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Staff development through the colloquium process

Tim Emery
Edith Cowan University

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STAFF DEVELOPMENT

THROUGH THE COLLOQUIUM PROCESS

BY


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

Master of Education

at the School of Education, Edith Cowan University,
Western Australia.

Date of Submission  18.12.92
USE OF THESIS

The Use of Thesis statement is not included in this version of the thesis.
This study examines the Colloquium which is a professional development process used in Catholic schools. The Colloquium was designed to help people employed in Catholic schools renew their vision of care and service to students and to seek to reshape the curriculum to reflect Gospel values more clearly. This thesis was a research evaluation of the Colloquium process and aimed to explore its effectiveness in terms of its impact on the teachers and their work in Catholic schools. The study is based on the theoretical domains of faith development, school improvement and staff development. The design of the study involved before and after questionnaires about the Colloquium experience and unstructured interviews.

The conclusion drawn from the qualitative data is that the Colloquium process influences the faith development of the individual as well as the staff collectively. It influences relationships and can lead to the building of a shared vision and an identification of common goals for the improvement of a school, its students and teachers. The content and the structure of the process as it was applied at the time of this study appeared to provide the conditions for a valuable programme of personal/faith/staff development for the staff of Catholic schools in Western Australia.
DECLARATION

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.

Signature

___________________________

Date 18.12.92
ACKNOWLEDGEMENTS

There are a number of people to whom I owe thanks for helping me complete this dissertation, but first and foremost, I would like to thank my family. To my wife Helen; thanks for encouraging me when I struggled with the task and for putting up with those many lonely nights while I wrote this thesis. Thanks Philip and Paul for allowing me to take many hours out of what could have been time together.

Special thanks to Dr. John Madigan who was a constant source of guidance and wisdom throughout his supervision of my work. John's contribution was significant and often inspirational.

I would also like to thank Dr. Len King who provided considerable support and encouragement, Amanda Blackmore for her help with the methodology of the study, Helena Maiolo for typing various sections of the dissertation and a large number of people involved in Catholic Education in Western Australia who gave me their time as I discussed aspects of the dissertation with them. In particular, I would like to thank Sister Frances Maguire who was extremely understanding and helpful at the outset. Finally, thanks to the subjects involved in the study. The honest way in which they shared their faith, personal and professional lives made this study possible.
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A CONCEPTUAL FRAMEWORK FOR THE STUDY

Faith Development → Staff Development → School Improvement

The Colloquium Process

The Development of the Staff of a Catholic School

Faith Development

Professional Development

The impact on the Ethos and Culture of the school

Other influences
CHAPTER ONE

INTRODUCTION

1.0 Introduction

The focus of this thesis is a process of staff development which gives emphasis to the strengthening of Christian faith. This process, called the Colloquium, is intended to develop the individual teacher as a total person in the religious context. It is intended to help individual teachers think about some existential issues. As a result of undergoing the Colloquium, the teacher may grow spiritually to the extent that important attitudes and beliefs are modified. These modified attitudes and beliefs then should influence the way that the person carries out his or her role as teacher in a Catholic school.

The process is intended to achieve these ends by heightening teachers' awareness of the way they feel about themselves, their God and their work. These matters are dealt with in a social context. The Colloquium aims to help teachers make the school into the kind of environment where the whole experience of the child will be more conducive to developing intellectual, personal, physical,
emotional, volitional and social capacities, in addition to the spiritual aspect.

1.1 Background

The Jesuits in Australia adapted and applied the staff renewal programme, called the Colloquium which had been developed by the Jesuits in the United States of America. The purpose of the Colloquium is to rekindle and renew in staff their vision of care and service. The Colloquium encourages participants to see their work not just as a job or career, but as part of their ministry as people of God. As representatives of the Church, teachers are called upon to share the messages of Christ not only in words but also by their attitudes, behaviours and gestures. As stated in the document The Catholic School (1983, No.43, p.36):

The nobility of the task to which teachers are called, demands that, in imitation of Christ... they reveal the Christian message not only by word but also by every gesture of their behaviour. This is what makes the difference between a school whose education is permeated by the Christian spirit and one in which religion is only regarded as an academic subject like any other.

The Jesuits believed that their schools were functioning in a society which was presenting serious challenges to the authenticity of such schools. Accordingly, action was taken to preserve the particular Jesuit nature of their schools. The Colloquium process
was developed in response to this need.

The key issues the Jesuits were concerned with were:

i) "How effective can our schools be in the mission of the Church in the world today?"

ii) "How effective are Jesuit schools now?"

iii) "What changes ought to be made to improve their effectiveness?"

iv) "Do schools have a diminished importance in a Church which is living in and attempting to minister to a world which has changed and is still rapidly changing?"

The mission the Jesuits were referring to is evangelization. The West Australian Catholic Education Commission would agree with this view and would support the Statement in *The Catholic School* (1983, p 12.) which says evangelization is "...to proclaim the good news of salvation to all, generate new creatures in Christ through baptism, and train them to live knowingly as children of God."

As the Jesuits began to see their schools being staffed more predominantly by lay personnel, the basic challenges confronting the Jesuits were how to get lay school personnel to see their work as part of the work of
the Church and whether lay teachers could preserve the Jesuit nature of their schools. In developing the Colloquium process the Jesuits saw the following questions as essential challenges for personnel working in Catholic schools:

i) "Are we effective models for our students?"

ii) "Are we arousing in students the motivation to practise Gospel values such as trust, respect, love, and forgiveness?"

In response to these questions the Colloquium was developed as a professional development model through which these issues initially could be raised.

After a school staff has participated in the Colloquium, a second process is available called the Curriculum Development Process (CDP). In the Curriculum Development Process two teachers from a school's staff (usually the principal and one other) attend a three day professional development seminar. At this seminar the selected school representatives are taught a process which is taken back to the school and implemented. The process focuses on the writing or re-writing of a school's aims, goals and policies so that the statements contained within these school documents reflect Gospel values. The CDP also focuses on improving staff forums, improving the curriculum so that it reflects Gospel values more clearly
and the development of an understanding of responsible accountability. Participation in the Colloquium prior to being involved in the Curriculum Development Process is deemed to be essential.

This study focuses on the Colloquium process and it does not extend to the Curriculum Development Process. The Colloquium is the focus of this study because it forms the foundation of a process of staff development and school improvement. It frequently involves the majority of staff and is intended to provide the essential groundwork for effective faith development in staff.

