

RE curriculum

The curriculum in RE needs to provide an easier entry point for students being part of a catholic environment, possibly for the first time in the higher years of school.

I don't like that Catholic Education is defined by States. We are working towards a National Curriculum across all learning areas. Why not the same for Religion?

I have an issue with forcing senior students to take religion as one of their 6 senior subjects. When i was a senior at school we chose our 6 senior subjects then had lessons of religion separate on the side, this allowed for my spiritual growth while still allowing me freedom of choice in my senior subjects that would go towards my career.

Lack of accessible RE PD in regional areas. Most of our RE staff aren't going to have enough hours for accreditation this round as most PD is in Brisbane and is often only half a day - who wants to travel 6 hours for a 3 hour PD.

Curriculum is so full that Religion and exercise are usually the first cuts made to a primary teachers plans.

Students coming from a background that is in no way religious or Catholic and the RE Curriculum going above their level of understanding and knowledge.

Various other issues

These include concerns about resources, finance etc. e.g.

Keeping up with the technology resources provided by state schools.

Funding, resourcing.

More children friendly religious resources should be made accessible to all school teachers.

Parish priests who are out of touch with/do not understand the lives, values environments of families and possibly some staff … Financial equity and resource potential across all Catholic schools.

The level of funding for children with special needs. We are expected to perform wonders and yet don't get the support we need to accomplish this….

Sexuality and relationships.

Lack of quality Sexuality Education.

The lack of principal power. Principals should be given more responsibility in managing their own school.

The other main issue for me is the size of our schools, of any schools, the dignity of the individual is so much harder of maintain in schools over 800, our school is heading for 1300. Authentic Catholic schools should nurturing, caring, students should be KNOWN, so hard to do in a massive school where even the staff don't KNOW each other anymore. If you spend long enough to one school this change with growth is obvious and detrimental.

The low OP score required to do teaching at ACU - these are the teachers employed to teach in Catholic schools and I feel very disheartened that the OP score is very low - much lower than QUT so does that mean that State and Independent schools have better teachers than Catholic schools??

References:

Convey, J. J. (2012). Perceptions of Catholic Identity: Views of Catholic School Administrators and Teachers, *Catholic Education: A Journal of Inquiry and Practice*, Vol. 16, No. 1, September 2012, 187-214

Nulty, D. D. (2008). The adequacy of response rates to online and paper surveys: what can be done? *Assessment & Evaluation in Higher Education* Vol. 33, No. 3, June 2008, 301–314. DOI: 10.1080/02602930701293231

Queensland Catholic Education Commission [QCEC]. (2013). Queensland Catholic Education Commission Annual Report- 2013. Brisbane: BCE.

Professor Jim Gleeson   October 2015

Dr Maureen O'Neill

Appendix 1: survey instrument

Identity and Curriculum in Catholic Education: Survey of teachers' opinions regarding certain aspects of Catholic Education

If you already have completed and submitted our survey online, we thank you most sincerely. Since you have already given us your opinions you do not need to complete this survey now.

If you previously attempted to take this survey using the online link and, for whatever reason, did not complete and submit, we ask you to please complete this survey today.

Submission of the completed survey is taken as an indication of consent.

We really appreciate your time today in filling out this survey.

Please note that these pages are printed on both sides.

1. **What is your gender?**
☐Male ☐Female

2. **Age**
☐ < 29 year ☐ 30- 39 year ☐ 40- 49 years ☐50- 59 years ☐60+years

3. **What best describes the location of your school?**

☐Greater Capital City (Brisbane only)

☐Significant Urban Areas (Bundaberg, Cairns, Gladstone, Gold Coast, Hervey Bay,

    Mackay, Rockhampton, Sunshine Coast, Thuringowa, Toowoomba, Townsville)

☐Other Regional Towns

☐Remote

4. **Is your school under the direction of?**
☐Archdiocese of Brisbane

☐Diocese of Cairns

☐Diocese of Rockhampton

☐Diocese of Toowoomba

☐Diocese of Townsville

☐Religious Institution/Public Juridic Person (please specify)_____

5. **At what level of education do you mainly work?**
☐Primary ☐Secondary

If secondary, what are your main subjects?_____

Do you teach Religion?
☐Yes ☐No

Do you have an added responsibility for curriculum management/leadership?
☐Yes ☐No

