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The Development and use in a Study of an Instrument to Measure Teacher's Perceptions of Their Effectiveness in Teaching Catholic Moral Principles to Middle and Upper Secondary Students

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THE DEVELOPMENT AND USE IN A STUDY OF AN INSTRUMENT TO MEASURE
TEACHERS' PERCEPTIONS OF THEIR EFFECTIVENESS IN TEACHING
CATHOLIC MORAL PRINCIPLES TO MIDDLE AND UPPER
SECONDARY STUDENTS

BY

PETER CASSIDY B.Ed.

A Thesis Submitted in Partial Fulfilment of the Requirements
for the Award of

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USE OF THESIS

The Use of Thesis statement is not included in this version of the thesis.

ABSTRACT

The purpose of this study was to design an instrument and to use it in a study to measure teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary students. As well, a final version of the instrument based on the results of the study and respondent feedback was to be developed. The study was justified on the following grounds:

- Less than half of Western Australia's Catholic secondary teachers of Religious Education are qualified to teach Religious Education.
- Research findings (Fahy, 1980; Flynn, 1985; Angus, 1988) cast doubt on the effectiveness of moral education within the Catholic middle and upper secondary school.
- No studies have measured teachers' perceptions of their effectiveness in teaching Catholic moral principles to senior secondary students.

Following the distribution of the initial instrument to respondents, the study's focus was refined from the school to the classroom in Catholic middle and upper secondary moral education. The instrument was revised to accommodate this change in research focus for the purpose of data analysis and its content was based on the Catholic school models of effective teacher behaviour and effective moral education curriculum.

The revised instrument was used in a study of 87 respondents from Catholic secondary schools in Western Australia and New South Wales. Cronbach alpha coefficients and face, content and construct validity assessments confirmed the instrument's reliability and validity. Means, t tests and response distribution percentages were obtained to evaluate data.

The study found that fewer unqualified teachers than other teachers in the study perceived that their teacher effectiveness, teacher attributes and teaching strategies were effective in Catholic middle and upper secondary moral education. The study also found that less than half of unqualified teachers agreed that the Catholic secondary school's curriculum priorities, and in particular those related to the provision of a comprehensive guide to Catholic moral teachings, were effective for the needs of unqualified teachers of Religious Education in middle and upper secondary classes.

Some adjustments were made to the revised instrument following the study. The final instrument is a self administered questionnaire. It contains 29 items, 27 of which are six option Likert Scales, including 'Not Applicable' response options outside the scales. The final instrument was developed, potentially, for use in a larger study to evaluate Catholic middle and upper secondary moral education in Australia.

I certify that this thesis does not incorporate, without acknowledgement, any material previously submitted for a degree or diploma in any institution of higher education and that, to the best of my knowledge and belief, it does not contain any material previously published or written by another person except where due reference is made in the text.

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Introduction

1.1 Background

Over the past 25 years, the responsibility for teaching Religious Education in Australian Catholic secondary schools has shifted from the Religious Orders to lay staff who now occupy the great majority of teaching positions in Catholic schools. According to statistics of the Catholic Education Office, Perth WA., B. Alfirevich, (personal communication, March 22, 1990) in 1979, 78.5% of secondary staff in Western Australian Catholic schools were lay teachers and, in 1989, their representation had increased to 92.7%.

The increasing proportion of lay teachers in Catholic schools raises the question of whether they have the competence to replace their religious order colleagues as religious educators. In 1989, 62.3% of secondary Religious Education teachers in Western Australian Catholic schools had no formal training in Religious Education (Catholic Education Review, 1989).

When more than half of the Catholic secondary Religious Education workforce in Western Australia is unqualified to teach Religious Education, it might be assumed that Catholic school employers have neglected Religious Education teaching qualifications in their recruitment policies. In fact, there is an acute national shortage of qualified teachers of Religious Education, despite Catholic school administrators' efforts to promote tertiary level Religious Education teacher training courses (Crawford and Rossiter, 1988). Teaching qualifications are not a conclusive indicator of professional competence in teaching Religious Education. However, this

evidence suggests that at least there should be some careful monitoring of teacher effectiveness in Catholic secondary Religious Education.

Since the first major studies of Australian Catholic school religious effectiveness were implemented (Mol, 1968; Leavey, 1972), teacher effectiveness has remained only an incidental function of broader school effectiveness concerns. The development of Australian Catholic School religious effectiveness research traces the application of increasingly sophisticated methodologies for measuring the extent to which Catholic schools realise their religious aims. With the refinement of methodologies has come more reliable and valid measurements of religious effectiveness and the accumulation of convincing empirical evidence that Catholic schools and some elements within those schools (religious climate and Religious Education in the classroom) have unique positive effects on the religious attitudes and behaviour of students (Fahy, 1980; Flynn, 1985). However, the narrowing of empirical research focus from studying the religious effectiveness of the Catholic secondary school to studying that of elements within the school has not yet converged on religious effectiveness study of the Catholic secondary teacher of Religious Education.

It might be argued that teacher effectiveness is measured implicitly in school effectiveness research. For the purposes of educational evaluation, where the school is effective, elements within the school, including the teacher, also, may be assumed to be effective. However, where school effectiveness problems are identified, the effectiveness of teachers therefore also is brought into question. Although studies (Flynn, 1975, 1985; Fahy, 1980) have found the Catholic secondary school system was effective in realising

many of its religious aims, an effectiveness problem was identified in the area of moral education. Fahy (1980) and Flynn (1985) found that the majority of Catholic senior secondary students in their large samples expressed sexual moral values contrary to Catholic moral teachings. Arguably, these findings may be viewed as a reflection of wholesome dissent from some Catholic sexual moral teachings by a large proportion of adult Catholics (Crawford and Rossiter, 1988, pp. 21-22). However, Flynn's (1985) and Angus' (1988) student respondents perceived that insufficient emphasis was placed on moral issues in their Religious Education classes. This evidence suggests that the informed moral decision making needs of senior students were not addressed adequately in the classroom and, thus, a moral education problem was identified. This problem in Catholic senior secondary moral education casts more doubt on the competence and effectiveness of teachers of Religious Education but, as yet, their specific contribution to the problem area is unmeasured.

When problems arise within a system, important elements should be evaluated, individually, to locate the source of the problem. Research findings have identified the teaching of moral principles to Catholic senior secondary students as a problem which requires further investigation. Catholic secondary teachers of Religious Education are responsible for implementing the Moral Education Curriculum and thus play a central role in realising the school's moral development goal. Because other elements in the lives of students, such as the home, the peer group, and the school environment also contribute to their moral development, the research process of clarifying the source of the moral education problem is not a simple one.

The moral education problem in Catholic senior secondary classes is complex in nature and the perspectives of all parties concerned

with the problem, potentially, are valuable sources of data. One perspective relevant to the moral education problem is that of teachers' perceptions of their effectiveness in implementing the moral education curriculum. In assessing student progress, teachers are provided with evidence to evaluate their own effectiveness and that of the moral education curriculum. At present, no research has been undertaken which specifically measures teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper Catholic secondary students.

An important purpose of Catholic secondary moral education is to promote the development of informed and independent moral decision making skills in students. Although this approach to moral education advocates the adoption of Catholic moral principles by students, it also provides them with the knowledge, skills and freedom to make responsible and independent moral choices. In this context, the measurement of teachers' perceptions of their effectiveness in moral education within the Catholic middle and upper secondary classroom must focus on the teaching process (the teacher's contribution and the curriculum) as well as on teaching outcomes (student moral values).

1.2 Statement of the Problem

Catholic secondary school religious effectiveness research found classroom moral education was ineffective in meeting the moral development needs of Catholic senior secondary students. Although teachers of Religious Education and the moral education curriculum are the potential sources of this problem of ineffectiveness, their effectiveness is unmeasured. The measurement of teachers' perceptions of their effectiveness and their perceptions of the effectiveness of elements within the classroom which contribute to their effectiveness

in teaching Catholic moral principles to middle and upper secondary students is an important step in a comprehensive evaluation of the effectiveness problem in Catholic senior secondary moral education.

1.3 The Purpose of the Study

The purpose of this study was to develop an instrument and to use it to measure teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary school students. As well, the instrument was developed and used to measure teachers' perceptions of the effectiveness of elements within the classroom which contribute to teacher effectiveness in Catholic middle and upper secondary moral education. A final version of the instrument, which was based on the results of the study and respondent feedback, was developed for use in future research.

1.4 Research Questions

The study was designed to provide information responding to the research questions presented below.

1. Can a reliable and valid instrument be developed which measures teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary students?
2. Can a reliable and valid instrument be developed which measures teachers' perceptions of the effectiveness of their teacher behaviour and the moral education curriculum, the elements within the classroom which contribute to their teacher effectiveness in middle and upper Catholic secondary moral education?
3. What are teachers' perceptions of their effectiveness in

teaching Catholic moral principles to middle and upper secondary students?

4. What are teachers' perceptions of the effectiveness of their teacher behaviour and the moral education curriculum, the elements within the classroom which contribute to their teacher effectiveness?
5. Is there a difference between the perceived moral education effectiveness of teachers within the following Religious Education teaching subgroups:
 - experienced and inexperienced teachers?
 - qualified and unqualified teachers?
 - specialist and nonspecialist teachers?
 - lay teachers and teaching members of religious orders?
 - single sex boys and girls school teachers?
 - single sex and coeducational school teachers?

1.5 Definitions

1.5.1 The Catholic School Moral Education Goal

Catholic school moral education seeks to provide students with the knowledge, skills and attitudes which are necessary to develop an informed conscience. According to Gula (1989), an informed conscience is one which enables the individual to make free and responsible judgments:

- In the light of all relevant information including the act itself, intentions, circumstances and consequences.
- With a clear understanding of all moral stances on the issue, including Gospel values and Catholic teachings.
- With sound reasoning.
- With respect and compassion for the freedom, equality and

1.5.2 Catholic Moral Principles

In the context of this study, 'Catholic Moral Principles' will include the content of the middle and upper secondary Moral Education Curriculum. The term will encompass Catholic moral principles, Catholic moral teachings on the application of various moral principles, Gospel values and the knowledge, skills and attitudes which are necessary to develop an informed conscience (Gula, 1989, p. 136).

1.5.3 Teacher Effectiveness

Two dimensions of teacher effectiveness are derived from the teacher's role in Catholic middle and upper secondary moral education. Those dimensions are the effectiveness of the teacher in:

- establishing a compassionate learning environment which has respect for the dignity, equality and freedom of the individual and which promotes responsible, informed and autonomous moral decision making capabilities in students.
- providing comprehensive information on moral issues and in advocating the voluntary adoption, by students, of Catholic moral principles.

1.5.4 Moral Values

Moral values are the standards and priorities which dictate an individual's commitment to action. The term is used in this context to refer to the thinking, feeling and acting dimensions of the human conscience which direct decision-making concerned with behaviour.

1.6 Significance of the Study

Teacher competency and curriculum adequacy are challenged seriously by evidence which suggests that the moral decision making needs of Catholic senior secondary students are not addressed adequately in the classroom. This evidence was based on the perceptions of the student interest group and so may be questioned. As only one perspective relevant to the moral education issue, the student evidence must be considered inconclusive until it is supported by the perceptions of other interest groups.

Teachers' perceptions of their effectiveness represents a relevant perspective on the efficacy of Catholic secondary moral education which flows from people having both current classroom experience of moral education and professional credentials in education. This perspective to the moral education problem will provide essential data on self evaluation of classroom teaching performance and on user appraisal of the curriculum. The measurement of these perceptions, therefore, is useful to the resolution of the moral education issue. The evidence resulting from the measurement of these perceptions could potentially influence the direction of subsequent inquiry into Catholic secondary moral education.

1.7 Limitations of the Study

1. The measurement of teachers' perceptions of their effectiveness is not necessarily an objective measurement of teacher effectiveness in moral education.
2. Teachers' perceptions represent one important perspective, among many, on the moral education problem. The process of finding problem solutions will involve listening to people from a range of relevant perspectives.
3. The model of 'Effective Teacher Behaviour' (see Conceptual

Framework) is a simplified outline of the principal components of professional teaching behaviour. Teachers are complex individuals and many aspects of professional behavior such as detailed portrayals of personal attributes and teaching styles are beyond the scope of one self administered questionnaire.

4. The proportion of unqualified teachers of Religious Education in this study's sample (36%) is probably unrepresentative of N.S.W. and national trends. The proportion of unqualified teachers in the Catholic secondary Religious education workforce in W.A. during 1989 was 62.3% and this is probably more representative of N.S.W. and national trends than is this study's convenience sample.

1.8 Plan of the Thesis

Literature related to school effectiveness research, teachers of Religious Education, moral development, moral education and instrument design is discussed in Chapter 2. The study's conceptual framework is outlined in Chapter 3 and in Chapter 4 the methods employed in the study, including the instrument's development, are discussed. The results of data analysis are reported and discussed in Chapter 6. The conclusions which were drawn from the results of the study are summarised in Chapter 7.

Literature Review

In the previous chapter, the study's design was introduced. The following discussion will centre on literature which is pertinent to the study's design.

The discussion will firstly review the literature related to research into the religious attitudes and behaviour of senior secondary students in Catholic schools and that associated with Catholic secondary teachers of Religious Education. This literature provided grounds for the present study. The review will then examine the literature related to moral development and moral education. The conceptual framework of the present study was derived from this literature. Finally, the literature related to instrument design will be discussed. The literature discussed in this review was used to justify the selection of methodology and the inclusion of the majority of questionnaire items for the study's instrument.

After respondents were surveyed in the present study, the research focus was adjusted from moral education in the Catholic middle and upper secondary school to that within the Catholic middle and upper secondary classroom. Because the content of the initial instrument used for data collection in this study embraces both the school and classroom research focuses, literature which is relevant to both of these research focuses is included in the following discussion.

2.1 Student Religious Attitudes Research

Over the past 25 years, the assessment of religious

effectiveness in Catholic secondary schools through research has been refined from the simple measurement of trends in student and ex-student Sunday Mass attendance (Mol, 1968) to the evaluation of the effectiveness of elements within the school which contribute to the religious and moral attitudes of students (Flynn, 1985; Angus, 1988). These changes represent "a gradual evolution of the concept of effectiveness and a development of sophistication in measures and statistical methods" (Fahy, 1992, p. 49). Throughout the evolution of this monitoring process, student religious attitudes and behaviour have remained the principal source of data and the measurement of teachers' perceptions has been minimal. The refinement in researchers' concepts of religious effectiveness has reflected changes in the Catholic secondary school's approach to Religious Education and these changes trace the developing criteria by which teachers currently gauge their own effectiveness in Catholic secondary religious and moral education. For this reason, discussion of Catholic secondary school religious effectiveness research over the past 25 five years is relevant to the purposes of this study even though teachers have been largely overlooked by that research.

Mol (1968), consistent with the American study which pioneered large scale research into the religious effectiveness of Catholic secondary schools (Greeley and Rossi, 1966), used self administered questionnaires and biavariate statistical methods to measure the Sunday Mass attendance behaviour of ex-students as an estimate of the religious effectiveness of Catholic secondary schools. Mol's Australian study compared the Sunday Mass attendance trends of Catholic ex-students educated in state schools with those of Catholic school ex-students. Controlling for the Sunday Mass attendance trends of all ex-students' families, Mol (1968) concluded that Catholic education may have been independently responsible for the higher level

of Catholic school ex-student Mass attendance in his sample. Mol's (1968) concept of religious effectiveness assigned an elite religious priority to the observance of Catholic Church Mass attendance rules which is no longer consistent with Catholic school religious aims. Other aspects of student religious affiliation and development, as well as Sunday Mass attendance behaviour, now constitute the criteria for gauging religious effectiveness in Catholic schools. However, it cannot be assumed that potential sources of teacher ineffectiveness, such as this outdated concept of religious effectiveness, have been abandoned by all members of the current Religious Education teaching workforce in Catholic secondary schools. Teacher Behaviour items 29 and 30 (Appendix II) in the present study's instrument were designed to address this issue.

Leavey (1972) adopted a much broader concept of religious effectiveness than did Mol (1968) and she utilised multivariate statistical methods to analyse the student attitudes data collected with her self-administered questionnaires. Leavey's concept of religious effectiveness embraced the transmission of religious and moral values to students and their observance of religious practices. Leavey (1972) was the first Australian study to focus on elements within the Catholic secondary school which contribute to religious effectiveness. The nine Catholic secondary girls schools in Leavey's sample were divided into high and low achieving groups according to their scores on religious climate multi-item scales. Leavey's model of religious climate was based on the religious supportiveness of each school's parent body. Leavey's findings suggested that the religious climate of a Catholic secondary girls school was a determining factor in the effectiveness of its transmission of religious values to students from religiously unsupportive homes. In basing the Religious Environment instrument section partially on Leavey's concept of

religious climate, the present study assumed that this contributor to the religious effectiveness of the school also may be a contributor to teacher effectiveness in moral education. Leavey acknowledged in her conclusions that other elements within the school, such as the teacher of Religious Education, also contribute to its religious and moral effectiveness and that the contributions of these elements required closer scrutiny. The present study is a response to this petition for further investigation into the religious and moral effectiveness of some elements within the Catholic secondary school.