The Colloquium is the more important process of the two because it is here that teachers can gain a heightened awareness of their role in a Catholic school. The assumption is made that a commitment to the writing of an appropriate curriculum and the general educational policy of a Catholic school cannot be made without a clear understanding of and empathy for the goals of a Catholic school. While the Curriculum Development Process is not the concern of this study, it would be a valuable subject for study in future research.

1.2 A Rationale For The Colloquium

A rationale for the Colloquium can be found in the text of the document prepared by the Sacred Congregation
for Catholic Education called *Lay Catholics in Schools: Witnesses to Faith* (1983). Catholic teachers must be witnesses to faith. They need to bring to their own lives and the lives of their students a "critical and value-oriented communication of culture... which includes the communication of truth and knowledge." A teacher in a Catholic school should always be ready to participate in opportunities which help to synthesize culture and faith and, in so doing, assist their students to be able to do the same.

There are several factors of contemporary Christian education which make the Colloquium of value at this time. First, the personnel of the Catholic school is predominantly lay. Over the last 35 years there has been an extraordinary change in the proportion of lay to religious staff. In 1950, 95% of the staff of Catholic Schools were members of religious orders. Now it is less than 8%. The lay staff, together with the religious staff, determine how Catholic schools are to grow towards what the Church and its people demand of them at this time. The Church has made it clear that this ministry belongs to all, lay and religious. Secondly, teachers in Catholic schools, both lay and religious, have to contribute to the growth of students in Christian faith in a society that has become increasingly secular and pluralist in its values. The Church competes with
powerful secular forces which include consumerism, materialism, (in the sense that tangible, physical possessions and comforts are valued more than spiritual values) pragmatism, (a society guided by the treatment of things in an expedient way) technocracy, (a society controlled by governments and 'experts') utilitarianism, (that which makes the greatest number happy is the guiding principle) and individualism (which places the rights and interests of the individual ahead of the wider community).

The Colloquium offers to teachers in Catholic schools a chance to reflect together on the things in their teaching lives that matter most to them. Staff members are given an opportunity to make their personal lives better integrated in that they have an increased awareness of their role as being an educative mission within the Church. Professionally, they can become less isolated and they can become more conscious of the need to practise the teachings of the Gospel in their everyday lives thereby providing examples to the children in their care.

The task of all the staff, in particular that of the principal, is to ensure that the school is faithful to its mission and the entire staff is called to meet this challenge.
1.3 The History of the Colloquium

The word 'colloquium' comes from Latin and literally means a conversation. When the word is used nowadays, it usually refers to a meeting, especially among scholars on a specific subject.

After two years research by a team of four Jesuits and four lay teachers in the United States of America, the Colloquium was developed and tried throughout 1979 with teachers from most Jesuit schools in the United States. The Colloquium was brought to Australia in October 1980 after Australian Jesuits attended a Colloquium in Baguio City in the Philippines. The Australian Jesuit team have since collaborated with Diocesan personnel to offer this process to other groups throughout Australia and many Catholic Education Offices throughout Australia are now offering Colloquia.

1.4 The Western Australian Scene

The history of the Colloquium as it has occurred in Western Australia is not particularly well documented. However, the following is a summary of significant events leading to its implementation into this state.

At the 1985 Australian Catholic Primary Principals' Association conference in Perth, Sister Anna Warlow from the Catholic Education Office in Canberra presented a
paper on the Colloquium. At about the same time the Western Australian Catholic Primary Principals' Association Executive committee was expressing the view that something ought to be done to support the faith development of personnel working in Catholic schools in Western Australia. Sister Anna was consequently invited to speak at the Western Australian Catholic Primary Principals' Association conference held in Toodyay at the end of 1986. Sister Anna was subsequently invited to work in Perth and help implement the Colloquium process into Western Australian Catholic Primary schools.

1.5 **The Aims of the Colloquium**

The aims of the Colloquium are consistent with the aims of the Catholic school. The Church has established its own schools to promote the formation of the whole person. In a document called *The Catholic School* (1983, p. 13) which was written to develop aspects of Christian education dealt with at the Second Vatican Council, the point is made that the Catholic school is "...a centre in which a specific concept of the world, of man, and of history is developed and conveyed."

The Catholic school aims to embody the general purpose of a school which is to develop the human person to his or her fullest potential. In addition to this aim the Church calls on the staff members in a Catholic school
to perform the specific duty of bringing Christ into the lives of the students especially through the teachers' modelling of their own lives.

A significant aspect of the Colloquium is that it targets the development of teachers in ways other than the skills and strategies teachers need for being successful in the intellectual content of the curriculum. The purpose of the Colloquium, therefore, is not, for example, the technocratic development of skills such as would be required to manage children's behaviour effectively, or the use of materials to teach children still operating at a concrete level of learning. The Colloquium process is different in that it aims to deal with the people themselves and aspects of the human person which are not generally dealt with in the mainstream of educational literature in the area of professional development and teacher effectiveness. From the point of view of Catholic education, these aspects of the human being that are not the concern of conventional professional development are essential to the mission of the school within the broader context of its role as part of the Church.

The aims of the Colloquium as presented in this thesis have been taken from leaflets and handouts that make up the limited literature on the Colloquium and from verbal discussions with personnel who have been closely associated with the Colloquium as presenters and
participants. The list of aims presented here have been verified by the co-ordinator of the Colloquium Process in Western Australia, as a valid representation of the purpose of the Colloquium.

The Colloquium intends to lead teachers to a better appreciation of the concept of community. A Catholic school community, as described in The Catholic School (1983), is one in which all its members strive to hold before them a common outlook on life. The term community needs to be seen more from a theological aspect than from a sociological one. The Catholic school community believes itself to be a people of God drawn together by the Holy Spirit with Christ as their Head. A Catholic school shares in the work of Christ and therefore focuses on doing God's will. As such it is a "Priestly Community". It is also a "Prophetic Community" as it follows the example of Jesus when it teaches the message of revelation by example and words. According to the Second Vatican Council Constitution Lumen Gentium as stated in Lay Catholics in Schools: Witnesses to Faith (1983, p.12):

Every Christian and, therefore, also every lay person, has been made a sharer in 'the priestly, prophetic and kingly functions of Christ', and their apostolate 'is a participation in the saving mission of the Church itself...'

The Jesuits developed the Colloquium to serve a double purpose and stated, in various handouts, the aims
of the process to be:

i) to provide staff with an atmosphere and an attitude of mind to meet and think through their common task; and

ii) to set in train an on-going process of collaboration which will enhance curriculum reform.