If yes, please specify what these responsibilities are:_____

6.   How many years have you been teaching?
☐<5 years   ☐5-10   ☐11-20   ☐21-30   ☐>30

7.   How many years teaching experience do you have in Catholic education?
☐<5 years   ☐5-10   ☐11-20   ☐21-30   ☐> 30

8. Please choose <u>up to</u> <u>three reasons</u> why you are working in a Catholic school from the following list by placing ticks in the boxes alongside your chosen options. **Do not** select more than three options. In the right hand column please tick the **<u>one main</u>** reason why you are working in a Catholic school)**.**

Items	Your reasons (tick <u>no more than three</u>)	Main reason (tick <u>one </u>only)
Convenient location		
Environment of Catholic schools		
It's a secure job		
My commitment to the Catholic faith		
The job came up when I needed it		
Other		

If you selected other, please specify:
_____

9. Which of the following describes your <u>role</u> in your current school?
☐ Principal
☐ Deputy Principal
☐ Assistant Principal
☐ APRE
☐ PAR (Position of Added Responsibility)
☐ Teacher
☐ Other (please specify)_____

10. What is your religion? (Please select one)

☐ Anglican   ☐ Buddhism ☐ Roman Catholic ☐ Hinduism   ☐ Islam

☐ Judaism   ☐ Other Christian (please specify)_____ ☐ No religion

☐ Other (please specify)_____

11. How important is your religion to the way you live your life?

- ☐ Very important
- ☐ Important
- ☐ Somewhat important
- ☐ Unimportant
- ☐ Very unimportant
- ☐ Not Applicable

12. Please locate your <u>beliefs</u> and <u>values</u> about the <u>fundamental aims of education</u> by shading in one 'radio button' on each line, where the mid-point (0) means that you regard both statements as <u>equally important.</u>

	5	0	5	

The primary purpose of schools is educate the whole child   O O O O O O O O O O O   The primary purpose of schools to is to help students get high grades and good jobs

The primary purpose of education is to promote economic growth   O O O O O O O O O O O   The primary purpose of education is to facilitate personal wellbeing and promote active citizenship

13. Please locate your beliefs about <u>student learning</u> by shading in one 'radio button' on each line, where the mid-point (0) means that you regard both statements as equally valid.

	5	0	5	

Students learn best by collaborating with other students   O O O O O O O O O O O   Competition is necessary to bring out the best in students

Only a few students are capable of high academic achievement   O O O O O O O O O O O   All students are capable of high academic achievement

Students are best served by streaming according to ability   O O O O O O O O O O O   Students are best served by mixed ability grouping

My role as a teacher is to facilitate students' own inquiry   O O O O O O O O O O O   Effective/good teachers demonstrate correct ways to solve problems

Purposes and Characteristics of Catholic Schools

14. What do you understand as the main purposes of Catholic schools? (Please rank the following items in order of importance. You are asked to select **at least three** and to rank them
1, 2, 3, etc. **in order of importance).**

Item	Ranking (1, 2, 3…) (Please rank at least 3 items)
Develop active and informed citizens	
Education in the Catholic faith and tradition	
Promote academic achievement	
Provide an authentic experience of a Catholic community	
Provide a safe and nurturing environment	
Teach Christian values	
Other	

If you selected other, please explain_____

15. How well does your school achieve each of these purposes?

	Very Well	Well	Fairly well	Poorly	Very Poorly
Develop active and informed citizens	☐	☐	☐	☐	☐
Education in the Catholic faith and tradition	☐	☐	☐	☐	☐
Promote academic achievement	☐	☐	☐	☐	☐
Provide an authentic experience of a Catholic community	☐	☐	☐	☐	☐
Provide a safe and nurturing environment	☐	☐	☐	☐	☐
Teach Christian values	☐	☐	☐	☐	☐

16. Please indicate your position on Catholic schools using the following 'radio buttons', where the mid-point (0) means that you regard both statements as equally true.

	5	0	5	

Catholic schools are no
different to other schools   O O O O O O O O O O O   Catholic schools are different to other schools

The Catholic identity of my   The Catholic identity of my school is not
 school is important to me   O O O O O O O O O O O   important to me

17. Using this table please
a) rate the importance of each of the following characteristics to the identity of a

Catholic school in the A column

b) using these ratings, identify <u>the six most important characteristics</u> of a Catholic school <u>in order of importance</u> in the B column (Please do not choose more than six and rank them 1, 2, 3, 4, 5, 6).