The majority of Leavey's (1972) sample agreed with Catholic principles on moral issues and the great majority of respondents were satisfied with their Religious Education classes. These findings indicate that the moral education problem, on which the present study was based, was not evident in Leavey (1972).

Flynn (1975) applied Leavey's research methodology to the Australian Catholic secondary boys school setting. The student instruments used by Flynn were only "slightly modified" (Flynn, 1975, p. 2) versions of Leavey's multi-item scales. Flynn also included questionnaires for staff and parents of the survey schools. Flynn (1975) confirmed Leavey's suggestion that the strength of a Catholic secondary school's religious climate greatly determined its effectiveness in shaping student religious behaviour.

Flynn's (1975) religious climate findings were compared with student attitudes to Religious Education classes. Religious Education classes were defined by Flynn as the input of the teacher and the formal Religious Education curriculum. The present study's concept of classroom refined Flynn's model to include specific definitions of the teacher and the curriculum. Flynn concluded that

Where there is a supportive religious climate amongst sixth formers in a school, students tend to be more favourably disposed to these classes. In low religious schools, formal religious education classes were viewed very unfavourably indeed. (Flynn, 1975, p. 210)

In contrast to Leavey (1972), more than 50% of the Flynn (1975) student sample believed Religious Education classes were neither relevant nor interesting. Students were generally appreciative of classes in the academic subject areas and this accentuated their comparatively unfavourable impressions of Religious Education classes. Religious Education teachers' perceptions of students' feelings towards the classes closely matched students' actual responses and, consequently, the suggestion that there were effectiveness problems in the Religious Education classes of the schools in Flynn's (1975) study was corroborated. Similarly, the present study employed teachers' perceptions to evaluate student evidence on moral education effectiveness in the Catholic secondary classroom (Flynn, 1985; Angus 1988) and the Flynn (1975) evidence provided the present study with initial grounds for its classroom focus.

Fahy's (1980) study of 3431 Catholic senior secondary male students in New South Wales, Queensland and the Australian Capital Territory adopted models of religious climate and the Religious Education classroom equivalent to those of Flynn (1975). Fahy's findings on religious climate supported those of Leavey (1972) and Flynn (1975). Fahy concluded that schools with strong religious climates affected the religious attitudes of students independently of influences outside the school. As well, Fahy's multivariate commonality analysis measured a unique positive effect on student religious attitudes of some of the 103 classrooms in his survey. Fahy

(1992, p. 118) concluded that differences in the impact of "classroom" on student religious attitudes are measurable independently of the impact of other school factors. The present study extended Fahy's (1980) focus on the classroom to measure the independent contribution of elements within the classroom to the school's moral education effectiveness.

De Vaus (1981) used a definition of religious socialisation which was comparable to Fahy's (1980) concept of religious climate. De Vaus' sample of 1736 Year 11 and Year 12 students from twelve Victorian secondary schools contained three Catholic girls schools, three Catholic boys schools and six co-educational state high schools. De Vaus found that Catholic secondary schools were more effective than state secondary schools in moulding the religious devotion of Catholic boys but were no more effective than state secondary schools in moulding the religious devotion of Catholic girls. This finding underlines the importance of the student gender variable in the religious socialisation processes at work in the Catholic secondary school. Because coeducational Catholic secondary schools were represented inadequately in the samples of de Vaus (1981) and in those of all the studies referred to in this review, the religious and moral effectiveness of coeducational Catholic secondary schools in Australia has remained unmeasured. The present study's sample was drawn with a balanced representation of single sex and coeducational school teachers and the effects of all school gender types on teachers' perceptions of their own effectiveness in Catholic secondary moral education was measured.

Flynn (1985) carried out a second study of Catholic secondary schools. Although the Flynn (1975) questionnaires were altered to measure new developments in Catholic Education, key items and scales

were retained so that direct comparisons could be made between 1975 and 1985 data. The most conspicuous developments in the 10 year interval between Flynn's studies were general improvements in the religious climates of schools and in student attitudes towards Religious Education classes. The Catholic secondary school, through the Religious Education curriculum's positive contribution to religious climate, was found to have a stronger unique effect than the home on student's attitudes towards the Catholic Church. However, the improvement of only a few percentage points in student attitudes towards Religious Education classes suggested that the 1975 Religious Education problem was far from being solved in 1985. Flynn's (1985) Religious Education Curriculum finding demonstrates that the contributions of elements within the Religious Education classroom are measurable and potentially are crucial to the religious effectiveness of the Catholic secondary school. As well, this finding indicates that the present study's focus on elements within the Religious Education classroom in Catholic secondary schools is a sound one on methodological and conceptual grounds.

Flynn's (1985) finding on the relative effect of the home and school on student religious attitudes was disputed by Francis and Egan (1987) for the reason that those attitudes are so intimately linked to family religious background that they can be only superficially modified by the school. This study found that only 38% of non-Catholic students and 32% of non-practising Catholic students were happy to be attending Catholic secondary schools. In contrast, 68% of practising Catholic students were happy to be at Catholic secondary schools. Francis and Egan surmised that the presence of a growing proportion of religiously unsupportive families in the Catholic secondary school community would tend to weaken the Catholic school's religious climate because those families do not share the Catholic ethos. The religious

effectiveness of the Catholic secondary school and that of the Religious Education classroom would tend to be diminished by a weakened religious climate as Flynn (1975, 1985) found in his studies. The Religious Environment item 13 and Teacher Effectiveness items 4 and 5 were included in the present study's instrument to gauge the influence of student religious supportiveness on teachers' perceptions of their effectiveness in moral education.

Angus (1988) discusses senior student attitudes to Religious Education classes in his ethnographic study of a Christian Brothers College (C.B.C.) in Victoria. Higher School Certificate (H.S.C.) students felt their time would have been better spent working on their matriculation subjects rather than sitting in Religious Education classes. In the words of one Year 12 lay teacher,

Especially in H.S.C. a lot of them resent the fact that they have 5 or 6 periods a week in R.E. and they would rather be doing something [related to] H.S.C. which is the be all and end all. (Angus, 1988, p. 29)

These student attitudes verify the claim of concerned teachers of religious education at the school that Religious Education had a lower priority for senior students than academic subjects.

Neidhart and Hansford (1988) examine the priorities of students in relation to religion, academic achievement, and careers. Their sample of Year 12 students from nine Victorian Catholic secondary schools were asked to rate a list of eight 'concerns' items in order from most important to least important on a questionnaire form. Employment was the greatest concern for these final year students and 'Erosion of Christian values and ideals' was the least of their

concerns. This was the only religious item on the list and it rated a distant last behind environmental, world population and higher education items and this finding is consistent with those of Angus (1988). Student priorities is the subject of Religious Environment item 12 in the present study's instrument because they bear directly on teachers' perceptions of their own moral education effectiveness.

Flynn's 1985 study found that 68% of students believed more emphasis should have been placed on moral problems in Religious Education classes. For the same sample, 54% of students believed sexual intercourse outside marriage was morally right and 41% felt abortion, in the case of rape victims, was also morally right. In the Fahy (1980) study of 2821 Catholic senior secondary students, 63% of male student respondents and 51% of female student respondents believed that sexual relationships outside marriage were morally acceptable (Fahy, 1992, pp. 244-245). These attitudes are contrary to Catholic moral teachings and the students' call for more classroom emphasis on moral education suggested the moral decision making needs of the students were not addressed adequately at school. These empirical research findings on Catholic senior secondary moral education effectiveness are supported by recent case study findings.

Angus (1988) summarised his findings on students' attitudes to Religious Education classes very succinctly.

The overwhelming message from senior students is that they want religious education to address their personal crises of faith and their moral difficulties. It appears that at C.B.C. [Christian Brothers College], however, the soul searching and religious doubts that so often accompany adolescence do not count as issues for religious

Angus' C.B.C. student perceptions of moral education deficiencies in Religious Education classes echo the views of Flynn's (1985) student respondents. Empirical and case study evidence, based on the student perspective, have identified the moral education of senior secondary students as an effectiveness problem in the Catholic secondary classroom. The central purpose of the present study was to investigate the dimensions of this problem from the teacher's perspective.

2.1.1 Summary of Student Religious Attitudes Research

With the application of increasingly sophisticated methodologies to the task of measuring the extent to which Catholic Schools realise their religious aims, has come

- more precise measurements of Catholic secondary school religious effectiveness (Leavey, 1972; Flynn, 1975, 1985; Fahy, 1980)
- the accumulation of convincing empirical evidence that elements within the Catholic School, religious climate and Religious Education classroom, are religiously effective (Leavey, 1972; Fahy, 1980; Flynn, 1985).

The narrowing of research focus, made possible by the application of more precise methods of measurement, from the school to elements within the school:

- has identified a moral education problem in the Catholic senior secondary Religious Education classroom (Flynn, 1985, p. 152; Fahy, 1992, pp. 244-245).
- has not yet converged on the teacher of Religious Education because the Fahy (1980) Religious Education classroom model measured only the combined effectiveness of the teacher and the

curriculum and Flynn (1985) measured the effectiveness of the curriculum and not that of the teacher.

- has not measured the contribution of teachers of Religious Education or the curriculum to the moral education problem.

The Angus (1986, 1988) case study findings confirmed empirical research findings of a moral education problem in Catholic senior secondary moral education.

As outlined in the Introduction and in particular Research Questions 1 to 4, the present study sought to respond to these research issues by developing and using an instrument to measure teachers' perceptions of

- their own effectiveness in moral education within Catholic senior secondary classroom.
- the effectiveness of the moral education curriculum for Catholic senior secondary classes.

Angus (1988) investigated the teacher's perspective of the moral education problem in Catholic secondary schools. Angus's (1988) findings will be discussed, in relation to other literature on teachers of Religious Education, in the next section of this review.

2.2 Teachers of Religious Education Research

The problems in Catholic senior secondary moral education must be considered in relation to changes in Catholic secondary school staff composition over the past 25 years discussed in the introduction to this thesis. The transition in Catholic secondary schools from a Religious Education workforce dominated by members of Religious Orders to one in which lay teachers occupy over 90% of positions, according to the statistics of the Catholic Education Office, Perth, W.A., B. Alfievich, (personal communication, March 22, 1990) has resulted in a

shortage of qualified teaching personnel in Catholic secondary Religious Education. Crawford and Rossiter (1988) discuss the predicament of employer and teacher created by this shortage:

In the past, teachers have been placed in the difficult position of being offered employment teaching English or Biology, etc. with the proviso that they also taught a Religion class. (p. 97)

For lay staff currently teaching Religious Education classes in Catholic secondary schools, the situation described above represents, precisely, their conditions of employment. In Angus's (1988) case study school, some reluctant lay secondary Religious Education teachers felt that during their preemployment interviews they were pressured into making a commitment to teaching Religious Education. When asked whether he had volunteered to teach religion at the school one lay teacher replied, "No, I was asked. And if you want a job you will do anything" (p. 41). A colleague in the Religious Education faculty summarised the principal's instructions to new lay teachers in the words: "here is your teaching load and that includes RE" (p. 40). These lay teachers were given the impression that unless they accepted Religious Education teaching responsibility they would not have been employed at the school. Given that they were specialists in other subject areas and unqualified in Religious Education, it is not surprising that they felt reluctant to teach Religious Education, especially when they were perceived, by the school's administrators, to be less competent for that responsibility than their Christian Brother colleagues. Although some of these reluctant teachers of Religious Education felt that they were ineffective religious educators, they were expected to devise their own Religious Education curricula within "very broad outlines provided by the Catholic

The Angus (1988) case study school's documented aims stated that the religious development of its students was the school's principal concern. However, the research record of the day to day life of the school strongly suggested that the school's chief endeavour was academic achievement in external examinations. The school's timetable was designed to minimise disruption to classes in the academic subject areas and, when disruption to classes was necessary for unscheduled school activities, Religious Education was always cancelled in favour of other classes. Angus reported that both religious and lay staff members expressed concerns about Religious Education having a lower status in the school curriculum than that of the academic subjects. "The prominence which should be given to the religious mission of the school has been usurped by that given to academic achievement" (p. 35).

The curriculum priorities of the Angus case study school were reflected in the values of the local Catholic community. Families were enrolling their children at the school more for reasons of economic advancement than for religious development. In the opinion of one commentator on Catholic Education in Australia this enrolment motive is shared by parents of Catholic school students around the country.

Many other reasons, not all with religious overtones are the basis of some parents' decisions to make use of Catholic schools. Future adult job security, social mobility, and school discipline may be motives intertwined in the taking of such decisions. (Collins, 1984)

Some older Brothers at the case study school believed changing

local community values were evident in the much smaller number of local religious vocations to the Christian Brothers Order since the 1960s. Fewer religious vocations meant the Christian Brothers were able to provide the school with only 20% of its teaching staff in the 1980s (pp. 129-133). The predominance of lay teaching staff at this case study school has put the religious aims of the school at great risk, according to the researchers.

The place of religion in the school is threatened by the decreasing proportion of the staff who are Brothers, thus necessitating the employment of lay staff to teach religion, among whom much less consensus might be assumed than among members of the religious community of the Brothers. (Angus, 1986, p. 29)

Angus reached this pessimistic conclusion because lay staff at this school were divided in their educational and religious priorities. Some lay teachers identified strongly with the career oriented values of the local community and others, particularly experienced and committed teachers of religious education, were more concerned with the poor status of religion at the school and the resulting negative attitudes of students towards their religious education classes. The future religious effectiveness of the school depended on lay staff agreeing on religious priorities before the school's administration was handed over to them by the Christian Brothers.

The staff composition and lay teacher recruitment policy of the Angus case study school are shared by other Catholic secondary schools in Australia (Crawford and Rossiter, 1988). Potentially then, the problems of teacher and curriculum effectiveness in religious and moral education which were perceived by religious educators in the

Angus study, are perceived by religious educators in Catholic secondary schools nationally. The Angus case study findings therefore are relevant to the research questions of the present study. In particular, they are relevant to Research Question 5.

2.2.1 Summary of Teacher of Religious Education Research

The literature on teachers of Religious Education revealed that

- in 1989, the majority of Catholic secondary teachers of Religious Education in W.A. were unqualified to teach Religious Education (Catholic Education Review, 1989, p. 68).
- the teacher recruitment policy of one Australian Catholic secondary school was responsible for the employment of some reluctant teachers of Religious Education who were perceived, by themselves and by their colleagues, to be ineffective in performing that role (Angus, 1988).
- these reluctant and, by their own assessment, ineffective teachers were distinguishable from their colleagues in Religious Education by one or more of the following Religious Education teacher characteristics:
 - inexperienced status
 - unqualified status
 - nonspecialist status
 - lay status
- the teacher recruitment policy, referred to above, was perceived to contribute to the low status of Religious Education in the school's curriculum. This low status was perceived to limit severely the curriculum effectiveness of Religious Education.
- in the expert opinions of Crawford and Rossiter (1989, p. 97), the Religious Education teacher recruitment policy referred to by Angus (1988) was implemented widely in Catholic secondary schools due to an acute national shortage of Religious Education

teaching personnel.

- implied in these opinions, is the possibility that substantial numbers of reluctant Religious Education teachers, who may dispute their own effectiveness, are currently teaching moral education to Catholic middle and upper secondary classes.
- also implied in these opinions, is the possibility that the status of, and the effectiveness of, the Religious Education curriculum of many schools is limited severely by the implementation of the teacher recruitment policy referred to by Angus (1988).

The present study's conceptual framework is essentially the criteria by which teachers assess their own effectiveness and the effectiveness of the curriculum in Catholic senior secondary moral education. The foundations of those criteria become evident in the following discussion of the moral development theories used in the Catholic School's models of moral education.

2.3 Moral Development

The literature reviewed in this section is representative of the theories of moral development which form the bases of the Catholic secondary school's moral development goal and its models of moral education. These theories vary in the emphasis each one gives to the psychological processes at work in moral development and each may be classified according to that emphasis.

Kohlberg's theory of moral development (Duska and Whelan, 1977) emphasises cognitive processes in moral maturation to the exclusion of other psychological processes. Duska and Whelan describe Kohlberg's theory of moral development as a definite pattern of progression through each of six stages and three levels of reasoning. This

progression culminates in moral autonomy at stage six, The Universal Ethical Principle Orientation:

Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical ... and are not concrete moral rules like the ten commandments. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons. (p. 47)

The individual's search for more adequate reasons to justify moral decisions facilitates progress from one stage to the next. Experience challenges the individual to question the adequacy of his/her moral reasoning and when this self-questioning process does not occur, moral development is inhibited. "Chronological age is no guarantee of moral development" (p. 84).

Although Kohlberg's theory remains relevant to Catholic school moral education curriculum development (Faithful to God, Faithful to People, Evaluation, 1987, p. 2.1), Tobin's (1990) criticism of Kohlberg's theory, on the grounds of oversimplification, reflects a growing preference in the Catholic Education community for a holistic approach to moral education. Kohlberg's cognitive domain of moral decision making, Tobin argued, should be qualified by affective and conative "action engendering" (p. 28) dimensions of conscience. These dimensions of the moral conscience impact to different degrees on moral decision making at three stages of moral development, she explained. Tobin further explained that development through the final stage culminates in the full integration of the three dimensions of

thinking, feeling and acting in harmony with independent understanding of the value of adopting a particular course of action.