Baker (1980), Mullins (1986) and Maguire (1990) describe these aims more fully in the following ways. The Colloquium, they say, aims to:

1. help the individual staff members come to a better understanding of their role in a Catholic school;

2. enhance the faith development of the individual;

3. heighten the individual participant's awareness of themselves and their God;

4. prepare staff for a renewal process through which they will seek to reshape the curriculum to reflect Gospel values;

5. help staff members develop the school environment so that it is conducive to developing the students' intellectual personal, social and spiritual capacities;

6. provide opportunities for staff to identify issues and practices within the school which can be improved; and,
7. involve the staff in the planning and implementation of practices which will bring about change and improvements in the operation of the school.

The intention of the Colloquium process is that there will be a range of improvements at the school level as a result of participating in the Colloquium. After extensive experience with the Colloquium, Maguire (1990), asserts that these improvements may take on many forms including:

i) a more effective staff brought about by a more unified vision of the school's goals;

ii) better professional, personal and social relationships amongst the staff;

iii) the initiation of faith development activities at a whole staff level;

iv) involvement of parents in staff and children's faith development activities; and,

v) the organisation of staff social occasions;

Mullins (1986) and Maguire (1990) claim that, in the area of personal development, the Colloquium focuses on:

1. the participants reflecting on their own personal
qualities and characteristics and encouraging communication with others;

2. encouraging participants to reflect on their experiences of God, their images of God, their pattern of relating to God and providing time to foster this relationship;

3. the fostering of staff unity, morale and trust;

4. providing participants with the time and conducive surroundings to reflect on Gospel passages which affirm or challenge the individual on a personal and professional level;

5. encouraging effective listening to other staff members' views on issues relating to the aims of Catholic schools and their importance to teachers; and,

6. building the individual teacher's concept of self-worth by providing opportunities to communicate personal views relating to the future of the school.

The Colloquium experience provides an opportunity to develop a shared vision and a common goal. The development of staff relationships based on a sense of trust and unity help to achieve a spirit of collaboration which enriches the climate and culture of the school.
1.6 **What Happens at a Colloquium?**

The Colloquium on the Ministry of Teaching is offered as the beginning of a lasting process of collaboration for educational renewal. For about two days staff of schools meet to reflect on their role as teachers in Catholic schools and how teaching is a ministry of the Church. The Colloquium is a structured experience and consists of presentations by members of a team and opportunities for participants to engage in personal reflection, some writing, prayer and discussions in various sized groups.

The Colloquium is not what is commonly understood as a retreat, a seminar or a workshop, though it serves some of the purposes of all of these. It is a shared experience giving groups of teachers the chance to discuss together the "real" meaning of their work. The enrichment that this experience can bring, it is hoped, encourages teachers to share their problems and insights with one another.

The activities that are used in the Colloquium are changeable but are always selected to help develop the theme of the session. Typical activities include those described below:

1.6.1 **Reflection** is an activity to prompt the participants to think about the various characteristics of
models they have had in their lives and to consider how the traits of these models may have been incorporated into their own personal or professional lives. The participants are reminded of the fact that teachers are frequently models for other members of society, especially young school children with whom they have frequent and close contact. Reflection on the words of songs and their meanings provides opportunities for the participants to consider the relevance of the words to their own lives.

1.6.2 Sharing what has been discovered in the various sessions is an important aspect of the Colloquium. Participants are often provided with time to write in their journals about aspects related to the session. This leads into discussion in pairs followed by discussion in small groups of four. At all times it is stressed that participants only need disclose to others that with which they feel comfortable.

1.6.3 Guided reflection leads participants to use their imagination to reflect on their own life experiences which helps them to expand their capacity to love themselves and others. Marlene Halpin in Imagine That (1982) states that by using our imagination we put things together in new and different ways. Imagination helps us to bridge the gap between impermanency and stability allowing us to deal with the present while posting a vision of the future.
1.6.4 Relaxation exercises are conducted which assist the participants to feel comfortable in their surroundings and put the participants in a frame of mind (and body) which facilitates reflection on their tasks as a teacher.

1.6.5 Prayer is a regular feature of the Colloquium and provides the participants with the opportunity to pray as individuals and also as members of a faith community.

1.6.6 Drawing is used as a medium for expressing the participants' view of their staff. A symbol or a metaphor is drawn to represent how the staff interacts as a group within the whole school community. This is done without there being any emphasis placed on the artistic quality of the participants' drawings.

1.6.7 Reading of scriptural passages is used to ascertain the significance and relevance of these passages to the personal and professional lives of the participants.

1.6.8 Viewing of audio-visual presentations is used to heighten the awareness of the role of educators.

1.6.9 Discussion of and Planning for the future of the school and what the individual and the whole staff can do to foster the future development of their school. Individual participants are asked to consider questions of
personal and faith development as individuals and as a staff. Following this they are asked to focus on what other issues are important in their school. Finally, consideration is given to the students, the parents or the wider school community and the involvement they can have in the future of the school.

1.6.10 Journalling is a technique that is used in several of the activities. Examples are:

i) The participants are asked to write a letter to God.

ii) The participants are asked to write about the images of God they have held over the years.

iii) The participants are asked to write down things that they, or the whole staff could do to promote trust and unity within the staff.

1.7 A Typical Colloquium Timetable is included in Appendix D. This indicates the kinds of sessions that are scheduled throughout the initial two days of the Colloquium.

1.8 Statement of the Problem

Many Catholic primary and secondary schools have participated in the Colloquium. The Colloquium is made up
of two parts; a 'live-in' set of activities described previously and the establishment of change in the school. It is the first of these two parts which is the subject of this thesis.

The process, while receiving considerable support from the Catholic Education system, has undergone no formal, comprehensive evaluation since its inception. At the conclusion of the initial two days, participants complete an evaluation sheet. This is brief and provides no more than an immediate reaction to the experience of the previous two days. This brief evaluation can be of some use to presenters who need to prepare future Colloquia, but it cannot provide useful information on the worth of the Colloquium as it affects the life of the school. This brief evaluation could not achieve any more because participants have not yet had the opportunity to see any effects of the Colloquium in the school.

The purpose of this research is to gather information to determine the kind of influences the Colloquium process might have on the faith development of people working in Catholic schools and the impact this might have on the operation of the school.
1.9 The Significance of the Study

As stated above, there has been no rigorous evaluation of the Colloquium process even though it has been in use in this state for approximately four years. The Colloquium is, in some ways, quite different from more conventional approaches to staff development. Given these two factors, research into this process could lead to useful findings.

1.10 The Research Questions

As a result of the lack of comprehensive, evaluative research upon which to build this study, the focus taken here is broad. This is an exploratory study which is not intended to examine in depth the range of complex issues associated with the Colloquium.