Characteristics	A. Ratings				B. Rankings (Rank **6** only)
	Essential	**Very Important**	**Important**	**Unimportant**	
Annual age-appropriate religious retreats are available to students					
Catholic symbols throughout the school					
Caring community					
Prayer is integral to the school's daily life for staff and students					
Religious Education programmes present the teachings of the Catholic Church					
Teachers of religion are Catholic					
The integration of Catholic teachings across ALL learning areas is intentionally planned					
The principal is Catholic					
The school community celebrates school liturgies frequently					
The school engages in outreach and social justice programmes					
The school is a community of faith					
The school has strong links with the wider Church					
The teachers of RE are accredited to teach RE					
The vast majority of students are Catholic					
The vast majority of teachers are Catholic					

Please check that you are happy with your choices.

18. Does <u>your</u> school have a particular charism?

   ☐ Yes   ☐ No   ☐ Don't know

 If you answered yes,

    a) **what is the charism of your school?**_____

    b) please indicate your position on the following scale using the 'radio buttons'. The mid-point means you regard both statements as equally true.

	5	**0**	**5**	

There is a greater focus on the school's charism than on its broader Catholic identity	O O O O O O O O O O O	There is a greater focus on the school's broader Catholic identity than on its charism

19. Please indicate your response to the following statements.

The **planned integration** of a Catholic perspective across the w**hole curriculum** should be a key feature of the Catholic school.

☐ Strongly Agree ☐ Agree   ☐ Unsure   ☐ Disagree   ☐ Strongly Disagree

 Why did you choose this response?_____

When teaching my subjects I integrate a Catholic perspective.

☐ Always   ☐ Often   ☐ Sometimes   ☐ Rarely   ☐ Never

<u>Knowledge of Catholic teaching</u>

20.<u> Please indicate your response to each of the following statements.</u>

Statements	**Response** (please tick **<u>only one</u>** response for each statement)				
	Very Good	**Good**	**Fair**	**Poor**	**Very Poor**
My knowledge of the **key teachings** of the Catholic Church is					
My knowledge of **Catholic social teaching** is					
My knowledge of **Catholic moral teaching** is					

<u>Confidence with respect to integrating a Catholic perspective</u>

21.<u> Please indicate your response to each of the following statements.</u>

Statements	**Response**

	(please tick **only one** response for each statement)				
	Strongly Agree	**Agree**	**Unsure**	**Disagree**	**Strongly Disagree**
I feel confident about **integrating a Catholic perspective** into **my whole curriculum planning.**					
I feel confident about **integrating a Catholic perspective** into **my pedagogy in a planned way.**					
I feel confident about **integrating Catholic social teaching** into **my whole curriculum planning.**					
I feel confident about **integrating Catholic social teaching** into **my pedagogy in a planned way.**					
I feel confident about **integrating Catholic moral teaching** into **my whole curriculum planning**.					
I feel confident about **integrating Catholic moral teaching** into **my pedagogy in a planned way.**					

Willingness to integrate a Catholic perspective

22. Please indicate your response to each of the following statements.

Statements	**Response**				
	(please tick **only one** response for each statement)				
	Strongly Agree	**Agree**	**Unsure**	**Disagree**	**Strongly Disagree**
I am willing to integrate **a Catholic perspective** into **my whole Curriculum planning**.					
I am willing to integrate **a Catholic perspective** into **my pedagogy in a planned way**.					
I am willing to integrate **Catholic social teaching** into **my whole curriculum planning**.					
I am willing to integrate **Catholic social teaching** into **my pedagogy in a planned way.**					
I am willing to integrate **Catholic moral teaching** into **my whole curriculum planning.**					
I am willing to integrate **Catholic moral teaching** into **my pedagogy in a planned way.**					

23. Please indicate your views about the available Formation/Professional Development in the identity of Catholic schools.

Formation/Professional Development in the **identity of Catholic schools** is given priority in the overall **Formation/Professional Development** available to me.

☐ Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree

I would like to pursue **Formation/Professional Development** about the identity of the Catholic schools.

☐ Strongly Agree ☐ Agree ☐ Unsure ☐ Disagree ☐ Strongly Disagree

24. **In your opinion,** what are the **main issues** facing Catholic Education today?

_____

_____

_____

_____

_____

Do you wish to make any other comments and /or to identify any problems you may have had with the survey?

_____

_____

_____

_____

Thank you very much for your time.

If you are willing to participate in a 30 minute interview in relation to some of these general issues (not your survey responses which are anonymous) please indicate this by emailing

54

jim.gleeson@acu.edu.au