Gula (1989) described the gradual holistic integration of the thinking feeling and acting dimensions of moral conscience as an expression of the whole person and not just "a function of the will or intellect" (p. 131). Gula's theory explains moral maturation in terms of a shift in the locus of decision making control. The immature conscience is externally controlled and, as the individual matures, the conscience becomes more internally motivated and "self-directing" (p. 124). Where the immature conscience looks to authority, the mature responsible and free conscience decides to act because it values what it is seeking.

Gula believed that, through Catholic moral education, the individual should be equipped with the information and skills necessary to evaluate morally relevant factors in a particular situation. These morally relevant factors include:

the action itself	consequences
the intention	values
circumstances	norms
adequate reasons	alternative moral stances
sources of moral wisdom	(p. 136)

The ability to evaluate these factors effectively and to execute judgment decisively and freely is, Gula believed, an informed conscience. Moral education should be "not so much providing answers to moral questions as encouraging the process of arriving at a moral decision" (p. 136).

Gula's insistence on personal freedom as a necessary condition

of Catholic moral maturity is supported by this extract from the Second Vatican Council Documents (1966) quoted by Duska and Whelan (1977):

man's dignity demands that he act according to a knowing and free choice. Such a choice is personally motivated and prompted from within. It does not result from blind internal impulse or from mere external pressure. (p. 91)

On the basis of this moral development literature, the development of an informed conscience in students is this researcher's interpretation of the Catholic secondary school's moral development goal. The present study sought to measure the extent to which teachers of Religious Education in Catholic senior secondary classrooms perceived that they contributed to the achievement of this goal. The criteria employed to attain that measurement were the Catholic models of moral education outlined in the conceptual framework because these models are used by teachers to evaluate their own effectiveness. The models were derived from the following literature on Catholic secondary moral education.

2.4 Moral Education Literature

To achieve the Catholic school moral education goal of developing morally autonomous informed consciences in students, commentators on Catholic Education believe that certain teaching philosophies should be adopted (Groome, 1984), appropriate teaching strategies should be implemented (Crawford and Rossiter, 1988) and teaching personnel with suitable personal attributes should be employed by Catholic secondary schools (English, 1985).

2.4.1 Teaching Philosophy Literature

Thomas Groome (1984) believed that, as democratic advocates for the adoption of Christian principles, religious educators should encourage students to reflect freely and critically on religious and moral issues as the means to developing an informed conscience. Students' value systems "are shaped, but not determined by the process of socialization" (p. 114) when Christian Religious Education takes place within the context of a Christian faith community. Such a community gives witness to the example of Jesus and, through students freely following this example, they may fully realise their potential for social and spiritual emancipation (p. 98).

Gabriel Moran (1987) expanded on Groome's philosophy of democratic advocacy in holistic moral education. Moran explained that building relationships based on individual freedom, personal trust and compassion is essential to effective classroom moral education. Teachers should communicate to students that

We both have a share of truth in so far as experience has already taught us. Neither of us has a fully adequate language for that truth. My job is to advocate a better language than you now speak. (p. 158)

Respect for the freedom and individuality of the whole person and faith in the individual's capacity to develop an informed conscience are at the root of Moran's and Groome's holistic teaching philosophies. Because this philosophy of democratic advocacy is essential to the achievement of the Catholic school moral development goal, it was the basis of the teaching process dimension of teacher effectiveness and the effective teaching philosophy model outlined in the conceptual framework.

To teach according to a holistic philosophy, holistic teaching strategies should be implemented. The following section will discuss literature related to holistic teaching strategies in Catholic secondary moral education and the models of moral education on which they are based.

2.4.2 Teaching Strategies Literature

Hersh, Miller and Fielding (1980) prefaced their description of various models of moral education with an outline of thinking, feeling and acting dimensions of morality which are equivalent to those used as the basis of Tobin's (1990) holistic theory of moral development. Each model described by Hersh et al. (1980) is distinguished by the emphasis it gives to one or more of these dimensions of morality and the writers suggest that it is appropriate to adopt the model which best matches the teaching requirements of a particular moral issue.

The judging dimension of morality is emphasised in the Conflict Resolution model, the Values Clarification model and in the Values Analysis model which promotes the development of cognitive thought abilities and decision making skills in students (pp. 9-11). The feeling or caring dimension of morality is particularly evident in the Consideration model which stresses the importance of becoming increasingly sensitive to other people's needs (p. 9). By encouraging students to discover and to implement practical solutions to real social problems, the Social Action model promotes the acting dimension of morality (p. 11). Catherine Moran (1992) insisted that the real life context of this model is the only effective means of adding emotional commitment to the equation of moral judgement in classroom moral education. Hersh et al. (1980) further explained that any one model should not be used exclusively by moral educators and that together these models represent a comprehensive collection of

classroom strategies for moral education.

Crawford and Rossiter (1988), a required text for teacher training courses in some Australia Catholic tertiary institutions, incorporated all of the moral education models described by Hersh et al. (1980) in its holistic approach to Catholic secondary moral education. Because the Catholic secondary school's model of effective moral education teaching strategies is embodied in the Crawford and Rossiter approach, it was adopted as the teaching strategies model in the present study's conceptual framework. A summary of this approach to moral education may be found in the conceptual framework under Effective Teaching Strategies.

The implementation of teaching strategies which will contribute effectively to achieving the moral education goal of the Catholic secondary school requires a substantial degree of professional specialisation. The personal and professional teacher attributes best suited to Catholic secondary moral education are discussed in the following section.

2.4.3 Teacher Attributes Literature

Graham English (1985) believed that an effective Catholic teacher of Religious education is one who is a committed teacher and one who relates well to students and to the subject. To teach religion well, English argued, it is necessary to study and to know religion and those who study and know religion are usually religious people. This thesis of effective religious teaching reflects accurately that of the Vatican document, The Catholic School (1977, pp. 34-35). For this reason it was used as the model of effective teacher attributes in the conceptual framework.

The effectiveness of the teacher in Catholic secondary moral education is limited by the effectiveness of the moral education curriculum. Literature related to effective curricula will be discussed in the following section.

2.4.4 Moral Education Curriculum Literature

Marsh and Stanford (1984) outlined the essential criteria by which curriculum effectiveness may be evaluated. The writers explained that the relevance and comprehensiveness of curriculum content, the appropriateness and clarity of curriculum structure and the adequacy of resources comprise the standards by which curricula in any subject area should be assessed. Crawford and Rossiter (1988) agreed that these standards apply to the Religious Education curriculum in Catholic secondary schools as much as they do to other areas of the school curriculum. However, Crawford and Rossiter stressed that there was a special need in Catholic secondary schools to provide the large numbers of unqualified teachers of Religious Education with appropriate resources to help them implement the curriculum effectively (p. 87). The priority of Religious Education in the school curriculum is an additional criterion for the evaluation of moral education curriculum effectiveness in Catholic schools because religious aims are the schools' highest stated priorities (Angus, 1988).

To this point in the literature review, discussion has focused on literature related to student religious attitudes, teachers of Religious Education, moral development and moral education. This discussion has established the grounds for the present study and its conceptual basis. As well, the conceptual content of the study's instrument was derived principally from these literary sources. The following section will discuss technical aspects of the study's

methodology.

2.5 Instrument Design Literature

Research planners were advised by Orlich (1978, p. 1) to give thoughtful consideration to the data collection alternatives available to them before final decisions are made about research methods and procedure. Orlich further suggested that researchers consult research reports relevant to their focus of inquiry, as a possible source of appropriate data collection alternatives.

In reviewing literature on research related to the focus of the present study, a consistent pattern was evident in the type of data collection instrument used. Leavey (1972), Flynn (1975, 1985), Fahy (1980), de Vaus (1981), Francis and Egan (1987) and Neidhart and Hansford (1988) Catholic school religious effectiveness studies all employed self administered questionnaires as their only data collection instruments. The reasons for the preference of the self administered questionnaire in these studies and in the present study can be traced to practical research requirements. According to Deschamp and Tognolini (1983, p. 1) when a researcher intends to collect perceptions quickly and cheaply from a large sample spread over a wide geographical area, and when respondent anonymity is essential then he/she should probably use a self administered questionnaire as the data collection instrument. Each of these requirements applied to the present study and to the empirical studies from which the present study's focus was derived. For these reasons, the instrument designed and used in the present study was a self administered questionnaire.

Orlich (p. 43) identified two basic formats in self administered questionnaire item design; the open-ended and the forced-response

formats. The open-ended format may be used to obtain respondent feedback in the pilot study phase of instrument development, as it was in the present study. Otherwise, Orlich stressed, the open-ended item format should be avoided by empirical researchers.

The forced-response format of questionnaire items is considered to be the most suitable for empirical research studies according to a number of writers (Sax, 1968; Orlich, 1978; Deschamp and Tognolini, 1983). Orlich (1978, p. 49-59) distinguished three forced-response item forms which he referred to as "measurement scales". Nominal, ordinal and interval scale items are differentiated by the ease and accuracy with which their responses are quantified. Nominal items are often used to build up respondent profiles (eg. age, sex) and are used for that purpose in the present study's instrument. There is no mathematical relationship between the response options of a nominal scale. There are rank order relationships among the response options of the interval scale and among those of the ordinal scale which make these scales quantifiable for purposes of statistical analysis. Unlike the interval scale, there are not precisely equal mathematical differences between the rank ordered response options of a Likert scale (Orlich, 1978, p. 58). However, the Likert scale is a satisfactory approximation of an interval scale for the purposes of attitudinal measurement and, as such, this scale is used as an interval measure to attain average attitudinal scores for items over a number of subjects.

Foddy (1993) explained that the traditional definition of attitude in the social sciences is "a learned predisposition to respond to an object or class of objects in a consistently favourable or unfavourable way" (Foddy, 1993, p. 158). Because the bipolar structure of the Likert scale is consistent with this definition,

Foddy explained further, this item format has been preferred by the great majority of researchers for attitudinal surveys.

A Likert scale questionnaire item typically consists of five response options (eg. strongly agree, agree, undecided, disagree and strongly disagree). There are numerous variations on the Likert scale theme but they usually maintain the pattern of providing two positive response options, two negative response options and one neutral option for each questionnaire item. This balance of positive and negative options assists the researcher in eliminating bias from item construction and the inclusion of a neutral option (eg. Undecided) provides researchers with the means of gauging the relevance of particular issues to respondents. The options of a validly constructed Likert scale, in Orlich's (1978) words "must be exhaustive and mutually exclusive" (p. 54). The five option Likert scale item format was used for the attitudinal items in the present study's instrument because this format satisfied all of the construct validity requirements specified by Orlich (1978).

De Vaus (1990) maintained that the use of multi-item scales constructed from several Likert scales provides survey researchers with a means of measuring attitudes to complex and abstract concepts which is often more valid and reliable than the use of single item scales. An instrument comprised of multi-item scales is often a more precise reflection of a study's multi-faceted conceptual basis and consequently should provide a more precise measurement than would single item scales. A multi-item measure of an attitude to a complex concept is often more valid, de Vaus argued, because it facilitates the interpretation of each facet of a complex attitude within the context of the overall attitudinal measurement. As well, the use of multi-item scales helps to increase reliability because the effect of

misinterpretation of individual items by subjects is minimised. Data analysis is simplified with the use of multi-item scales, in de Vaus's opinion, because the analyses of data from several items are reduced to one analysis (p. 223).

De Vaus (1990) emphasised that the valid and reliable measurement of attitudes towards complex issues using multi-item scales hinges on defining concepts clearly and comprehensively and on justifying the selection of these definitions. In justifying definitions of concepts, de Vaus explained, deference to the authority of experts is advisable where concepts are well established and accepted within the field. Where concepts are not well established, all relevant viewpoints including those of representatives from the survey population should be consulted in the process of concept formulation. Furthermore, the comprehensibility and relevance of item wording, a common source of unreliability in survey instruments, may be enhanced through close consultation with members of the survey population who are nonparticipants in the survey (p. 53). The present study's multi-item scales were designed to reflect the Catholic school's models of effective moral education outlined in the conceptual framework.

De Vaus (1990) and Deschamp and Tognolini (1983) insisted that before an instrument could be used with confidence in a major study its validity and reliability should be evaluated thoroughly through pilot testing. A test of unidimensionality which is commonly applied to multi-item scale data determines the extent to which each item measures the same underlying concept. De Vaus (1990) explained that an item to scale correlation coefficient of 0.3 is considered an acceptable minimum level of item unidimensionality within a coefficient range of 0 to 1.0 (p. 239). Sample size, according to Kim

and Mueller (1978), is critical to the reliability of measurements obtained from tests of unidimensionality. A sample size of 51 more than the number of items in a multi-item scale is suggested by the writers as an acceptable minimum.

One test of reliability used extensively by survey researchers is Cronbach's coefficient alpha which provides a measure of internal consistency for multi-item scales. A coefficient alpha of at least 0.7 for a multi-item scale is considered a reliable level of internal consistency according to de Vaus (p. 240). Kim and Mueller (1978) explain that multi-item scales with only two or three items obtain substantially lower coefficient alphas than do larger scales (p. 63). Coefficients of unidimensionality and internal consistency were obtained for the scales used in the present study and they are presented in the results chapter.

De Vaus (1990) explained that in order to assess the extent to which a survey instrument measures what it is intended to measure, firstly its face validity, content and construct validity must be ascertained. An instrument has face validity to the extent which it looks valid and is judged to be so by respondents and authorities within the field (p. 54). This superficial form of validity was evaluated in the present study through respondent evaluation of the instrument and through consultation with academics in moral education.

De Vaus (1990) advised that the evaluation of content validity in survey research determines how comprehensively and relevantly an instrument's scales encompass the domain under investigation (p. 56). That domain for the present study was moral education in the Catholic secondary classroom and curriculum documents, commentators and academics in Catholic moral education were the sources used for

content validation.

The degree to which the results of a study conform to the theoretical expectations which underpin the study's design is an evaluation of construct validity (p. 56). A comparison between qualified and unqualified teachers' perceptions of their effectiveness in classroom moral education was used to determine the construct validity of the instrument designed in the present study.

Research designers (Hillway, 1964; Sax, 1968; Orlich, 1978; Deschamp and Tognolini, 1983) insisted that all questionnaire instructions must be clearly set out in point form at the beginning of each section. Any suggestion of ambiguity or phrasing which might cause respondent confusion must be eliminated from instruments in the draft stages of development.

De Vaus (1990) insisted that the precision of an instrument depends as much on the veracity of its conceptual basis as it does on technical aspects of its design. Having discussed literature which is pertinent to both technical and conceptual aspects of research design in this review, the conceptual framework of the study will be presented in the following chapter.

Conceptual Framework

In the previous chapter literature which is relevant to all aspects of this study was discussed. The conceptual framework presented in this chapter was based on the moral development and moral education literature.

The conceptual models of moral education described in this chapter are presented to Catholic school teachers through Church documents, curriculum documents, system administrators, Catholic teacher training institutions and commentators on Catholic education. From the teacher's perspective, these models represent specific criteria for evaluating their own effectiveness in teaching Catholic moral principles to students in the classroom. For this reason, the Catholic school's models of moral education were used as the conceptual basis for the instrument designed in this study. The inclusion of each item in the instrument was justified in terms of its relevance to one of these models.

The Catholic education system conceived its models of moral education as appropriate teaching formulae to achieve its religious aim and moral education goal. The Catholic school's religious aim and moral education goal, therefore, are central to this discussion.

3.1 The Catholic School Religious Aim

The provision of a specifically Catholic religious experience for students and the cultivation of values consonant with that experience is the religious aim of the Catholic school. This religious

aim involves a commitment by the Catholic school, firstly, to the religious development of its students and to the development of the whole person, "since in Christ, the Perfect Man, all human values find their fulfilment and unity" (The Catholic School, 1977, p. 32). Moral development is an integral part of the Catholic school's commitment to student religious development. Moral education is the Catholic school's contribution to student moral development.

3.2 The Catholic School Moral Education Goal

Catholic school moral education seeks to provide students with the knowledge, skills and attitudes necessary to develop an informed conscience. An informed conscience is one which enables the individual to make free and responsible judgments:

- in the light of all relevant information including the act itself, intentions, circumstances and consequences.
- with a clear understanding of all moral stances on the issue, including Gospel values and Catholic teachings.
- with sound reasoning.
- with respect and compassion for the freedom, equality and dignity of all individuals. (Gula, 1989, p. 136)

3.3 The Teacher's Role in Moral Education

To realise the Catholic school's moral education goal, the teacher is entrusted with the responsibility of establishing, in the classroom, a compassionate learning environment which respects the individual's dignity, equality and right to freedom of choice (Groome, 1984, p. 98). Within this learning environment, the teacher adopts the position of democratic advocate for the adoption of Catholic moral principles. The role requires the teacher to offer students

appropriate opportunities to develop the skills, to adopt the attitudes and to acquire the knowledge which are necessary for students to take responsibility for their own moral decisions (Moran, 1987, p. 158). In this context, the teacher is responsible for developing in students the capacity to make independent, informed and compassionate moral decisions.