The Colloquium is very much holistic in its view of teacher effectiveness in the sense that the teacher in the Catholic school needs to show mature development of faith and commitment to the role of teacher in the Catholic school as well as an understanding of pedagogy. The Colloquium draws on a range of areas of study especially faith development, school improvement and staff development.
The major research focus is:

What is the influence of the Colloquium process as adopted by Catholic Primary Schools in Western Australia?

This question is broad and can be sub-divided to a number of more specific questions.

1.10.1 In what ways and to what extent does the Colloquium process influence the faith development of a staff of a Catholic school, both individually and collectively?

1.10.2 What influence does the Colloquium process have on the professional development of a staff of a Catholic school, both individually and collectively?

1.10.3 How does the Colloquium process influence the collaborative culture and ethos of a Catholic school?

1.10.4 What aspects, if any, of the Colloquium process as it is currently used need to be improved to make the Colloquium more effective?

1.10.5 What effects other than those implied in the above questions does the Colloquium have on staff and schools?
1.11 Definitions of Terms

To assist with the reading and interpretation of this research the following definitions are provided.

1.11.1 Professional Development

Professional development is defined as the development of the "whole person." In an occupational sense this refers to the development of the person in the affective and cognitive domains.

1.11.2 Professional

For the purpose of this thesis the term "professional" needs to be considered from the perspective of teachers employed in the Catholic Education system. These teachers are not required solely to impart skills and knowledge associated with the various areas of the curriculum but, equally importantly, they are charged with the responsibility of fostering the development of the "whole person" which includes a faith dimension. To achieve this the Catholic teacher needs to develop his or her own faith.

Considered in this light, teachers in Catholic schools might only be regarded as "professional" when they seek to continue developing their faith as well as other more commonly associated secular skills necessary in the vocation of teaching.
Development as a "professional" is the right and responsibility of both the system and the individual. It requires the application of some principles of adult education and the conditions for the development of faith. A successful blending of the two provides a structure for "professional development" in the sense that it is being considered in this research.

1.11.3 Faith Development

For the purposes of this research faith development will be defined as the development of a relationship with God and the impact that this has on one's personal, professional and vocational role.

Levy and Hetherton (1988) adopted the definition of faith that was used in the study Faith Development In The Adult Life Cycle, a research project prepared for the Religious Education Association of the United States of America and Canada. Faith in that study was defined as "...finding and making meaning of life's significant questions and issues, adhering to this meaning and acting it out."

Flynn (1979), reviewed different views of faith taken by various groups. He points out Rahner's analytical view of faith in terms of belief, knowledge, doctrine and assent. Others take a more synthetic view. Flynn (1979) points out that "faith also embraces
relationship, commitment, trust and fidelity...

Faith development needs to be considered from a personal perspective. Faith in one's self and development of a belief in one's own capacities are an integral part of the development of a relationship with others and God.

This study gives emphasis to those aspects of faith related to relations between people and between the individual and God.

1.11.4 Teaching Ministry

The teaching ministry is defined as the vocational role of teachers in Catholic schools to integrate the Gospel values into the curriculum.

1.11.5 Presenter

The initial two day segment of the Colloquium experience is co-ordinated and led by a team of presenters. A presenter is defined as one of the members of a team of facilitators who work from a detailed programme outline originally written by the Jesuits in the United States of America and more recently adapted to the local setting by members of the Religious Development team attached to the Western Australian Catholic Education Office.
1.11.6 Team of Presenters

The team of presenters is defined as a group of people selected to facilitate the initial stages of the Colloquium process. The team usually consists of three people. Typically, one is an administrator, one is a classroom teacher and the third is usually a member of the Faith Development Team attached to the Catholic Education Office. This person is usually a member of a religious order. The chief function of the team is to model the ideas and activities which the participants will be asked to practise for themselves later in the various sessions.

1.11.7 Gospel Values

Gospel values are defined as the values that Christ taught and continue to be taught in a specifically Roman Catholic Christian context. They are love, trust, patience, tolerance, respect for the dignity of self and others, service, freedom, hope, unity and reconciliation. The Roman Catholic Church's interpretation of these Gospel values is used in this study.

1.11.8 Colloquium Process

The term 'Colloquium Process' is defined as a process of personal, professional and faith development for staff.
1.11.9 Curriculum

The meaning of the word 'curriculum' as it is used here is consistent with the meaning given in most educational literature. It may be defined as the programme of planned learning experiences which may be set out in the form of a document, and which includes all of the experiences which result from what was planned.

The curriculum of a Catholic school is subsumed by the purpose of the school to make a direct impact on society by the character of the school itself. That character is seen to be a manifestation of the Gospel values as they are demonstrated within the school community and in its relationships with others in the wider community.

Within the programme of learning experiences, distinctions need to be made between the explicit curriculum and the implicit curriculum. Both contain elements that are different from what would be expected for a secular school.

1.11.9.1 The explicit curriculum of the Catholic school includes religious education programmes and Sacramental programmes.

1.11.9.2 The implicit curriculum in a Catholic school demonstrates a commitment to the integration of faith with
1.12 Summary

The Colloquium process was designed by the Jesuits in the United States of America and adopted for use in Western Australian Catholic schools. It aims to renew the vision of care and service that teachers bring to their students and it aims to develop a shared vision and a sense of trust, unity and collaboration which enriches the climate and culture of the school. However, it has never been evaluated in a thorough manner. This thesis undertakes that task and presents in the following chapters a review of relevant literature, the research methodology, a presentation of the findings and conclusions and recommendations for the future.

Aspects related to the principles involved in the foundation of the Colloquium process and its structure are referred to in the literature on school improvement, staff development and faith development. The literature in these areas is reviewed in the following chapter.
A REVIEW OF RELEVANT LITERATURE

2.1 Introduction

Five domains of literature have been reviewed in this chapter. They are:
1. the Colloquium;
2. faith development;
3. school improvement related to the Colloquium;
4. staff development; and,
5. the role of the principal in staff development and school improvement.

A sixth domain, that of adult education has been given brief consideration. It has been dealt with only briefly because it does not seem to add significantly to the areas listed above, all of which include principles of adult education.

2.2 The Colloquium

There is little literature written by the advocates of the Colloquium process because the intention has always
been that it was something to be experienced rather than something to be read about. As Starratt, (personal communication, 1989) a prominent advocate of the Colloquium said, "The only way you can understand the Colloquium is to make one. It was designed to be experienced, not to be read about as though it were a theological treatise."

The literature that is available on the Colloquium in Australia is mainly made up of leaflets and handouts prepared by the various Catholic Education Offices that have run Colloquia in their regions. A summary of material collected has been presented in Chapter One of this thesis.

A paper written by Baker (1980) provided an outline of the history and theory behind the Colloquium. His description of what a Colloquium should do is similar to the outline of the Colloquium provided in Chapter One of this thesis. He pointed out the need for schools to examine their role more in the context of the work of the church and for teachers to see their task as one of working towards the mission of the church in a changing world. He emphasised that teaching in a Catholic school is a ministry. The effectiveness of this ministry can be enhanced in the Colloquium by means of activities that focus on the building of faith in the context of the Catholic school.
2.2.1 Research related to the Colloquium

A study related to the Colloquium was undertaken in Jesuit secondary schools in the United States by McCarthy (1985). Aspects of McCarthy's research that are relevant to this study were to determine:

1. whether relationships existed between the responses of the participants with respect to their perceptions of the fulfilment of the goals of the school;

2. the perceptions of participants of the school climate with respect to Jesuit presence and their attendance at the Colloquium on the ministry of teaching; and,

3. the perceptions of students with respect to the fulfilment of the school's goals and the school climate.

The findings of McCarthy's study showed no correlation between attendance at the Colloquium and the faculty's perception of the degree to which the goals of the school were achieved and school climate. McCarthy claimed that the positive climate that existed in the school indicated a rapport and a common aim on the part of the Jesuits and non-Jesuits on the school's faculty. He concluded further that the aim of the colloquium, that Jesuit and non-Jesuit faculty members view their teaching as ministry, had an effect on the school which diminished the need for a major presence of Jesuits on the faculty in order to achieve Jesuit goals.

An additional conclusion drawn was that the effects
of the Colloquium on the whole school community would not be evident in the relatively short time between the Colloquium and the study.

The study conducted by McCarthy recommended that follow-up sessions should be provided by schools if the positive effects of the Colloquium were to continue influencing those who participated. In this way individuals who participated in the Colloquium will begin to develop a shared approach which will have a direct impact on the climate of the school.

2.2.2 Some principles of adult education as they apply to the Colloquium process. The Colloquium as a process can be viewed in terms of some principles of adult education. Sherwood (1981) and Slattery (1989) stated a number of principles of adult learning. These may be paraphrased as follows:

1. Adults learn best when instructors provide a mechanism for mutual planning of learning experiences. Participative decision making is widely accepted as being essential in the development of trust, rapport, involvement and ownership for any application of what is learned. Participants can be involved in decisions related to content, location, choice of presenters and schedules. The success of professional development
programmes is a function of the degree to which participants are involved in the planning and learning experiences of the programme.

2. Programmes need to be varied. The kind of learning experience needs to cater for the different learning styles of the participants. Therefore a multiplicity of learning experiences should be used. One of the important considerations here is the value of social interaction. Whilst expertise can often be found within a staff the recruitment of external "experts" can often raise the level of "acceptability" of the content of the programme. In teacher development, external personnel should spend time at the schools, with the staff concerned so that personal contacts, informal chats and written communications can be made in order to build understanding, trust, rapport, and support for project activities. Participation in programmes off-site can create feelings that people are being treated as professionals. This is an interesting variation from the literature on staff development which advocates that development programmes be conducted on-site.

3. Recognition needs to be given to the fact that learning is a cyclic process consisting of four movements: experiencing, reflecting, forming new
4. The establishment and building of trust and rapport is critical. Time is a vital ingredient in this; time for reflection and planning and time for discussion with peers. Adults learn in an environment in which they are trusted, respected, appreciated and valued for their experience and expertise.

5. The role of mentors, models and modelling is a significant feature of successful professional development programmes. Learning will frequently occur as a result of the sharing of experiences between colleagues. Learning experiences should allow for the nurturing of new and younger associates by more senior colleagues. In addition to this the opinions and visions of the young also need to be heard. Modelling of newly learned techniques instils confidence.

6. Feedback and evaluation are important. Both formative and summative evaluation measures should be used. Teachers and principals can benefit from using formative data to change teaching and leadership behaviours. Programme activities need to be monitored carefully and programmes adjusted according to the information that comes from such
monitoring process. A key attribute of a successful project is flexibility. Often key insights can be gleaned from anecdotal records and the perceptions of teachers, principals, parents and students. There is a definite place for self-evaluation and self analysis. The provision of feedback to teachers and principals about their use of newly learned practices in a way that is non-threatening enables them to adjust their behaviour.

7. Adults tend to improve their performance when they set goals that are specific and not easy to attain.

8. Complex abilities like analytic thinking and interpersonal skills can be learned.

9. Administrative support is important. It is imperative that a project be considered worthwhile and valued rather than a chore, as "one more thing to do".

It is normal for adults to continue to develop in the intellectual, emotional and spiritual domains. In terms of Maslow's (1970) well known hierarchy of needs the Colloquium process focuses on the upper levels of the hierarchy, but it also aims to meet some of the lower order needs of safety, physiological, belonging, love and
The building of staff relationships is an important aim of the Colloquium. Belonging and love needs are attended to as the development of respect, trust and unity are fostered throughout the Colloquium. Opportunities for reflecting on "self" are structured into the Colloquium programme and participants should be encouraged to respect the rights of fellow participants and to disclose only as much as they choose. The sense of belonging should be enhanced through small group communication sessions which are intended to allow for participants to share with others their perceptions of self, God and also their views on how they see their school being improved.

2.2.3 Summary

There is limited literature available on the Colloquium. Much of what is available in Australia is a compilation of handouts and leaflets that have been developed along with the process itself. Several studies from the United States of America provide a limited amount of research data. In attempting to provide quality conditions for adult learning formal programmes need to be developed acknowledging certain relevant principles of adult education. Some of these principles are also able to be identified in the following review of faith development literature.
2.3 *Faith Development*

In this section a review is made of some of the relevant literature in the areas of human, religious and Christian faith. Aspects which will be included here are:

- human mystery experiences;
- the nature of faith;
- the nature of religious faith;
- conditions for the growth of religious faith; and,
- faith development of educators in Catholic schools.

2.3.1 *Human Mystery Experiences*

Mystery experiences occur in every culture and have existed throughout history. Many experiences in life are beyond reason. The Church is particularly concerned with helping people to give meaning to some of these experiences. Examples of such experiences are, joy, hope, life, death, fear, hatred and grief.