3.4 The Dimensions of Teacher Effectiveness in Moral Education

Two dimensions of teacher effectiveness in Catholic secondary moral education stem from this teaching role description. The first dimension, the teaching outcomes dimension, is the effectiveness of teachers in advocating the voluntary adoption of Catholic moral principles by students who have been comprehensively informed about moral issues. This dimension focuses on the moral decisions of students and it formed the basis of the Teacher Effectiveness section of the instrument. This section of the instrument was designed to measure teachers' perceptions of their effectiveness in teaching Catholic moral principles on moral issues to students. The teacher's potential for this first dimension of effectiveness in classroom moral education is limited by the effectiveness of the elements within the classroom which contribute to his/her effectiveness. Those elements are the moral education curriculum and the teacher's contribution to moral education in the classroom.

The second dimension of teacher effectiveness focuses on the teacher's personal, philosophical and strategic contributions to moral education in the classroom. This dimension is the effectiveness of the teaching process in establishing a compassionate learning environment which has respect for the dignity, equality and freedom of the individual and which promotes responsible, informed and autonomous

moral decision making capabilities in students. The second dimension of teacher effectiveness, which formed the basis of the Teacher Behaviour section of the instrument, is concerned with the teacher's contribution to the process of student moral decision making rather than with moral decisions themselves.

The Catholic school's models of effective moral education were derived from the two dimensions of teacher effectiveness and, in particular, from the elements within the classroom which contribute to teacher effectiveness in moral education. Those models are presented below.

3.5 Effective Teacher Behaviour Model

Teacher behaviour and the moral education curriculum are the elements within the classroom which contribute to teacher effectiveness in moral education. Teacher behaviour is the teacher's personal, philosophical and strategic contributions to moral education in the classroom. The Teacher Behaviour section of the instrument was designed to measure the perceived effectiveness of respondents' personal, philosophical and strategic contributions to moral education in the classroom. This measurement is achieved by rating responses according to their concurrence with the Catholic school's effective teacher behaviour model. This model comprises:

- effective teacher attributes
- effective teaching philosophy
- effective teaching strategies

Effective moral education in the Catholic middle and upper secondary classroom requires teaching personnel with high standards of professional skills and particular personal qualities.

3.5.1 Effective Teacher Attributes

The Catholic school's model of an effective moral educator is one who would be:

- a committed teacher (English, 1985)
- informed about religious knowledge (English, 1985)
- a religious person (The Catholic School, 1977, p. 35)
- an appropriate model of Christian living

(The Catholic School, 1977, p. 35)

For such a teacher to be effective in Catholic secondary moral education requires the adoption of a particular teaching philosophy.

3.5.2 Effective Teaching Philosophy

The teaching philosophy which the Catholic school believes should be adopted to realise the Catholic school moral development goal is one which has respect for the whole person and seeks to challenge the thinking, feeling and acting dimensions of the conscience (Gula, 1989, p. 131). The teacher's belief in each student's capacity to develop an informed conscience is the basis of this holistic teaching philosophy.

In presenting moral education topics in the classroom, the effective teacher of Religious Education would:

- establish a structured forum for discussion of moral issues (Crawford and Rossiter, 1988, p. 219)
- acknowledge the student's rights to freedom of choice and to privacy in discussions and written work (Groome, 1984)
- adopt the role of democratic advocate of Catholic moral principles in leading discussions (Moran, 1987)
- never advocate the adoption by students of his/her personal views on moral issues when they are contrary to Catholic teachings (The Catholic School, 1977, p. 62)
- treat students as individuals (Moran, 1987)

- adapt his/her teaching program to the needs of students
(Moran, 1987)

To teach according to this holistic philosophy in Catholic secondary moral education, holistic teaching strategies should be implemented.

3.5.2 Effective Teaching Strategies

The Catholic school's holistic approach to the treatment of moral issues in the classroom requires the implementation of a wide range of teaching strategies. The thinking, feeling and acting dimensions of conscience should be challenged by the range of strategies implemented. As outlined in Crawford and Rossiter (1988), in the classroom treatment of moral issues, the teacher should:

- provide up-to-date information, including religious views, Church teachings and alternative views.
- examine the level of public awareness through an enquiry into public opinion and the sources of public information on the moral issue.
- involve students in the critical evaluation of the strengths and weaknesses of the moral stances, including their own.
- discuss relevant stories from Scripture and their relationship with Catholic moral teachings.
- discuss points of agreement and important differences in alternative moral stances.
- by means of formal and informal in-class learning experiences and ancillary learning experiences, engage the student's reflective and analytical abilities.
- evaluate and assess student development in moral education as one basis for evaluating their own effectiveness.
- use appropriate resources to supplement teacher presentations in the classroom. (pp. 219-22)

The Catholic school assumes that effective teacher behaviour is the most appropriate teaching model through which the Catholic school moral development goal may be realised. The Catholic school model of effective moral education curriculum provides effective support to effective teacher behaviour.

The Curriculum section of the instrument is designed to measure respondents' perceptions of the effectiveness of their schools' moral education curriculum. This measurement is achieved by rating responses according to their concurrence with the effective moral education curriculum model.

3.6 Effective Moral Education Curriculum Model

The moral education curriculum of the Catholic school is the documented morality content of the Religious Education Curriculum. An effective curriculum is one which is:

- relevant (Marsh and Stanford, 1984)
- comprehensive (Marsh and Stanford, 1984)
- clearly structured (Marsh and Stanford, 1984)
- adequately resourced (Marsh and Stanford, 1984)
- top in the priorities of the School Curriculum (Angus, 1988)

The Catholic school models of effective moral education described, so far, in this chapter were used as the conceptual framework on which the final instrument to measure teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary students was designed. Collectively, these represent criteria for the assessment of moral education effectiveness in the Catholic middle and upper secondary classroom. The flowchart at the end of this chapter presents this

study's conceptual framework diagrammatically.

3.7 Other Catholic School Models

The initial instrument distributed to respondents in the study, was based on a conceptual framework that embraced elements outside, as well as those inside, the classroom which contribute to teacher effectiveness in Catholic secondary moral education. Those elements outside the classroom include the religious environment of the school and moral influences outside the school. For this reason, and because the models of effective religious environment and moral influences outside the school are referred to in the instrument development section of the method chapter, they are outlined below.

3.7.1 Religious Environment

The degree to which the life of the school community is an expression of its religious aims represents a measurement of religious environment. Indicators of religious environment include:

- status of Religious Education in the school curriculum (Angus, 1988)
- status of the Catholic faith in the life of the school (Angus, 1988)
- student attitudes to Religious Education (Leavey, 1972; Flynn, 1975, 1985; Fahy, 1980)
- Christian example provided by teachers (Angus, 1988)
- support provided by parents to the school's religious aims (Leavey, 1972; Flynn, 1975, 1985)

3.7.2 Moral Influences Outside the School

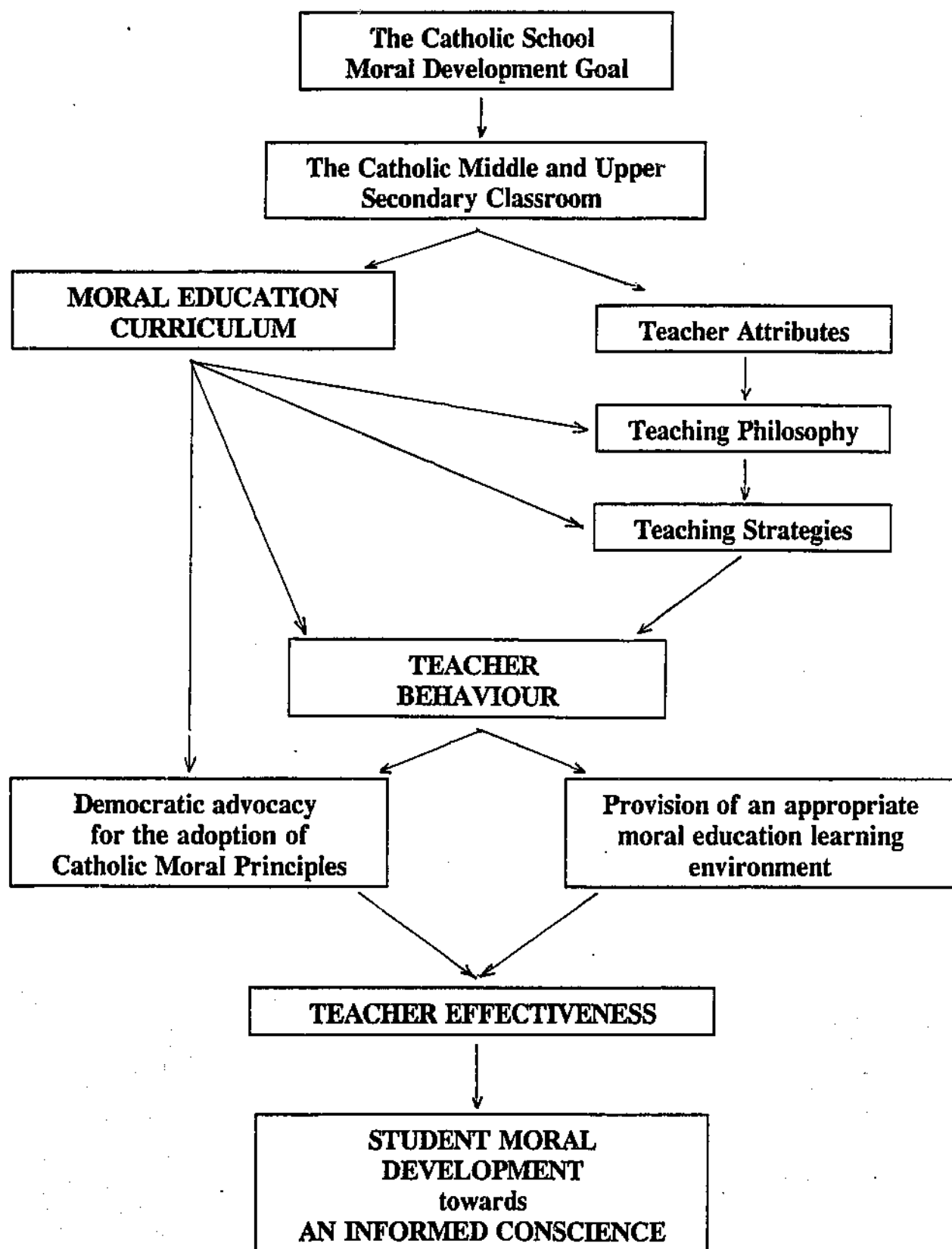
Moral influences outside the school which contribute to student

moral development include:

- the home (Leavey, 1972; Flynn, 1975, 1985)
- peer group (Flynn, 1985)
- mass media (Crawford and Rossiter, 1988, p. 5)
- the church (Flynn, 1985)

In the following chapter the method employed to design the instrument and to use it in the study will be discussed.

Moral Education in the Catholic Middle and Upper Secondary Classroom



Method

The methods employed in developing the instrument and in designing and conducting the study are discussed in this chapter.

4.1 Instrument Development

Four versions of the instrument are discussed in this chapter. The early draft instrument refers to preliminary versions of the questionnaire before it was printed. The initial instrument, which focuses on moral education in the Catholic senior secondary school, is the version which was distributed in the study (see Appendix II). When the study's research focus was redefined from the school to the classroom following the distribution of the initial instrument to respondents, the exclusion of approximately half of the data from analysis was required. The revised instrument refers to those items in the initial instrument from which data were collected in the study and analysed (see Tables 2 and 3). The final instrument (see Appendix III), which was designed for future research, includes amendments to the revised instrument based on the results of the study and respondent feedback. The following discussion will address the development of the early draft, initial, revised and final instruments.

4.1.1 Selection of Methodology

Every version of the instrument designed to measure teachers' perceptions is a self administered questionnaire which incorporates nominal scale and Likert scale items. This method of data collection was preferred for the reasons listed below:

- This method has reliably measured Catholic school religious

effectiveness in Australia for the past 20 years (Leavey, 1972; Flynn, 1975, 1985; Fahy, 1980).

- Self administered questionnaires successfully identified the moral education effectiveness problem as a large scale problem (Fahy, 1980; Flynn, 1985).
- A self administered questionnaire is the most practical means of collecting data from such a large and widely dispersed sample. (Deschamp and Tognolini, 1983, p. 1)
- The large scale of the problem and little being known about the sources of the problem suggested a study should be designed to collect data from a large sample which would be representative of all relevant teacher sub-groups.
- Because data on a number of sensitive professional and religious issues were collected using the instrument, the high degrees of anonymity and confidentiality afforded by a self administered questionnaire, had to be offered to respondents (Deschamp and Tognolini, 1983, p. 1).
- Nominal scales are appropriate item formats for collecting respondent profile data (Orlich, 1978, p. 49) and they were used for that purpose in the present study.
- A Likert scale is an appropriate self administered item format for collecting attitudinal data (Orlich, 1978, p. 54) which was incorporated in the present study's instrument design.
- Constructing multi-item scales from several items is a practical means of measuring attitudes to complex concepts (de Vaus, 1990, p. 223) such as those measured in the present study.

4.1.2 Item Generation Sources

Literature Review

The literature reviewed in preparing this thesis was a major source of issues which were considered to be relevant to the purpose

of the study. Flynn (1985) and other research reports contained copies of research instruments and these, as well as research findings and theories of moral development and moral education, contributed to item generation. Catholic school Religious Education curriculum documents were the sources of the Teacher Effectiveness on moral issues section of the questionnaire. Religious Education commentators' observations, also, were pertinent to the generation of items especially for the Teacher Behaviour section of the instrument.

Interest Groups

As the instrument designed in this study sought to measure teachers' perceptions, 23 teachers of Religious Education in New South Wales and Western Australia were consulted in the early draft stage of instrument development. As well, 6 school administrators, 3 system administrators, 5 Religious Education academics and consultants, 32 parents and 5 Catholic clergy were consulted. Eleven Catholic secondary Religious Education Co-ordinators replied to letters sent by the researcher requesting their assistance in the generation of questionnaire items. The origins of all of the items in the initial instrument are listed in Table 1, Item Sources.

4.1.3 Consultation Procedure

The process of consultation followed the format outlined below.

- Each individual consulted was informed of the purpose of the study approximately one week prior to an interview and asked to consider the issues (moral and others) that he/she felt were pertinent to the study's purpose. Individuals were informed that the instrument would be a self administered questionnaire.
- During the interview, issues raised by the individual were recorded by the questionnaire designer.
- After each interview, the individual was encouraged to contact

the researcher to raise pertinent issues overlooked by the individual during consultation.

4.1.4 Evaluation of Issues

The validity and reliability of a survey instrument depends critically on the clarity, comprehensiveness and legitimacy of its conceptual basis (de Vaus, 1990). For this reason, clearly defining a conceptual framework based on the issues which contribute to teacher effectiveness in Catholic secondary moral education was the first priority at this stage of instrument design.

To facilitate clarification of concepts, the issues collected from the literature and interest group sources were classified tentatively into Respondent Profile, Curriculum, School Climate, Moral Influences, Relationship with Students and Professional Performance sections. In evaluating the issues listed under these working classifications, primary consideration was given to the frequency with which issues were raised by different sources and to the pertinence of each issue to the purpose of the study. The section headings were amended as clearer concepts emerged in the consultation and evaluation processes.

An important landmark was reached in the refinement of the conceptual framework when the two dimensions of teacher effectiveness outlined in the introductory chapter were defined. These two dimensions prescribe for Catholic secondary moral educators a dual role which involves democratically advocating the adoption of Catholic moral principles by students and providing an appropriate learning environment for the development of an informed conscience in students. This role was derived principally from moral development (Gula, 1989; Tobin, 1990) and moral education literature (Groome, 1984; Crawford

and Rossiter, 1988) and the legitimacy of the concept was confirmed by two academics in moral education, Father Cary Burke MA and Mr Michael Fox MPS. The new concept of teacher effectiveness provided the basic structure on which the teacher effectiveness and teacher behaviour models of moral education were built.

The concept for the moral education curriculum model was derived from literature on curriculum (Marsh and Stanford, 1984; Angus, 1988) and a substantial proportion of the teachers, coordinators and administrators consulted stressed the importance of the curriculum to the effectiveness of moral education. The authenticity of this concept was validated by the two academics in moral education referred to above.

The religious environment model was based on the Leavey (1972), Flynn (1975, 1985), Fahy (1980) and Angus (1988) studies of religious climate. Issues raised by all interest groups, including parents, vindicated the importance of religious environment as a contributor to the effectiveness of moral education within the Catholic secondary school. Most of the literature and interest group sources acknowledged that influences outside the school contribute to student moral development. Those influences included in the moral influences model were derived from the literature on Catholic school religious effectiveness.