A booklet entitled *The Truth Will Set You Free* (1983), written for religious educators in the Perth archdiocese and used as guidelines for programmes of religious instruction states that mystery can be described in the following way:

In Christian terminology, a mystery is an experience of something that exists but that is beyond what can be perceived directly or what can be grasped fully by human reason or explained fully with words alone. To be open to the experience of
mystery a person must have developed a sense of 'what is beyond'.

A salient example of a mystery experience is love. To ask a mother to explain her love for her child is an illustration of how difficult it is to describe because love is an experience which cannot be described in words alone. As an experience, it leads us to new insights into others and helps us to develop deeper, enriched relationships. The experience of being loved by someone is real and we are impelled to express it but cannot do so in words alone. The more we reflect on someone's love for us the deeper become our insights into love itself. It is virtually impossible to define in a precise manner and is best understood in terms of a variety of situations, feelings, symbols, non-verbal forms of expression and consequences. It is inextricably linked to other mystery experiences such as faith, God, other people and fulfilment.

Perhaps, more central to the Colloquium, is the mystery associated with God. He can be experienced but never grasped totally. He can be sensed beyond what can be perceived of his creation. To the extent that human beings have a spiritual dimension, they too can be said to be mysteries. No individual can achieve complete self-knowledge, for every person has a depth and richness which is beyond the power of human reason to explicate.
The Church does not attempt to help people understand these mysteries in terms of science or of tangible realities. Instead, religious experience is an attempt to provide insight into mystery experiences through reflection, experience and practice of the teachings of the Church.

Faith is another human mystery experience which has attracted considerable attention from scholars for generations.

2.3.2 The Nature of Faith

Human faith, in the religious sense, is largely about relationships. Flynn (1979) described three aspects of faith. These are, faith at a personal level, a communal level and faith in causes, ideals and institutions.

i) At a personal level, faith involves trust in others which is necessary for the formation of self. As individuals build and express faith in each other, as well as in themselves, relationships are enhanced.

ii) At the communal level, faith also refers to a relational faith as people gather together to express their faith in common goals, ideologies or in a common God.
Faith development can occur as people rally to common causes, develop common ideals and join together in common institutions.

Fowler (1986, p.16-26) developed a theory that faith is generated initially where human relationships involve trust, attachment, commitment and loyalty. Any form of faith is essentially communitarian because the experiences of trust, attachment, fidelity and loyalty are never achieved alone but in relation to others and a common centre of superordinate value. The development of these experiences are aims of the Colloquium process.

Fowler represents faith diagrammatically as can be seen in Figure 2.

Figure 2.
A Diagrammatic Representation of Faith

(Taken from Leavey and Hetherton's Catholic Beliefs and Practices (1988, p.20)

This figure attempts to show the interrelatedness that exists between Centres of Superordinate Value, Self and Others in a relationship of trust and loyalty.
Leavey and Hetherton (1988), describe the centre of superordinate value, as a kind of "ultimate environment". In Jewish and Christian theology for example it is the Kingdom of God. In Fowler's (1986) terms, the centre of superordinate value provides a frame of meaning which gives order, continuity and significance to relationships.

There is an additional dimension to faith which Fowler (cited in Flynn, 1979, p.72) describes as the "Ultimate Environment". Flynn (1979) summarises this as the outer boundary of faith which involves factors such as the culture of society, the mass media, one's immediate family, social group and milieu of work. It is through faith that these external influences are given meaning:

While a person's faithfulness to other persons, communities and causes will be affected by these forces in the environment, it is faith, in turn, which gives purpose and meaning to them. (Flynn, 1979, p.72).

Fowler's "Ultimate Environment", has the peculiarity of referring to that relationship with God not in the specific sense of an individual reaching out towards God but as a:

response to and communion with a personal God who first reached out to man, entered the course of human history and established a communion with him in love. (Flynn, 1979, p.77).

Fowler (1976) defined human faith as an "active or dynamic phenomenon... a mode of being in relation - a
stance, a way of moving into and giving form and coherence to life." Flynn (1979) summed up Fowler's view of human faith as a way of knowing and of construing experience which provides purpose and meaning for human lives.

2.3.3 The Nature of Religious Faith

According to Westley (1981), The term 'religion' is quite different from religious 'faith'. Religion is something created by humans to meet a human need. Religions, in Westley's view, have been created by humans to enable them to cope with the uncertainties of life. In turning to religion the relationship with God, which is essential to faith, can be missing.

Flynn (1985) claimed that faith and religion are directly opposed to each other. Religion, he says, arises from people in their attempts to give meaning and significance to their lives and aspirations by referring them to the divine. According to Flynn (1985) religion is mankind reaching out to God and Christian faith, by contrast, is acceptance of the view that God invites mankind into a personal relationship with Him.

Flynn refers to a number of aspects of faith which reveal a variety of responses to God. Faith involves dialogue, trust, fidelity, commitment, relationship and fellowship with a number of signposts or beliefs which point to faith.
2.3.4 The Nature of Christian Faith

Christian faith is concerned with the relationships in a community. In the broadest sense, this refers to a relationship with God. The possession and development of faith is a human act and is therefore linked closely with the development of individuals. Flynn (1979) states that "faith cannot be directly communicated to another by a human person or institution. God ordinarily depends on human instruments to do the work of preaching the Gospel."

It has pleased God, however to make men holy and save them not merely as individuals without any mutual bonds, but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness. (Vatican II, Para 9)

As stated in The Catholic School (No.7, p.12. 1983) "evangelisation is (therefore) the mission of the Church." Christian faith stirs evangelisation which is the enabling of people to integrate Christian faith into their "flesh and blood". Evangelisation, according to an apostolic exhortation by Pope Paul VI in the Catholic Church document Evangelii Nuntiandi, is about:

...bringing the Good News into all the strata of humanity and, through its influence, transforming humanity from within and making it new. (Pope Paul VI)

This is the basis for the communitarian dimension of Christian faith with the consequences of the personal challenge as to what sort of person one must be for the
sake of the community. Christian faith has an impulse which involves going out from self; giving to and sharing with others the gospel message of Jesus. Christian faith is a community faith and, as such, requires expression in a communal form but it is still a personal gift from God and a personal encounter with God. An individual must have developed trust and have reached a personal maturity in terms of their intellectual development, emotional experience and spirituality for this act of faith to be made. This communitarian, personalist model of Christian faith draws on many of the insights from other disciplines which deal with human experience.

For some people faith is defined as being limited to belief, knowledge, doctrine and assent. This was a widely held view by many Catholics prior to the Second Vatican Council. Since then, and largely as a result of Vatican II, assent is understood to include relationship, commitment, trust and fidelity. Abbot & Walter (1966) stated that "Christian faith is not merely assent to a set of statements; it is a personal engagement, a continuing act of loyalty and self commitment, offered by man to God." Knowledge and doctrine are still important but they are not enough.

2.3.5 The Development of Religious Faith

Fowler (1978) stresses that faith is complex and changing. It is not consistent with the nature of faith
to say that one has or does not have it, or even that people are more or less faithful. People can be faithful in a variety of ways and levels or degrees of faith can change according to a number of factors or circumstances.

Throughout the life of the individual faith continues to pass through stages along similar lines to human development. The developmental aspects of human growth as described by Erik Erikson (1980) can be paralleled with Fowler's (1981) Stages of Faith Development. Fowler proposed six stages of faith development. He claimed that more rudimentary expressions of faith are associated with younger age groups, and more fully developed expressions of faith are associated with older age groups. Because the nature of religious faith is linked closely to relationships it is possible to compare Fowler's stages of faith with stages of social development as devised by secular theorists. The diagram on page 47 shows Fowler's stages compared with the human development stages suggested by Erik Erikson.

Erikson followed the Freudian tradition in psychology and gave emphasis to the relationship between the individual and others with whom the individual interacts. This emphasis on relationships is central to Fowler's theory. Flynn (1979) renamed Fowler's stages in simple terms, in order to clarify their meaning. The third column in Figure 3 shows the terms used by Flynn.
Figure 3.

Relationship between Stages in Human Development, Human Faith and Religious Faith

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<tr>
<td>0. Pre-stage Infancy and undifferentiated faith</td>
<td>0. Childhood Faith</td>
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<tr>
<td>Autonomy</td>
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<td>Initiative</td>
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(Taken from: Flynn, Marcellin. The Effectiveness of Catholic Schools (1985 p.240.)
The terms used by Fowler and Flynn in Figure 3 are briefly explained as:

**Stage One: Experienced Faith**

Experienced faith is the faith pattern that is consistent with the child from a religious base. Parents who provide trust and affection for the child lay the foundation for later growth in faith. Interaction and relationships with significant others of Christian belief and attitude also impacts on later growth in faith. The capacity to trust in God at a later stage in life has its foundation in these earlier trusting relationships with others. According to Flynn (1985) the pattern of "Experienced Faith" continues into late adolescence.

**Stage Two: Affiliative Faith**

According to Fowler (1981) this stage is a "conformist" stage. The growing child develops a close affiliation with the faith community (religious group) beyond the family at this stage. The affiliation made with the church through the preparation and reception of the sacraments of Reconciliation, Eucharist and Confirmation are opportunities to enter into the life of the religious community. At this stage the child sees him/herself as belonging to the community and needs to imitate good role models.
Stage Three: From Conventional Faith to Searching Faith

Conventional faith occurs when the needs of the experienced and affiliative faith have been met. Conventional faith is accepting, unquestioningly, the faith of parents and significant others. In today's society the young person moves quickly from the accepting stage of conventional faith to a time of uncertainty, confusion and rejection. The pressures from peers and society in general may result in him/her temporarily putting aside earlier childhood principles of faith. Young Catholic adults aged 18 - 25 may experience a disintegration of earlier forms of faith at this stage. It can be a time of deeper and more mature faith in God. The transition can be a relatively smooth one if the family environment and previous faith experiences were positive. For others, the transition can be one of upheaval as earlier forms of faith are rejected while searching for a more mature adult faith.

Stage Four: Personal Faith

Flynn (1979) states that childhood and adolescent faith patterns are evaluated and validated against those of peers, the media and society before they have any real authority in a person's life. Despite childhood faith becoming dormant, faith is not lost but, by early adulthood, the 'crisis of faith' is often resolved with either a commitment to or rejection of it.
Stage Five: Community Faith

At this stage adults may reinterpret past patterns of commitment and the influence of others in their lives. Critical and searching evaluation of faith occurs at this stage which may lead to further conflicts in a person's faith commitment. Flynn (1985) states "People who have been faithful to God for years suddenly find their faith means little to them." Once autonomy in one's life has been established a person is able to accept the integrity and truth of positions other than his/her own. Flynn (1979) claims that during this stage a person "lives out his/her own faith commitment while recognising and honouring what is true in the lives of others."

Recommitment to God is often reflected in a commitment of service to others.

Stage Six: Universal Faith

Christians term this stage of faith the Kingdom of God. At this stage faith again becomes simple and whole like that of a child's. Fowler (1976) in Flynn (1979) states that the person:

dwells in the world as a transforming presence, not of the world. The sense of oneness of all persons is not a glib ideological belief but has become a permeative basis for decision and action... Their community is universal in its inclusiveness.

People described as having universal faith embrace the whole human family. Figure 4 draws on these ideas and presents them in a form relevant to the development of
Christian faith.

Figure 4.

The Life Journey of Faith

![Diagram of the Life Journey of Faith]

Taken from Flynn: Catholic Schools and the Communication of Faith (1979)

Leavey and Hetherton (1988) stated in their research that there appeared to be a relationship between a faith stage, education and socio-economic status. They reported unequal opportunities for faith growth and a large proportion of people at stage three of Fowler's hierarchy could be located in areas of lower socio-economic status. Leavey and Hetherton recommended
that further research be done in the area of social influences in faith development.

Whilst Fowler is a dominant figure in the literature on faith he is not without his critics. Indeed Fowler himself acknowledges that his theory of stages of faith has limitations. Flynn (1985) sees Fowler’s concentration on faith as a human universal avoiding what is a central issue: faith in what?

Leavey and Hetherton (1988) reported it to be reasonable to accept the findings of the Faith Development in the Adult Life Cycle (1987) which stated that periods of stability were periods during which less change in faith occurred compared to periods of change, crisis and transition.

One of the most important considerations in the whole area of faith development programmes is that development takes time. It is not realistic to expect there to be immediate, identifiable patterns of behaviour reflecting growth as a result of participating in a particular programme.

2.3.6 Conditions for the Growth of Religious Faith

There appear to be common patterns in the development of human faith irrespective of a person’s religious tradition and there are certain conditions under which faith develops.
Leavey and Hetherton, (1988) state that the following are important:

1. The availability of mentors and pastoral support can be critical.

2. Maturity of faith does not necessarily parallel major life occurrences such as the birth of a child or the death of a loved one, but what is learned from those experiences is significant. The development of faith can be closely aligned to general human development patterns.

3. Opportunities for self reflection and analysis are essential.

4. Religious communities need to sponsor and encourage their members' spiritual quest and meaning making processes.

5. Articulation aids the clarification of one's own faith. In order to internalise one's faith the articulation of aspects of it need support and encouragement. The support that comes from people who are also challenged to find greater meaning in their own faith is vital.