The important process of converting conceptual models into questionnaire items and multi-item scales began well before the conceptual framework was finalised. To ensure the reliability of each item, it was essential that item wording should accurately reflect the concept on which it was based and be easily comprehensible to respondents (de Vaus 1990, p. 53). Refinements in the conceptual

framework led to adjustments in questionnaire content and this was an ongoing process throughout the instrument's development.

4.1.5 Item Sequencing

Items in each section were sequenced so that respondents would provide factual information at the beginning before responding to the more contentious, sensitive and personal items towards the end of the questionnaire.

4.1.6 Early Draft Instrument Evaluation

Evaluation of early draft versions of the questionnaire followed a deliberate cycle of literature search, consultation, evaluation, change, literature search and so on. The consultation phase of the cycle entailed drafts of the questionnaire being scrutinised by a panel consisting of Religious Education teachers, coordinators, administrators, researchers, academics and research design consultants to ascertain the face validity and content validity of the instrument. Initially, panel members evaluated the relevance, comprehensiveness and clarity of the instrument's conceptual basis. Panel evaluation then focussed on the accuracy with which concepts were converted to questionnaire items and multi-item scales and on the comprehensibility of item wording to respondents. Researchers and research design consultants provided technical advice on item construction, multi-item scale construction, questionnaire layout, coding, tests of reliability and data analysis options. The evaluation cycle was maintained until the structure and content of the questionnaire were modified to the satisfaction of the instrument designer and his advisers.

4.1.7 Item Sources

Reference to this study's initial instrument sections in Appendix II will aid the reader's interpretation of the following

discussion on item sources. The following item codes will be used in reference to questionnaire items:

- RP1 to RP12 = Respondent Profile Items
- C1 to C7 = Curriculum Items
- RE1 to RE17 = Religious Environment Items
- MI1 to MI2 = Moral Influences Items
- TE1 to TE6 = Teacher Effectiveness Items
- TB1 to TB31 = Teacher Behaviour Items

Table 1

Item Sources

Item Nos.	Primary Item Sources
RP1 to RP4, RP7 to RP9 RP5, RP6 RP10, RP11, RP12 C1, C2, C5, C6 C4 C7	Flynn (1985), Angus (1988) academics, administrators RE coordinators Stanford and Marsh (1984) Angus (1988) coordinators, academics, administrators
RE1, RE3, RE4, RE5, RE6, RE7, RE8, RE11, RE12, RE15, RE17	Leavey (1972), Flynn (1975, 1985) Fahy (1980), Angus (1988)
RE2, RE16	teachers
RE9, RE10	parents
MI1a to MI2f	student religious attitudes research, all interest groups
TE1a to TE21 TE3 to TE6	Bathurst Diocese RE Guidelines (1986) Flynn (1985)
TB1, TB2, TB19, TB21, TB24 TB2, TB7 TB12, TB29, TB30 All other TB items	English (1985), teachers Religious Education coordinators academics, administrators Flynn (1985, p.392-399) Crawford and Rossiter (1988)

The primary item sources listed in Table 1 show that all of the interest groups consulted for the purpose of item generation contributed issues which were converted into initial instrument items.

4.1.8 The Initial Instrument

The initial instrument which was disseminated in the study (see Appendix II) was a self administered questionnaire containing 110 items. The first 12 nominal scale items (RP1 to RP12) were designed to collect respondent profile data, from which the teacher subgroups listed in Research Question No. 5 could be derived.

The remaining 98 items, designed to collect attitudinal data, were Likert scales with five response options ranging from 'Strongly Agree' to 'Strongly Disagree'. The initial instrument's attitudinal items were divided into five sections: Curriculum, Religious Environment, Moral Influences, Teacher Effectiveness and Teacher Behaviour. The conceptual content of these instrument sections was designed to match models of moral education outlined in the conceptual framework.

The questionnaire cover sheet included instructions to the respondent for completion and return of the questionnaire. The cover sheet also included an invitation to respondents to record perceived deficiencies in the questionnaire on an evaluation sheet which was attached to the back of the questionnaire. The evaluation sheet, which was designed to provide user appraisal of the face validity and content validity of the instrument, sought feedback from respondents about the following features of the instrument:

- the questionnaire instructions
- the questionnaire layout
- the questionnaire length

appropriateness of section headings and sequencing
item format and sequencing of items
item defects and relevance of items
relevant issues not addressed in the questionnaire.

When clear and concise instructions were prepared for the initial instrument, it was printed and distributed to the study's respondents.

4.1.9 The Revised Instrument

Prior to analysis of data, it was necessary to reassess the relevance of attitudinal items in the initial instrument to the study's research questions because the study's research focus had shifted from elements within the school, to those within the classroom, which contribute to teacher effectiveness in middle and upper Catholic secondary moral education. This shift in research focus was based on a clearer definition of the research problem. When the initial instrument was distributed, the problem was seen as a school problem. Closer examination of the evidence (Fahy, 1980; Flynn, 1985; Angus, 1988) identified the Religious Education classroom as the primary source of the research problem and the study's research questions were revised to accommodate this shift in research focus. The legitimacy of this shift in research focus was supported by a panel composed of an academic in Religious Education, two Catholic secondary school administrators and a Religious Education coordinator.

The initial instrument items which were relevant to research questions within the focus of the Catholic secondary school, but outside the focus of the classroom and therefore superfluous or irrelevant to the revised research questions, were excluded from the revised instrument. The following questionnaire items were excluded

from the revised instrument for that reason:

C3, C6 and C7 Curriculum items

All Religious Environment items

TE3 to TE6 Teacher Effectiveness items

TB5, TB9, TB10, TB11, TB23, TB24, TB27, TB28, TB29, TB30

and TB31a to TB31d Teacher Behaviour items

The exclusion of items led to adjustments in the instrument's multi-item scales (subscales) and the content validity of the revised subscales was affirmed by the panel previously described. The conceptual content of the revised instrument is listed in Tables 2 and 3.

Table 2

Revised Instrument Content

Subscales/ Item Nos.	Effective Teaching Model Concepts
Curriculum	The moral education curriculum is:
C1	comprehensive and relevant
C2	well structured
C5	comprehensively resourced
C4	Religious Education is top priority in the school curriculum
Teacher Effectiveness	
TE1a to TE21	Is effective in teaching Catholic principles on twelve important moral issues to boys and girls
Teacher Attributes	
TB1	Professionally committed to Religious Education
TB8	Professionally competent in religious knowledge
TB22	Adequate as a Christian role model in attitudes and behaviour

Table 3

Revised Instrument Content

Subscales/ Item Nos.	Effective Teaching Model Concepts
Teaching Philosophy	
TB2, TB6	Is an advocate of Catholic moral teachings in class
TB3	Uses a variety of teaching methods
TB14, TB28	Knows students as individuals
TB18	Feels free to adapt programming to students' needs
TB19, TB21	Respects students rights to privacy and freedom of choice
TB19, TB20, TB21	Establishes a structured forum for discussion of moral issues
Teaching Strategies	
TB4	Uses in-class and ancillary learning experiences
TB7, TB16	Provides up-to-date information, including Church teachings and alternative views
TB12	Uses student assessment and evaluations to gauge own effectiveness
TB13, TB15	Discusses with students the Scriptures and their relationship with Catholic moral teachings
TB17, TB26	Discusses with students points of agreement and disagreement, weaknesses and strengths in alternative moral stances
TB25	Uses appropriate resources to supplement teacher presentations in the classroom

4.2 The Study

A study of 87 Catholic middle and upper secondary teachers of Religious Education from schools in Western Australia and New South Wales was conducted. The purpose of this study was to determine whether or not the revised instrument was capable of measuring, validly and reliably, the teachers' perceptions as outlined in the

Research Questions. As well, the results of the study and respondent feedback were to be used to make finishing adjustments to the final instrument.

4.2.1 Subjects

Table 4

Sample Representativeness

Religious Education Teacher Subgroups	Number Returned	% of Total Returned
Inexperienced teachers (< 2 yrs)	11	13%
Experienced teachers (2 yrs +)	76	87%
Unqualified teachers (no tertiary qualification)	31	36%
Qualified teachers (tertiary qualification)	56	64%
Lay teachers	72	81%
Religious Order members	15	19%
Girls schools	12	14%
Boys schools	13	15%
Coeducational schools	62	71%
Non-specialist teachers (< 50% RE)	73	84%
Specialist teachers (50% + RE)	12	16%

The sampling objective of the study was to draw a convenience sample of 90 subjects which was representative of all relevant teacher subgroups in the population. To achieve this objective 136 questionnaires were distributed to metropolitan schools in Western Australia and to country schools in New South Wales. A total of 87

completed questionnaires were returned which represented a return rate of 64%. Table 4 shows that all of the teacher subgroups which are relevant to Research Question 5, are represented in the sample.

4.2.2 Sampling Procedure

Access was gained to respondents in New South Wales and Western Australia according to the procedure outlined below. Permission was sought by letter from the Directors of Education of three dioceses in New South Wales and one diocese in Western Australia, to approach principals of secondary and central schools about the study. Enclosed with the letter to each Director were copies of the instrument, a proposed letter to respondents (see Appendix I), the introduction to the research proposal and the study's research questions.

When permission was granted by the Directors of Education, packages similar to that sent to the Director were posted to the principals. One week later, the principals were contacted by telephone and permission to approach each school's Religious Education Coordinator and teachers of Religious Education was requested.

The Religious Education coordinators were asked to distribute letters, questionnaires and envelopes to the Years 9, 10, 11 and 12 teachers of Religious Education in their schools who agreed, voluntarily, to take part in the study. A larger, self addressed envelope was enclosed with the packages delivered to the Religious Education coordinators and these envelopes, sealed and containing all completed questionnaires inside smaller sealed envelopes, were collected from each of the participating schools two weeks after delivery.

4.2.3 Coding

For the majority of attitudinal items in the questionnaire, the following coding pattern was adopted:

Strongly Disagree = 1

Disagree = 2

Undecided = 3

Agree = 4

Strongly Agree = 5

No Response = missing value.

This coding pattern was reversed (Strongly Disagree = 5, ... Strongly Agree = 1) for the following items:

Religious Environment Item Nos. 8, 12, 14 and 15

Teacher Effectiveness Item No. 5

Teacher Behaviour Item Nos. 5, 6 and 7.

'Strongly Agree' or 'Strongly Disagree' responses were assigned the highest value (5) if the response expressed an attitude which concurred with the 'ideal' concept for effective moral education described in the conceptual framework. This coding pattern is consistent with the valid coding advice of Orlich (1978, p. 62).

4.2.4 Validity Evaluation

The content and face validity of the initial instrument was evaluated by the panel of scrutineers before it was distributed in the study and the revised instrument was subjected to similar scrutiny. Respondent feedback via the questionnaire evaluation sheet provided further evidence of face and content validation.

The conceptual basis of this study assumes that unqualified teachers of Religious Education would perceive themselves to be less effective moral educators than would qualified teachers of Religious Education. The construct validity of the instrument was assessed when

the results of the qualifications subgroups data analysis were compared with this assumption.

4.2.5 Reliability Measurements

On the advice of de Vaus (1990), correlation coefficients and Cronbach coefficient alphas were obtained on the data for the instrument's multi-item scales. These tests provided measurements of the unidimensionality and internal consistency of the multi-item scales as estimates of their unidimensionality and reliability. The results of these and other measurements are presented and discussed in the following chapter.

Results and Discussion

The results of preliminary assessment of the revised instrument, unidimensionality and reliability measurements, validity assessment, whole sample and subgroup analysis are reported and discussed in this chapter.

5.1 Reliability and Validity of the Revised Instrument

Preliminary instrument assessment, unidimensionality and reliability measurements and validity assessment were undertaken in response to Research Questions 1 and 2. Research Question 1 is

'can a reliable and valid instrument be developed which measures teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary students?'

Research Question 2 is

'can a reliable and valid instrument be developed which measures teachers' perceptions of the effectiveness of their teacher behaviour and the moral education curriculum, the elements within the classroom which contribute to their teacher effectiveness in middle and upper Catholic secondary moral education?'

The results of preliminary and validity assessments and reliability measurements presented and discussed below are this study's responses to Research Questions 1 and 2.

5.1.1 Preliminary Instrument Assessment

Comments on evaluation sheets enclosed with the instrument included complaints by five respondents about the length of the

initial instrument (98 attitudinal items / one hour completion time) and this factor probably contributed to the 64% return rate of completed questionnaires. However, this disadvantage was already addressed in the reduction of initial instrument attitudinal items to approximately half that number in the revised instrument before the data was analysed.

Three respondents felt that an open response format, rather than the Likert scale, would have been more appropriate for the Teacher Effectiveness items. One respondent suggested that two response options ('Yes' / 'No') would have satisfied response requirements for many of the items. However, for the reasons outlined in the method chapter, a Likert scale item format was retained for attitudinal items.

Six respondents felt that the wording of the Teacher Effectiveness on moral issues items was vague and confusing. One of these respondents suggested that the wording of the TE1 and TE2 items, 'I am effective in teaching Catholic moral principles', should be replaced by 'I am effective in advocating the adoption of Catholic moral principles' to make the items more comprehensible to respondents. When 'adoption' is qualified by 'voluntary' in the wording of this suggestion, it becomes consistent with the teaching outcomes dimension of teacher effectiveness which is defined in the conceptual framework. Because this suggestion improves the comprehensibility and conceptual veracity of the TE1 and TE2 items, it will be incorporated in the wording of the final instrument. No other suggestions for major changes to the structure or content of the questionnaire were recorded by respondents on the evaluation sheets.

The questionnaire instructions advised respondents to refrain

from attempting items to which they felt unqualified to respond. Manual counting of missing values on the attitudinal data tally sheets identified 7% of 'No Responses', as a proportion of total attitudinal responses, in the attitudinal data. Examination of the data revealed shortcomings with the 'No Response' option. Some respondents apparently confused the 'No Response' option with the 'Undecided' option. This was evident in the responses by single sex school respondents to the items in the Teacher Effectiveness and Moral Influences sections which referred to students of the sex not represented at their schools. Some respondents followed the questionnaire instructions and refrained from responding while others crossed the 'Undecided' option boxes. Confusion over the use of the 'No Response' option in the study was not restricted to Teacher Effectiveness and Moral Influences responses. When these responses were excluded from the total responses, 4% of the remaining attitudinal items were not attempted.

The high proportion of uncompleted items in the study and the ambiguity of the 'No Response' and 'Undecided' options strongly suggested a substitute for the 'No Response' option should be included in the attitudinal item format. A 'Not Applicable' response option is the most suitable substitute for the 'No Response' option because it would satisfy the Teacher Effectiveness option requirements of respondents in single sex schools and would enhance the measuring precision of the 'Undecided' option. Foddy (1993) argued that, in placing an option such as the 'Not Applicable' one outside the scale, the exhaustiveness of the Likert scale response options is more clearly established (p. 160). The 'Not Applicable' option, therefore, was included in the final questionnaire item format with a box beside, but outside, the five options Likert Scale. When preliminary assessment was completed, indexes of unidimensionality and reliability

were calculated on the revised instrument's multi-item subscales.

5.1.2 Unidimensionality Measurement

Item to scale correlation coefficients were calculated for the items of each subscale in the instrument to determine subscale unidimensionality; the extent to which each item measures the same underlying concept. De Vaus (1990) advised that, for the purposes of survey research, an item to scale correlation coefficient of 0.3 is considered to be an acceptable minimum level of item unidimensionality within a coefficient range of 0 to 1.0 (p. 239). The lowest and highest correlation coefficients obtained for the items of each subscale are listed in Table 5. Acceptable levels of unidimensionality were measured for all of the items in the Curriculum, Teacher Effectiveness, Teacher Attributes and Teaching Strategies subscales. Acceptable levels of unidimensionality were measured for the Teaching Philosophy subscale items except for the TB2, TB3 and TB6 items which obtained correlation coefficients of 0.20, 0.09 and 0.05 respectively. Because the conceptual comprehensiveness of the Teaching Philosophy subscale relied on the TB2, TB3 and TB6 items, their low levels of unidimensionality were considered to be insufficient grounds for excluding them from the instrument.

5.1.3 Reliability Measurement

Cronbach's alpha coefficients were calculated for all subscales and they are listed in Table 5. A coefficient alpha of 0.7, or higher, for a multi-item scale is considered to be a reliable level of internal consistency according to de Vaus (p. 240). Reliable levels of internal consistency were obtained for all subscales except for the Curriculum subscale. Although the internal consistency of the Curriculum subscale is marginally unreliable, the content validity of the instrument depended on the retention of this subscale.

On the basis of Cronbach alpha coefficients, it can be concluded that the Teacher Effectiveness, Teacher Attributes, Teaching Philosophy and Teaching Strategies subscales provide a reliable measurement of teachers' perceptions of their effectiveness in Catholic middle and upper secondary moral education. The marginally unreliable Curriculum subscale was retained to preserve the content validity of the instrument.

Table 5

Unidimensionality and Reliability Measurements for Subscales

Subscale	Item Nos.	Correlation Coefficient Range	Coefficient Alpha Scores
Curriculum	C1, C2, C4, C5	0.36 - 0.51	0.68
Teacher Effectiveness	TE1a to TE11, TE2a to TE21	0.82 - 0.95	0.97
Teacher Attributes	TB1, TB8, TB22	0.38 - 0.66	0.71
Teaching Philosophy	TB2, TB3, TB6, TB14, TB18, TB19, TB20, TB21, TB28	0.05 - 0.65	0.74
Teaching Strategies	TB4, TB7, TB12, TB13, TB15, TB16, TB17, TB25, TB26	0.30 - 0.68	0.82

5.1.4 Face Validity Assessment

The instrument which was distributed to respondents in the study was designed according to the face validity recommendations of the panel of scrutineers referred to in the method chapter. The study's 87 respondents also provided face validity assessment via the questionnaire evaluation sheet and the results of that assessment are discussed under preliminary instrument assessment in this chapter. A second panel reassessed the instrument's face validity following the sharpening of research focus from the school to the classroom.

In summary, all sources of validity evaluation verified the face validity of the instrument, despite some recommendations for alterations to its wording and structure.

5.1.5 Content Validity Assessment

The professional advice of educators and academics in Catholic secondary Religious Education suggested that the models described in the Conceptual Framework chapter are valid representations of the models of effective moral education presented to teachers of Religious Education through the Catholic Education system. These models specify the criteria by which teachers gauge their own effectiveness in Catholic secondary moral education and, therefore, they represent an appropriate conceptual basis for responding to Research Questions 1 and 2. For this reason, the exhaustive representation of the components of these models in the instrument was the criterion applied in assessing the content validity of the instrument.

The panels and the 87 respondents who evaluated the instrument's face validity, at the same time, assessed its content validity. These sources of validation concluded that the content of the instrument adequately reflected the criteria presented to Catholic teachers of Religious Education by the Catholic system to evaluate their own effectiveness in secondary moral education.

5.1.6 Construct Validity Assessment

A fundamental assumption underpinning the conceptual basis of this study is that unqualified teachers of Religious Education would perceive themselves to be less effective moral educators than would qualified teachers of Religious Education. To assess the construct validity of the instrument, the teacher behaviour perceptions of the qualified subgroup were compared with those of the unqualified

subgroup. Table 10 shows that qualified teachers perceived that their Teacher Attributes and Teaching Philosophy were significantly more effective than did unqualified teachers. These results are consistent with the assumption mentioned above and therefore they support the construct validity of the instrument.

On the basis of face validity, content validity and construct validity assessment it can be concluded that, the instrument provides a valid measurement of teachers' perceptions of their effectiveness in Catholic middle and upper secondary moral education.

In response to Research Question 1, it can be concluded that the instrument developed in this study is a reliable and valid instrument which measures teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary students.

In response to Research Question 2, it can be concluded that the instrument developed in this study is a reliable and valid instrument which measures teachers' perceptions of the effectiveness of their teacher behaviour and the moral education curriculum, the elements within the classroom which contribute to their teacher effectiveness in middle and upper Catholic secondary moral education.

In establishing the instrument's reliability and validity, confidence in the study's results was enhanced. The results of whole sample and subgroup data analysis are presented in the following sections.

5.2 Whole Sample Analysis

Whole sample analysis was undertaken in response to Research Questions 3 and 4. Research Question 3 is:

'what are teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary students?'

and Research Question 4 is:

'what are teachers' perceptions of the effectiveness of their teacher behaviour and the moral education curriculum, the elements within the classroom which contribute to their teacher effectiveness in middle and upper Catholic secondary moral education?'

Whole sample analysis in this study sought to narrow the focus of the moral education problem identified by Fahy (1980), Flynn (1985) and Angus (1988) from the Catholic middle and upper secondary classroom to elements within the classroom which contribute to teacher effectiveness. The Teacher Effectiveness subscale was designed to gauge teachers' perceptions of their effectiveness in teaching Catholic moral principles on moral issues to students. The remaining subscales were designed to gauge teachers' perceptions of the effectiveness of elements within the classroom which contribute to teacher effectiveness in Catholic middle and upper secondary moral education. Measurements on the Teacher Attributes, Teaching Philosophy and Teaching Strategies subscales collectively represent a measurement of perceived teacher behaviour effectiveness.

Whole sample range, mean scores, standard deviations and response distribution percentages for all subscales are presented in Tables 6 and 7. Means were calculated to determine the sample's strength of agreement or disagreement on all subscales. Response

distribution percentages were obtained to determine the proportion of respondents, calculated as a percentage of the sample, who agreed (including those who strongly agreed), the proportion who were undecided and the proportion who disagreed (including those who strongly disagreed) with the moral education effectiveness concerns of each subscale. As well, response distribution percentages were calculated for key items within some subscales. These results and the ensuing discussion are this study's responses to Research Questions 3 and 4. The range of responses for all subscales was from (5) 'Strongly Agree' to (1) 'Strongly Disagree'. The sample's means and percentages of agreement measured moderate to high levels of agreement for all subscales.

Table 6
Whole Sample Mean Scores on Subscales

Subscale	Mean Scores	Standard Deviations	Range
Teacher Effectiveness	3.70	0.77	5
Curriculum	3.49	1.05	5
Teacher Attributes	4.00	0.85	5
Teaching Philosophy	4.14	0.77	5
Teaching Strategies	3.79	0.88	5

The moderate level of 64% agreement, which was measured on the Teacher Effectiveness subscale ($M = 3.70$), suggests that the majority of teachers agreed that they were effective in teaching Catholic moral principles on moral issues to middle and upper secondary students. In particular, 69% of teachers perceived that they were effective in

teaching Catholic moral principles on sexual moral values to female and male students, variables TE1b and TE2b.

Table 7

Whole Sample Response Distribution Percentages

Subscale	% Agree	% Undecided	% Disagree
Teacher Effectiveness	64	24	9
Curriculum	58	17	22
Teacher Attributes	78	9	8
Teaching Philosophy	84	8	5
Teaching Strategies	71	12	14

The high levels of 78% agreement on the Teacher Attributes subscale ($M = 4.00$), 84% on the Teaching Philosophy subscale ($M = 4.14$) and moderate level of 71% on the Teaching Strategies subscale ($M = 3.79$) suggest that a large majority of teachers agreed that their teacher behaviour was effective in contributing to their teacher effectiveness in Catholic middle and upper secondary moral education.

58% of teachers agreed that the moral education Curriculum ($M = 3.49$) was effective and this was the lowest level of agreement by the sample for all subscales. Whole sample support for the effectiveness of the Curriculum was weakest on variable C4 ($M = 3.36$), 'Religious Education is given top priority in the school curriculum', at 51% agreement. On the C4 variable, 17% of teachers were undecided and 31% disagreed that the place of Religious Education in the school's curriculum priorities was consistent with the school's stated aims.

This result is consistent with the concerns expressed by many of the teachers of Religious Education in the Angus (1988) case study. They felt that, because it was questionable that Religious Education was given top priority in the school curriculum, the effectiveness of the Religious Education curriculum also could be questioned.

The level of agreement measured on the Teacher Effectiveness subscale was lower than that measured on the teacher behaviour subscales. That lower level of agreement may be attributable to the even lower level of agreement measured on the Curriculum subscale. This speculation is based on an assumption which is fundamental to the conceptual framework of this study. That assumption is that teachers' perceptions of their own effectiveness are limited by their perceptions of the effectiveness of elements which contribute to their effectiveness in the classroom.

The research focus of whole sample analysis centred on elements within the classroom which contribute to teacher effectiveness in moral education. Subgroup analysis concentrated that focus further onto differences in the professional effectiveness perceptions of various teacher subgroups.

5.3 Subgroup Analysis

Subgroup analysis in this study was undertaken in response to Research Question 5. Research Question 5 is:

'is there a difference between the perceived moral education effectiveness of teachers within the following Religious Education teaching subgroups; experienced and inexperienced teachers, qualified and unqualified teachers, specialist and nonspecialist teachers, lay teachers and teaching members of

religious orders, single sex boys and girls school teachers, single sex and coeducational school teachers?'

The results of subgroup analysis show that there are no significant differences between the perceived moral education effectiveness of teachers within the experience, lay/religious, single sex schools and coeducational schools subgroups. As well, these results show that there are significant differences between the perceived moral education effectiveness of teachers within the qualifications and specialisation subgroups.

Independent samples' t values were obtained to determine the significance of differences between subgroup means on appropriate subscales. Response distribution percentages were obtained to determine the proportion, expressed as a percentage of the total teachers in each subgroup, who agreed (including those who strongly agreed), the proportion who were undecided and the proportion who disagreed (including those who strongly disagreed) with the moral education effectiveness concerns of appropriate subscales and of key items within some subscales. The results of t tests and response distribution percentages for subscales are presented in Tables 8 to 17 below. Those t values which are significantly different at $p < 0.05$ are indicated.

The rationale, on which most of the subgroup analysis was based, is presented in the Literature Review. This rationale concluded that the ineffective teacher behaviour of the inexperienced, unqualified, nonspecialist and lay teacher of Religious Education subgroups identified by the Angus (1988) case study and supported by the expert opinions of Crawford and Rossiter (1989) are potential sources of the moral education problem in Catholic middle and upper secondary

classes. These potential sources of the research problem were targeted for subgroup analysis to determine whether they perceived themselves to be ineffective moral educators within the context of their perceptions of the effectiveness of the elements within the classroom which contribute to their effectiveness.

5.3.1 Experience Subgroups Analysis

For the reasons outlined above, means, t values and response distribution percentages were calculated for the experienced and inexperienced subgroups on all of the subscales. In response to Research Question 5, the t values presented in Table 8 show that no significant differences at $p < .05$ were found between the means of the inexperienced and experienced teacher subgroups on any of the subscales.

Table 8
Experience Subgroups Means and t Values

Subscale	Inexper. Subgrp Means	Exper. Subgrp Means	df	t Values
Curriculum	3.66	3.45	79	1.13
Teacher Effectiveness	3.63	3.67	67	0.43
Teacher Attributes	3.84	4.02	78	0.51
Teaching Philosophy	4.11	4.14	77	0.31
Teaching Strategies	3.69	3.82	78	0.51

Note. * $p < .05$

The response distribution percentages listed in Table 9 indicate the proportions of the experienced and inexperienced subgroups,

expressed as percentages of the total respondents in those subgroups, who agreed, were undecided or disagreed on each subscale. Moderate to substantial levels of agreement were found on the Teacher Effectiveness, Teacher Attributes, Teaching Philosophy and Teaching Strategies subscales for both of these subgroups. These results suggest that most inexperienced and experienced teachers perceived themselves to be effective in teaching Catholic moral principles to middle and upper secondary students.

Table 9

Response Distribution Percentages for Experience Subgroups

Subscale	Inexperienced Subgrp			Experienced Subgrp		
	% Agree	% Undec	% Disag	% Agree	% Undec	% Disag
Teacher Effectiveness	69	17	13	65	25	8
Curriculum	61	25	14	57	16	24
Teacher Attributes	70	6	15	79	9	7
Teaching Philosophy	78	12	5	85	8	5
Teaching Strategies	59	15	18	73	11	13

5.3.2 Qualifications Subgroups Analysis

Unqualified teachers were identified as a potential source of the moral education problem by Angus (1988). These teachers were targeted for subgroup analysis to determine whether they perceived themselves to be ineffective within the context of their perceptions of the effectiveness of the elements within the classroom which contribute to their effectiveness. Means, t values and response distribution percentages were calculated for the qualified and

unqualified subgroups on all of the subscales. In response to Research Question 5, the results listed in Table 10 show that significant differences were found between the perceptions of the unqualified and qualified teacher subgroups on the Curriculum, Teacher Attributes and Teaching Philosophy subscales.

Table 10

Qualifications Subgroups Means and t Values

Subscale	Unqual. Subgrp Means	Qual. Subgrp Means	df	t Values
Curriculum	3.11	3.71	79	3.98*
Teacher Effectiveness	3.60	3.71	67	1.34
Teacher Attributes	3.62	4.22	78	2.48*
Teaching Philosophy	3.97	4.23	78	2.80*
Teaching Strategies	3.54	3.94	80	1.88

Note. * $p < .05$

Significantly fewer unqualified than qualified teachers perceived that they were effective on the Teacher Attributes and Teaching Philosophy subscales. This finding is consistent with the Angus (1988) findings on Religious Education teacher effectiveness. However, the response distribution percentages in Table 11 show that the majority of both the qualified and the unqualified teachers perceived that they were effective on the Teacher Effectiveness and teacher behaviour subscales in the present study. In Angus (1988), only qualified teachers of Religious Education felt that they were effective teachers.

Table 11

Response Distribution Percentages for Qualification Subgroups

Subscale	Unqualified Subgrp			Qualified Subgrp		
	% Agree	% Undec	% Disag	% Agree	% Undec	% Disag
Teacher Effectiveness	57	36	6	69	18	10
Curriculum	40	29	31	67	10	18
Teacher Attributes	62	17	17	86	4	3
Teaching Philosophy	78	14	5	87	5	5
Teaching Strategies	59	22	15	78	6	13

Only 40% of unqualified teachers agreed that the moral education curriculum was effective in contributing to their teacher effectiveness. As well, 29% of unqualified teachers agreed on variable C4 ($M = 2.84$), 29% were undecided and 42% disagreed that 'Religious Education is given top priority in this school's curriculum'. This result is consistent with the majority of the Angus (1988) case study teachers who perceived that the Religious Education curriculum was not given top priority in the school curriculum. However, 62% of qualified teachers in the present study agreed that the curriculum was effective on variable C4 ($M = 3.64$). On variable C5 ($M = 2.94$) 'this school's resources include a comprehensive guide to Catholic moral teachings', 35% of unqualified teachers agreed, 29% were undecided and 35% disagreed. However, just over 60% of qualified teachers agreed on C5 variable ($M = 3.50$). These findings suggest that the Catholic secondary school's curriculum priorities, and in particular those related to the provision of a comprehensive guide to Catholic moral teachings, were perceived to be ineffective for the needs of most

unqualified teachers but effective for the needs of most qualified teachers of Religious Education.

5.3.3 Specialisation Subgroups Analysis

Nonspecialist teachers were identified as a potential source of the moral education problem by Angus (1988). These teachers were targeted for subgroup analysis to determine whether they perceived themselves to be ineffective within the context of their perceptions of the effectiveness of the elements within the classroom which contribute to their effectiveness. Means, t values and response distribution percentages were calculated for the specialist and nonspecialist subgroups on all of the subscales. In response to Research Question 5, the results listed in Table 12 show that significant differences were found between the perceptions of the nonspecialist and specialist teacher subgroups on the Curriculum, Teacher Attributes, Teaching Philosophy and Teaching Strategies subscales.

Table 13 shows that although majorities of both the nonspecialist and specialist teacher subgroups agreed that the moral education curriculum was effective, substantially more specialist teachers agreed that the curriculum was effective. There were similarities between the specialisation and qualifications subgroups' perceptions on the curriculum variables C4 and C5. On variable C4 ($M = 3.16$), 45% of nonspecialist teachers agreed that 'Religious Education is given top priority in the school curriculum' but a substantially higher 83% of specialist teachers agreed on the same variable ($M = 4.06$). On variable C5 ($M = 3.16$), 47% of nonspecialist teachers agreed that 'this school's resources include a comprehensive guide to Catholic moral teachings' and, in contrast, 75% of specialist teachers agreed on this variable ($M = 3.83$). These findings suggest that the

Catholic secondary school's curriculum priorities, and in particular those related to the provision of a comprehensive guide to Catholic moral teachings, were perceived to be marginally ineffective for the needs of most nonspecialist teachers but effective for the needs of most specialist teachers of Religious Education.

Table 12

Specialisation Subgroups Means and t Values

Subscale	Nonspec Subgrp Means	Spec. Subgrp Means	df	t Values
Curriculum	3.33	4.10	77	5.23*
Teacher Effectiveness	3.68	3.60	65	1.34
Teacher Attributes	3.90	4.53	76	3.97*
Teaching Philosophy	4.09	4.40	75	2.28*
Teaching Strategies	3.72	4.19	76	2.37*

Note. * $p < .05$

Comparisons between the percentages of agreement for the specialisation subgroups show that more specialist than nonspecialist teachers agreed that they were effective on the Teacher Attributes, Teaching Philosophy and Teaching Strategies subscales. This finding is consistent with Angus (1988) which found that all specialist teachers and some nonspecialist teachers of Religious Education perceived that their teacher behaviour was effective. The level of agreement on the Teacher Effectiveness subscale was 66% for nonspecialist teachers and only 59% for specialist teachers. This finding is inconsistent with Angus (1988) which found that more specialist than nonspecialist

teachers perceived that they were effective moral and religious educators. More specialist teachers than other teachers in the study agreed that their teacher behaviour contributed effectively to their teacher effectiveness in Catholic middle and upper secondary moral education. The levels of agreement by specialist teachers on the Teacher Effectiveness and teacher behaviour subscales are inconsistent with this study's assumption that teachers' perceptions of their effectiveness are limited by their perceptions of the effectiveness of their teacher behaviour.

Table 13

Response Distribution Percentages for Specialisation Subgroups

Subscale	Nonspecialist Subgrp			Specialist Subgrp		
	% Agree	% Undec	% Disagr	% Agree	% Undec	% Disagr
Teacher Effectiveness	66	23	9	59	28	11
Curriculum	52	19	25	83	6	10
Teacher Attributes	63	10	10	92	0	0
Teaching Philosophy	83	9	4	83	4	5
Teaching Strategies	68	12	15	78	7	6

5.3.4 Lay/Religious Subgroups Analysis

Lay teachers were identified as a potential source of the moral education problem by Angus (1988). These teachers were targeted for subgroup analysis to determine whether they perceived themselves to be ineffective within the context of their perceptions of the effectiveness of the elements within the classroom which contribute to

their effectiveness.

Table 14

Lay/Religious Order Subgroups Means and t Values

Subscale	Lay Subgrp Means	Relig Subgrp Means	df	t Values
Curriculum	3.44	3.67	79	1.43
Teacher Effectiveness	3.70	3.53	66	1.54
Teacher Attributes	3.97	4.12	78	0.89
Teaching Philosophy	4.14	4.09	80	0.41
Teaching Strategies	3.79	3.82	80	0.13

Note. * $p < .05$

Means, t values and response distribution percentages were calculated for the lay/religious subgroups on all of the subscales. In response to Research Question 5, the results listed in Table 14 show that there was no significant difference between the moral education effectiveness perceptions of the lay and religious subgroups.

The response distribution percentages listed in Table 15 show that moderate to substantial levels of agreement were found on the Teacher Effectiveness, Teacher Attributes, Teaching Philosophy and Teaching Strategies subscales for both of these subgroups. These results suggest that most lay and religious teachers agreed that they were effective in teaching Catholic moral principles to middle and upper secondary students.

Table 15

Response Distribution Percentages for Lay/Religious Subgroups

Subscale	Lay Subgrp			Religious Subgrp		
	% Agree	% Undec	% Disagr	% Agree	% Undec	% Disagr
Teacher Effectiveness	64	24	9	62	21	15
Curriculum	57	18	23	62	10	20
Teacher Attributes	78	8	9	78	11	4
Teaching Philosophy	84	9	4	81	3	10
Teaching Strategies	72	13	13	75	6	14

5.3.5 Single Sex Schools/Coeducational Schools Subgroups Analysis

The current debate about the relative educational advantages of grouping secondary students into single sex or coeducational classes was one reason for targeting the single sex and coeducational teacher subgroups in this study. As well, de Vaus (1980) found significant differences between the religious effects on male and female students of a Catholic secondary school education but no research has been undertaken to measure differences in the teacher effectiveness perceptions of teachers grouped according to the sex/sexes represented in their middle and upper moral education classes at Catholic secondary schools. Single sex schools and single sex/coeducational schools subgroups were targeted for subgroup analysis in this study to determine whether there were differences in the teacher effectiveness perceptions of single sex and coeducational school teachers within the context of their curriculum effectiveness perceptions. As well, this analysis was undertaken to determine whether any of these subgroups perceived themselves to be ineffective in teaching Catholic moral

principles to middle and upper secondary students.

Means, t values and response distribution percentages for the single sex schools and single sex/coeducational schools subgroups were calculated on the Curriculum and Teacher Effectiveness subscales. In response to Research Question 5, the results listed in Table 16 show that there were no significant differences between the moral education effectiveness perceptions of Religious Education teachers in boys schools and those in girls schools. However, Table 17 shows that teachers of Religious Education in single sex schools perceived that they were significantly less effective than those teachers in coeducational schools on the Teacher Effectiveness subscale. On this subscale, the levels of agreement ranged from 62% for girls school teachers, 66% for boys school teachers and 70% for coeducational school teachers. These results suggest that, although there was a significant difference between the single sex and coeducational subgroups' perceptions on the Teacher Effectiveness subscale, the majority of single sex and coeducational school teachers perceived themselves to be effective in teaching Catholic moral principles to middle and upper secondary students.

Table 16

Single Sex Schools Subgroups Means and t Values

Sub-scale	Girls Sch Subgrp Means	Boys Sch Subgrp Means	df	t Values
Curriculum	3.38	3.73	23	1.53
Teacher Effectiveness	3.60	3.39	23	1.88

Note. * $p < .05$

Table 17

Single Sex/Coeducational Schools Subgroups Means and t Values

Sub-scale	Sing.Sex Subgrp Means	Coed Subgrp Means	df	t Values
Curriculum	3.50	3.47	79	0.20
Teacher Effectiveness	3.54	3.71	68	2.18*

Note. * $p < .05$

Having presented and discussed the results of the study, the conclusions which were drawn from those results will be outlined in the following chapter.

CHAPTER 6

Conclusion

On the basis of validity assessment and unidimensionality and reliability measurements in the present study, it can be concluded that the revised instrument which was designed in this study is a reliable and valid means of measuring:

- teachers' perceptions of their effectiveness in teaching Catholic moral principles to middle and upper secondary students.
- teachers' perceptions of the effectiveness of the elements within the classroom which contribute to their teacher effectiveness in middle and upper secondary moral education.

The results of whole sample analysis are the present study's responses to Research Questions 3 and 4. The main conclusions which were drawn from those results are presented below.

- The majority of teachers perceived that they were effective in teaching Catholic moral principles to middle and upper secondary students. As well, a majority of teachers perceived that their teacher behaviour was effective in contributing to their teacher effectiveness in moral education within the Catholic middle and upper secondary classroom.
- The level of agreement by teachers on the effectiveness of the moral education curriculum was the lowest of all the elements within the classroom which contribute to teacher effectiveness in Catholic middle and upper moral education. Agreement by teachers on curriculum effectiveness was weakest at 51% on the 'Religious Education is given top priority in the school

curriculum' variable. This finding is consistent with previous findings (Angus, 1988).

The results of subgroup analysis is this study's response to Research Question 5. The main conclusions which were drawn from those results are presented below.

- There were no significant differences between the perceived moral education effectiveness of teachers within the experienced/inexperienced, lay/religious, single sex schools and single sex/coeducational schools subgroups.
- Significantly fewer unqualified than qualified teachers perceived that their teacher attributes and teaching philosophy were effective contributors to their teacher effectiveness in moral education within the Catholic middle and upper secondary classroom. This finding is consistent with previous findings (Angus 1988).
- fewer unqualified teachers than other teachers in the study perceived that their teacher effectiveness, teacher attributes and teaching strategies were effective in Catholic middle and upper secondary moral education. This finding is consistent with previous findings (Angus, 1988).
- Only 35% of unqualified teachers agreed that, in relation to the provision of a comprehensive guide to Catholic moral teachings, the Catholic secondary school's curriculum priorities were effective for the needs of unqualified teachers of Religious Education in middle and upper secondary classes. In contrast, more than 60% of qualified teachers agreed that, in relation to the provision of a comprehensive guide to Catholic moral teachings, the Catholic secondary school's curriculum priorities were effective for the needs of qualified teachers of Religious

Education in middle and upper secondary classes.

- More specialist teachers than other teachers in the study agreed that their teacher behaviour contributed effectively to their teacher effectiveness in Catholic middle and upper secondary moral education.
- Only 48% of nonspecialist teachers agreed that, in relation to the provision of a comprehensive guide to Catholic moral teachings, the Catholic secondary school's curriculum priorities were effective for the needs of nonspecialist teachers of Religious Education in middle and upper secondary classes. In contrast, 75% of specialist teachers agreed that, in relation to the provision of a comprehensive guide to Catholic moral teachings, the Catholic secondary school's curriculum priorities were effective for the needs of specialist teachers of Religious Education in middle and upper secondary classes.

The Catholic secondary moral education problem, which was identified in Flynn (1985) and Angus (1988), raised questions about the adequacy of the moral education curriculum and the competency of Religious Education teachers. The present study contributed new evidence towards the resolution of this problem in suggesting that:

- The effectiveness of the Catholic secondary school's curriculum priorities should be investigated more thoroughly. In particular, the adequacy of the Catholic secondary school's resources on Catholic moral teachings in satisfying the needs of unqualified and nonspecialist teachers of Religious Education in middle and upper secondary moral education should be examined more closely.
- The effectiveness of unqualified teachers of Religious Education in teaching Catholic moral principles to middle and upper

secondary students should be investigated more thoroughly.

Confidence in the generalisability of the findings of this study is limited by the sample representation of unqualified teachers (36%). National and N.S.W. statistics on unqualified Religious Education teachers in Catholic secondary schools were not available but, in 1989, 62.3% of these teachers in W.A. were unqualified (Catholic Education Review, 1989). This Western Australian statistic is probably more representative of national trends than is the present study's convenience sample and therefore the whole sample findings of the study may be generalised with only a low level of confidence.

However, the suspected sample bias does not undermine confidence in the generalisability of this study's findings on unqualified teachers of Religious Education. The likelihood that a substantial proportion of Religious Education teachers in Catholic secondary schools nationally are unqualified reinforces this study's conclusion that the moral education effectiveness of unqualified teachers and the adequacy of the curriculum in meeting their professional needs should be the focus of further investigation.

Development of the final instrument (Appendix III) involved some modifications to the reliable and valid revised instrument which were based on respondent recommendations. Modifications to the revised instrument included the addition of a 'Not Applicable' response option to the Likert scale for attitudinal items to enhance the exhaustiveness of the response options. As well, the wording of Teacher Effectiveness items was amended from 'I am effective in teaching Catholic moral principles' to 'I am effective in advocating the voluntary adoption of Catholic moral principles'. This wording

change improved item comprehensibility and more closely reflects the study's teaching outcomes concept of teacher effectiveness. The final instrument classifies respondents according to their Religious Education teaching qualifications and teaching specialisation. The instrument contains curriculum, teacher effectiveness, teacher attributes, teaching philosophy and teaching strategies multi-item scales.

To build on the present study's findings, the final instrument should be used in a study of at least 200 subjects, approximately half of which should be unqualified teachers of Religious Education. Diocesan administrators may use the instrument to ascertain the strengths and weaknesses of teaching personnel and resources in senior secondary moral education within their dioceses. Case studies, based on the findings of the present study, could provide valuable data towards the resolution of the moral education problem from the perspectives of various interest groups within Catholic secondary schools.

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APPENDIX 1

Letter to Respondents

P.O. Box 502,
Cowra, N.S.W.
2794
4th August 1991

Dear Teacher of Religious Education,

You are invited to participate in a study which is being conducted in some Catholic secondary schools in New South Wales and Western Australia. This study is an important stage in the development of a questionnaire for middle and upper secondary teachers of Religious Education. The purpose of the questionnaire is to measure teachers' perceptions of their effectiveness in teaching Catholic moral principles to Year 9, 10, 11 and 12 students.

It is widely acknowledged in the Catholic education community that moral education is a complex and challenging teaching area. Recent research has found Catholic schools generally to be religiously effective but problems have been identified in secondary moral education. Until now, the focus of most Catholic school studies has been on student religious attitudes. Despite the important role they play in student moral development, teachers of Religious Education have not been invited to participate extensively in evaluating the moral education problem. The development of this questionnaire will initiate the evaluation of Catholic secondary moral education, from the teacher's perspective. When the questionnaire has been revised through pilot study evaluation, it will be ready for use in a larger study which will further clarify the moral education problem.

As an implementer of your school's moral education program, you are uniquely situated to contribute important information to the problem evaluation process. Your participation in this study would assist me in improving the reliability and validity of the questionnaire.

Respondents to the questionnaire will remain completely anonymous at every stage of information processing. The responses will be strictly confidential and no attempt will be made to identify schools or individual teachers. There will be no means of tracing individual questionnaires back to respondents and the questionnaires will be locked inside a private filing cabinet after the coded responses have been transcribed onto computer disks.

I am a Catholic teacher who has undertaken this research project without sponsorship. I believe that this project seeks to address an important and practical need in Catholic secondary education. For this reason, I urge you to volunteer as a questionnaire respondent.

Time is precious to teachers in Catholic schools but I believe that the completion of the questionnaire and the attached evaluation sheet would be time well spent. In my estimation, the questionnaire may be completed within one hour.

Could you please:

1. Complete the questionnaire this week.
2. Seal it inside the enclosed blank envelope.
3. Place your blank envelope inside the larger envelope which is held by your Religious Education Coordinator.

Your Coordinator will mail the larger envelope to me next week. When the revised questionnaire is completed, I will send a copy of it to participating schools.

Thank you, in anticipation of your cooperation,

Yours sincerely,

Peter Cassidy

APPENDIX II

Initial Instrument

A SELF ADMINISTERED QUESTIONNAIRE

FOR: Catholic Secondary Teachers of Religious Education in Years 9, 10, 11 and 12

TOPIC: Teachers' perceptions of their effectiveness in teaching Moral Education in Years 9, 10, 11 and 12

PURPOSE: Evaluation of Catholic senior secondary Moral Education

INSTRUCTIONS

1. There are six sections in the questionnaire:
 - Respondent Profile Items
 - Curriculum Items
 - Religious Environment Items
 - Moral Influences Items
 - Teacher Effectiveness Items
 - Teacher Behaviour Items
2. Please read each item carefully.
3. Most items require respondents to tick one box only.
4. Items 7 and 12 of the Respondent Profile section are the only items which may require you to cross more than one box.
5. Items to which you feel unqualified to respond, ie. are outside your teaching sphere, should not be attempted.
6. Please do not write your name on any part of the questionnaire.
7. Please complete the questionnaire this week.
8. When you have completed the questionnaire, please seal it inside the blank envelope provided.
9. Place the sealed blank envelope inside the larger envelope held by your Religious Education Co-ordinator.

Thank you for your participation,

Peter Cassidy.

A SELF ADMINISTERED QUESTIONNAIRE

Respondent Profile Items

Please Tick the appropriate box

1. Please indicate whether you are Male ☐ or Female ... ☐

2. How many years have you been teaching ?

Less than 2 years ☐

2 to 5 years ☐

6 to 10 years ☐

11 years or more ☐

3. How many years have you been teaching in a Catholic School ?

Less than 2 years ☐

2 to 5 years ☐

6 to 10 years ☐

11 years or more ☐

4. How many years have you been teaching Religious Education ?

Less than 2 years ☐

2 to 5 years ☐

6 to 10 years ☐

11 years or more..... ☐

Respondent Profile Items (cont.)

5. As a student, did you attend a Catholic primary school ? Yes ... ☐ No ... ☐

6. As a student, did you attend a Catholic secondary school ? Yes ... ☐ No ... ☐

7. Which level of Religious Education teacher training have you received ? Tick as many boxes as appropriate

Religious Formation Program undertaken with Religious Orders ☐

Accreditation/ Certificate ☐

Diocesan Service Courses ☐

Under Graduate Religious Studies ☐

Post Graduate Religious Studies ☐

Degree in Theology/ Religious Education .. ☐

None ☐

8. The school in which you are teaching is a;

Single sex girls school.... ☐

Single sex boys school ☐

Co-educational school ☐

9. Your school is;

Within Sydney metropolitan area ☐

Outside Sydney metropolitan area ☐

10. Your school enrolls,

Day students only..... ☐

Day and boarding students ☐

Respondent Profile Items (cont.)

11. Please indicate your full-time equivalent teaching status. (eg, Full-time = 1.0, Half-time = 0.5)

0.1	<input type="text"/>	0.2	<input type="text"/>
0.3	<input type="text"/>	0.4	<input type="text"/>
0.5	<input type="text"/>	0.6	<input type="text"/>
0.7	<input type="text"/>	0.8	<input type="text"/>
0.9	<input type="text"/>	1.0	<input type="text"/>

12. Please indicate the percentage of your teaching time taken up in each of the curriculum/administration areas listed below. Write the percentages in the boxes

Religious Education ... %

English/Languages/
Social Studies %

Mathematics/
Science %

Other Subject Areas

(Please specify) _____ ... %

Administration %

SURVEY QUESTIONS

Please express your personal feelings towards each numbered statement by placing a cross (x) in the box above the letter which best indicates your agreement or disagreement with the statement. Tick one box only

SA = (Strongly agree), A = (Agree), U = (Undecided),
D = (Disagree), SD = (Strongly Disagree)

Curriculum Items

1. This school's Religious Education curriculum seeks to address all the moral principles relevant to the moral development of middle and upper secondary students

SA	A	U	D	SD
----	---	---	---	----

2. This school has a clearly delineated set of moral education topics for each Year level

SA	A	U	D	SD
----	---	---	---	----

3. Religious Education (including moral education) should be offered as an academic subject at a level similar to that of matriculation (TEE/HSC) subjects.....

SA	A	U	D	SD
----	---	---	---	----

4. Religious Education is given top priority in this school's curriculum

SA	A	U	D	SD
----	---	---	---	----

5. This school's teaching resources include a comprehensive guide to Catholic moral teachings ...

SA	A	U	D	SD
----	---	---	---	----

6. Middle and upper secondary moral education teaching resources should include a comprehensive guide to Catholic moral teachings....

SA	A	U	D	SD
----	---	---	---	----

7. The teaching of morality is shared by other disciplines within the secondary school curriculum (eg. Human Biology; Reproduction and Catholic teachings on abortion).....

SA	A	U	D	SD
----	---	---	---	----

Religious Environment Items

1. Classroom teachers of Religious Education at this school have an adequate understanding of Catholic teachings on the moral issues contained within the middle and upper secondary Religious Education curriculum

SA	A	U	D	SD
2. Teachers of Religious Education at this school have access to resource personnel who are specialists in moral studies

SA	A	U	D	SD
3. All teachers at this school are available to take Religious Education teaching responsibility

SA	A	U	D	SD
4. The Christian environment of this school supports the moral principles taught to students in Religious Education classes

SA	A	U	D	SD
5. The attitudes and behaviour of teachers at this school provide students with appropriate models of Christian living

SA	A	U	D	SD
6. Teachers of Religious Education at this school know their students as individual persons

SA	A	U	D	SD
7. This school's enrolment policy reflects Catholic teachings on social justice

SA	A	U	D	SD
8. I think this school assumes too much responsibility for the moral education of its students

SA	A	U	D	SD
9. Parents at this school are advised of developments in the moral education program

SA	A	U	D	SD
10. Parents at this school have the opportunity to become involved in the moral education program

SA	A	U	D	SD

Religious Environment Items (cont.)

11. Catholic teachings on social justice are reflected in this school's pastoral care policy .. | | | | | |
SA A U D SD
12. The pressures associated with preparing for external examinations cause many Years 9, 10, 11 and/or 12 students to resent the time spent in my Religious Education classes | | | | | |
SA A U D SD
13. Students at this school, generally, express moral values which are consistent with Catholic moral teachings | | | | | |
SA A U D SD
14. Parents often express concern about their children's moral values and/or behaviour | | | | | |
SA A U D SD
15. Parents too often leave the moral education of their children to the school | | | | | |
SA A U D SD
16. Sufficient opportunities for upgrading formal Religious Education teaching qualifications are available to Catholic teachers | | | | | |
SA A U D SD
17. The celebration of liturgical feasts is an important part of the life of this school | | | | | |
SA A U D SD

Moral Influences

1. A significant influence on the moral values of Years 9, 10, 11 and/or 12 boys is

(a) The Home.....| | | | | |
SA A U D SD

(b) The Peer Group| | | | | |
SA A U D SD

(c) The School| | | | | |
SA A U D SD

(d) The Church| | | | | |
SA A U D SD

(e) Mass Media| | | | | |
SA A U D SD

(f) Teachers of Religious Education| | | | | |
SA A U D SD

2. A significant influence on the moral values of Years 9, 10, 11 and/or 12 girls is

(a) The Home| | | | | |
SA A U D SD

(b) The Peer Group| | | | | |
SA A U D SD

(c) The School| | | | | |
SA A U D SD

(d) The Church| | | | | |
SA A U D SD

(e) Mass Media| | | | | |
SA A U D SD

(f) Teachers of Religious Education| | | | | |
SA A U D SD

Teacher Effectiveness Items

1. I am effective in teaching Catholic moral principles on the following moral issues to Years 9, 10, 11 and/or 12 girls

(a) Racial Prejudice | | | | | |
SA A U D SD

(b) Sexual Morality | | | | | |
SA A U D SD

(c) Abortion | | | | | |
SA A U D SD

(d) Invitro Fertilisation | | | | | |
SA A U D SD

(e) Divorce / Remarriage | | | | | |
SA A U D SD

(f) Honesty (Integrity)..... | | | | | |
SA A U D SD

(g) Contraception | | | | | |
SA A U D SD

(h) Genetic Engineering | | | | | |
SA A U D SD

(i) Euthanasia | | | | | |
SA A U D SD

(j) Drug Usage | | | | | |
SA A U D SD

(k) War / Nuclear War | | | | | |
SA A U D SD

(l) Social Justice | | | | | |
SA A U D SD

Teacher Effectiveness Items (cont.)

2. I am effective in teaching Catholic moral principles on the following moral issues to Years 9, 10, 11 and/or 12 boys

(a) Racial Prejudice | | | | | |
SA A U D SD

(b) Sexual Morality | | | | | |
SA A U D SD

(c) Abortion | | | | | |
SA A U D SD

(d) Invitro Fertilisation | | | | | |
SA A U D SD

(e) Divorce / Remarriage | | | | | |
SA A U D SD

(f) Honesty (Integrity)..... | | | | | |
SA A U D SD

(g) Contraception | | | | | |
SA A U D SD

(h) Genetic Engineering | | | | | |
SA A U D SD

(i) Euthanasia | | | | | |
SA A U D SD

(j) Drug Usage | | | | | |
SA A U D SD

(k) War / Nuclear War | | | | | |
SA A U D SD

(l) Social Justice | | | | | |
SA A U D SD

Teacher Effectiveness Items (cont.)

3. I influence positively the moral values and behaviour of my Religious Education students | SA A U D SD |
4. Most students demonstrated interest in the moral education topics covered in my Religious Education classes this year | SA A U D SD |
5. Students are generally less motivated to learn in my Religious Education classes than in their other classes | SA A U D SD |
6. It is impossible to judge the effectiveness of moral education until years after students have left school | SA A U D SD |

Teacher Behaviour Items

1. I am happy teaching Religious Education to Years 9, 10, 11 and/or 12 students | SA A U D SD |
2. I support Catholic Church teachings on moral issues when they are challenged by students | SA A U D SD |
3. I use a variety of different teaching methods and approaches in moral education lessons | SA A U D SD |
4. Out of class school experiences, such as retreats and Christian Living camps, are an important formative influence in the moral education I offer to students | SA A U D SD |
5. I experience more difficulty in teaching Religious education to Years 9, 10, 11 and/or 12 students than in teaching other subject areas | SA A U D SD |
6. I openly express my moral values to students even if those values are contrary to Catholic Church teachings | SA A U D SD |
7. I avoid moral education topics which involve classroom discussion of controversial moral issues | SA A U D SD |

Teacher Behaviour Items (cont.)

8. I am confident in discussing moral issues in Years 9, 10, 11 and/or 12 Religious Education classes because I have a satisfactory understanding of Catholic moral teachings

SA	A	U	D	SD
9. I assess my students' moral education knowledge as part of their Religious Education classes

SA	A	U	D	SD
10. I assess my students' moral education skills as part of their Religious Education classes

SA	A	U	D	SD
11. I evaluate my students' moral education attitudes as part of their Religious Education classes

SA	A	U	D	SD
12. Assessments and evaluations of student moral development are used in my moral education program to evaluate my own effectiveness

SA	A	U	D	SD
13. I use the Old Testament Scriptures in the development of moral themes in my Religious Education classes

SA	A	U	D	SD
14. I know my students as individual persons

SA	A	U	D	SD
15. I use the New Testament Scriptures in the development of moral themes in my Religious Education classes

SA	A	U	D	SD
16. The Church's teachings on moral issues are presented clearly to my students as an integral step in the development of moral education topics

SA	A	U	D	SD
17. Students in my Religious Education classes are exposed to the role and scope of personal conscience in determining matters of personal morality

SA	A	U	D	SD
18. I feel free to adapt my moral education program to the needs of my students

SA	A	U	D	SD

Teacher Behaviour Items (cont.)

19. I respect my students' rights to privacy in teaching Catholic moral principles

SA	A	U	D	SD
----	---	---	---	----
20. The development of decision making skills in relation to moral issues is an important element in my middle and upper secondary Religious Education program

SA	A	U	D	SD
----	---	---	---	----
21. I respect my students' rights to free choice in teaching Catholic moral principles

SA	A	U	D	SD
----	---	---	---	----
22. My attitudes and behaviour provide my students with appropriate models of Christian living

SA	A	U	D	SD
----	---	---	---	----
23. Priests are actively involved in my moral Education lessons at appropriate times

SA	A	U	D	SD
----	---	---	---	----
24. Resource personnel are involved in my moral education lessons at appropriate times

SA	A	U	D	SD
----	---	---	---	----
25. Moral education resources (eg. video, films) are used in the development of moral topics, in my program, on a regular basis

SA	A	U	D	SD
----	---	---	---	----
26. In my moral education lessons, students are encouraged to evaluate the adequacy of reasoning in all stances on moral issues

SA	A	U	D	SD
----	---	---	---	----
27. I think it is natural for adolescents to doubt, question and be uncertain about Catholic moral teachings

SA	A	U	D	SD
----	---	---	---	----
28. Compassion for others is an important theme in my moral education program

SA	A	U	D	SD
----	---	---	---	----

Teacher Behaviour Items (cont.)

29. The Religious Education I received at school assists me in teaching Years 9, 10, 11 and/or 12 Religious Education classes

SA	A	U	D	SD
----	---	---	---	----
30. I adopt the same teaching approach in moral education lessons as that used by my teachers when I was morally educated at school

SA	A	U	D	SD
----	---	---	---	----
31. The following 4 attributes contribute substantially to my Religious Education teacher effectiveness;
- (a) Formal Religious Education teaching qualifications.....

SA	A	U	D	SD
----	---	---	---	----
- (b) Religious Education teaching experience

SA	A	U	D	SD
----	---	---	---	----
- (c) Personal commitment to the Catholic Faith ...

SA	A	U	D	SD
----	---	---	---	----
- (d) Professional teaching skills

SA	A	U	D	SD
----	---	---	---	----

QUESTIONNAIRE EVALUATION SHEET

The following questions seek feedback from respondents about the questionnaire.

Please read the list of questions and respond to only those which you feel are relevant to deficiencies in the questionnaire.

Does the questionnaire have deficiencies in the following areas:

1. The questionnaire instructions? _____

2. The questionnaire layout? _____

3. The questionnaire length? _____

4. Appropriateness of the section headings? _____

5. Appropriateness of section sequencing? _____

6. Sequencing of the questions (items)? _____

7. The item format (form of questioning)? _____

8. Item defects? _____

9. Irrelevant items? _____

10. Any relevant issues not addressed in the questionnaire?

APPENDIX III

Final Instrument

A SELF ADMINISTERED QUESTIONNAIRE

FOR: Catholic Secondary Teachers of Religious Education in Years 9, 10, 11 and 12

TOPIC: Teachers' perceptions of their effectiveness in teaching Moral Education in Years 9, 10, 11 and 12

PURPOSE: Evaluation of Catholic senior secondary Moral Education

INSTRUCTIONS

1. There are four sections in the questionnaire:

Respondent Profile Items
Curriculum Items
Teacher Effectiveness Items
Teacher Behaviour Items
2. Please read each item carefully.
3. Most items require respondents to cross one box only.
4. Items 7 and 12 of the Respondent Profile section are the only items which may require you to tick more than one box.
5. For items to which you feel unqualified to respond, ie. are outside your teaching sphere, please place a cross in the 'Not Applicable' box.
6. Please do not write your name on any part of the questionnaire.
7. Please complete the questionnaire this week.
8. When you have completed the questionnaire, please seal it inside the blank envelope provided.
9. Place the sealed blank envelope inside the larger envelope held by your Religious Education Co-ordinator.

Thank you for your participation,

Peter Cassidy.

RESPONDENT PROFILE ITEMS

Please Cross the appropriate boxes

1. Which level of Religious Education teacher training have you received?

Religious Formation
Program undertaken
with Religious Orders ☐

Accreditation/
Certificate ☐

Diocesan
Service Courses ☐

Under Graduate
Religious Studies ☐

Post Graduate
Religious Studies ☐

Degree in Theology/
Religious Education ... ☐

None ☐

2. Please indicate the percentage of your teaching time which is taken up teaching Religious Education.
Write the percentage in the box %

ATTITUDINAL ITEMS

Please express your personal feelings towards each numbered statement by placing a cross (x) in the box above the letter which best indicates your agreement or disagreement with the statement. Cross one box only

SA = (Strongly agree), A = (Agree), U = (Undecided),
D = (Disagree), SD = (Strongly Disagree) NA = (Not Applicable)

Curriculum Items

3. This school's Religious Education curriculum seeks to address all the moral principles relevant to the moral development of middle and upper secondary students

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
SA	A	U	D	SD	NA
4. This school has a clearly delineated set of moral education topics for each Year level

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
SA	A	U	D	SD	NA
5. Religious Education is given top priority in this school's curriculum

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
SA	A	U	D	SD	NA
6. This school's teaching resources include a comprehensive guide to Catholic moral teachings ...

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
SA	A	U	D	SD	NA

Curriculum Items (cont.)

7. Middle and upper secondary moral education teaching resources should include a comprehensive guide to Catholic moral teachings....
- | | | | | | |
|----|---|---|---|----|----|
| | | | | | |
| SA | A | U | D | SD | NA |

Teacher Effectiveness Items

8. I am effective in advocating the voluntary adoption of Catholic moral principles on the following moral issues by Years 9, 10, 11 and/or 12 boys

(a) Racial Prejudice

SA	A	U	D	SD	NA

(b) Sexual Morality

SA	A	U	D	SD	NA

(c) Abortion

SA	A	U	D	SD	NA

(d) Invitro Fertilisation

SA	A	U	D	SD	NA

(e) Divorce / Remarriage

SA	A	U	D	SD	NA

(f) Honesty (Integrity).....

SA	A	U	D	SD	NA

(g) Contraception

SA	A	U	D	SD	NA

(h) Genetic Engineering

SA	A	U	D	SD	NA

(i) Euthanasia

SA	A	U	D	SD	NA

(j) Drug Usage

SA	A	U	D	SD	NA

(k) War / Nuclear War

SA	A	U	D	SD	NA

(l) Social Justice

SA	A	U	D	SD	NA

Teacher Effectiveness Items (cont.)

9. I am effective in advocating the voluntary adoption of Catholic moral principles on the following moral issues by Years 9, 10, 11 and/or 12 girls

(a) Racial Prejudice	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(b) Sexual Morality	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(c) Abortion	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(d) Invitro Fertilisation	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(e) Divorce / Remarriage	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(f) Honesty (Integrity).....	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(g) Contraception	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(h) Genetic Engineering	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(i) Euthanasia	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(j) Drug Usage	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(k) War / Nuclear War	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA
(l) Social Justice	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
	SA	A	U	D	SD	NA

Teacher Behaviour Items

10. I am happy teaching Religious Education to Years 9, 10, 11 and/or 12 students
- | | | | | | |
|----------------------|----------------------|----------------------|----------------------|----------------------|----------------------|
| <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> | <input type="text"/> |
| SA | A | U | D | SD | NA |

Teacher Behaviour Items (cont.)

11. I support Catholic Church teachings on moral issues when they are challenged by students

SA	A	U	D	SD	NA
----	---	---	---	----	----
12. I use a variety of different teaching methods and approaches in moral education lessons

SA	A	U	D	SD	NA
----	---	---	---	----	----
13. Out of class school experiences, such as retreats and Christian Living camps, are an important formative influence in the moral education I offer to students

SA	A	U	D	SD	NA
----	---	---	---	----	----
14. I openly express my moral values to students even if those values are contrary to Catholic Church teachings

SA	A	U	D	SD	NA
----	---	---	---	----	----
15. I avoid moral education topics which involve classroom discussion of controversial moral issues

SA	A	U	D	SD	NA
----	---	---	---	----	----
16. I am confident in discussing moral issues in Years 9, 10, 11 and/or 12 Religious Education classes because I have a satisfactory understanding of Catholic moral teachings

SA	A	U	D	SD	NA
----	---	---	---	----	----
17. The Church's teachings on moral issues are presented clearly to my students as an integral step in the development of moral education topics

SA	A	U	D	SD	NA
----	---	---	---	----	----
18. Students in my Religious Education classes are exposed to the role and scope of personal conscience in determining matters of personal morality

SA	A	U	D	SD	NA
----	---	---	---	----	----
19. I feel free to adapt my moral education program to the needs of my students

SA	A	U	D	SD	NA
----	---	---	---	----	----
20. I respect my students' rights to privacy in teaching Catholic moral principles

SA	A	U	D	SD	NA
----	---	---	---	----	----

Teacher Behaviour Items (cont.)

21. The development of decision making skills in relation to moral issues is an important element in my middle and upper secondary Religious Education program| | | | | | |
- SA A U D SD NA
22. I respect my students' rights to free choice in teaching Catholic moral principles| | | | | | |
- SA A U D SD NA
23. My attitudes and behaviour provide my students with appropriate models of Christian living| | | | | | |
- SA A U D SD NA
24. In my moral education lessons, students are encouraged to evaluate the adequacy of reasoning in all stances on moral issues| | | | | | |
- SA A U D SD NA
25. Compassion for others is an important theme in my moral education program| | | | | | |
- SA A U D SD NA
26. My assessment and evaluation of student moral development is used in my moral education program to evaluate my own effectiveness| | | | | | |
- SA A U D SD NA
27. I use the Old Testament Scriptures in the development of moral themes in my Religious Education classes| | | | | | |
- SA A U D SD NA
28. I use the New Testament Scriptures in the development of moral themes in my Religious Education classes| | | | | | |
- SA A U D SD NA
29. Moral education resources / resource personnel are used in the development of moral topics, in my program, on a regular basis| | | | | | |
- SA A U D SD NA