6. Development arises out of opportunities for prayer, worship and outreach. These are all expressions of a person's faith.
7. Faith development programmes need to be presented in a variety of ways and take into account the different needs of the participants.

8. Participants need to be receptive to personal faith development opportunities.

9. The readiness to question and the desire to search for a deeper level of faith in order to bring about a personally owned faith.

2.3.7 Faith Development of Educators in Catholic Schools

A discussion paper called "The Ministry and Formation of Catholic Educators" prepared by the Working Party on Teacher Formation, through the National Catholic Education Commission (1990), called for professional development to assist teachers in the development of their Christian faith. Teachers have a personal need for spiritual growth and development and these needs bear upon the needs of the Catholic School system if it is to achieve its aims.

The Sacred Congregation for Catholic Education in the document The Catholic School (1983) states:

By their witness and their behaviour teachers are of the first importance to impart a distinctive character to Catholic schools. It is therefore indispensable to ensure their continuing formation through some form of suitable pastoral provision.
2.3.8 Implications for Catholic Schools

By recognising their own need for spiritual growth Catholic educators are demonstrating their professional understanding of what it means to be professional within the context of their work environment. To participate openly and willingly in faith development programmes is both the right and responsibility of the teacher in a Catholic school. It is only through the development of a high level of faith that the teacher can, firstly, provide a model for students and, second, lead students towards higher levels of faith. The issue of teachers understanding their roles in Catholic schools is more clearly stated in this thesis in Chapter one, section 1.5 "The Aims of the Colloquium".

As part of the process of selecting teachers for the Catholic education system in Western Australia, applicants for teaching positions are interviewed. A significant part of the interview is devoted to questions relating to the applicant's personal faith level. Applicants may have participated in Accreditation programmes, or they may have completed one or more units of study towards Accreditation. These programmes and courses are opportunities for teachers to develop their own faith as well as their understanding of their role in a Catholic school. The Accreditation programmes, mentioned above, provided by the Catholic Education Office are a system wide resource catering particularly for the
needs of younger teachers or those entering the Catholic Education system. Other faith development programmes may be developed on-site by school or Catholic Education Office personnel and focus on the needs of the particular school.

2.3.9 **Summary**

The literature reviewed here states that faith is a human mystery experience which is difficult to fully explicate. The nature of human faith is largely about the relationship that can occur between self, others and centres of superordinate value. It is a way of knowing and construing experience which provides purpose and meaning for human lives. Religious faith refers to the centre of superordinate value as God. Christian faith places its emphasis on the communitarian relationship that can exist between Jesus and humankind. There are parallels in the development of human, religious and Christian faith and human development.

The literature reviewed in this section also states that people can be faithful in a variety of ways. People can grow out of one way of being faithful and grow into new ways more appropriate to their circumstances. This change has relevance when considering the range of ages and levels of experience of the participants in a faith development process such as the Colloquium.
A number of conditions have been listed which may contribute to the development of faith. All of these do not need to occur at any one time for faith to develop but it is generally agreed that one or more of these conditions need to be occurring or provided for if faith is to develop. There is a clear link between the conditions needed for faith to develop and the experiences provided in the Colloquium process.

As stated in Chapter One the Colloquium process is, first and foremost, a faith development process. A number of factors which are recognised as being significant in the development of faith in an individual can be found within the structure of the Colloquium process. The Colloquium aims to provide opportunities to reflect on a number of aspects of the individual's life, the individual's images of self and God and it also aims to provide time to reflect on the meaning of the task of teaching in a Catholic school.

2.4 School Improvement Literature

The following sections provide a review of the literature related to school improvement. In recent years there has been a shift in emphasis in the literature from school effectiveness to school improvement. In Australia over the past ten years, the emphasis has been more on school development. The literature reviewed below
suggests that the emphasis in the literature under the heading "school effectiveness" tends towards characteristics of effective schools, while the literature under the headings of "school improvement" and "school development" is oriented towards processes of bringing about desired change in schools.

2.4.1 School Effectiveness

In his review of the literature on the criteria of effective schools Mulford (1987) included overseas studies which summarized the research of others. The major studies referred to by Mulford were by Austin (1979), Edmonds (1981), Duckett (1980), Brookover and Lezotte (1979 and 1981), Renihan and Renihan (1984) and Murphy and Hollinger (1984). Three Australian studies were also used by Mulford. These were by Mellor and Chapman (1984), Caldwell and Misko (1984) and Hyde and Werner (1984). Mulford's summary showed the following to be the key criteria of school effectiveness:

1. A sense of mission. Effective schools have a consistent philosophy that is agreed upon by members of the school community. The school's goals and objectives are clearly stated. Participatory decision making helps to engender commitment and loyalty to the school's goals and values.
2. **Great expectations.** Teachers and principals of effective schools expect their students to achieve at a level commensurate with their ability. Teachers and administrators hold high expectations of each other and achievement is recognised.

3. **Academic focus.** Teachers have a commitment to teaching the basics. There is an orderly, well-defined curriculum which caters for a diversity of student ability and interest.

4. **Feedback on positive performance.** Pupils' progress is monitored frequently and this is linked to the monitoring of teaching performance and the appropriateness of the curriculum objectives.

5. **Positive motivational strategies.** Praise is given to enhance student self-image. A positive and friendly atmosphere prevails. There is high student and teacher morale.

6. **Conscious attention to a positive, safe and ordered community climate.** A sense of community develops in an atmosphere which is orderly and conducive to an instructional environment. Teachers are role models concerned for the emotional well-being of pupils. There is a sense of community and cohesion in a climate of mutual respect and trust. These elements are contributory components of a school's
7. **Administrative leadership.** Leadership is assertive, supportive and visionary. The principal participates actively in classroom instructional programmes and advocates systematic staff development. Leaders have a flexible administrative style while displaying commitment to clear well formulated objectives. The principal allocates and delegates responsibilities and resources efficiently. Principals establish effective relationships at a system level, with the school community, parents, teachers and students.

8. **Teachers take responsibility.** Teachers have the freedom to choose instructional techniques and resources. Principals and teachers accept their accountability and remain confident of their own abilities.

9. **Parental support.** Involvement of parents in school activities helps the school achieve its goals.

10. **System support.** Support from Federal and State governments and central and regional education offices helps to resource schools with human, financial and material needs.

Mortimore and Sammons (1989) claimed that the following factors were also indicators of school
effectiveness:

1. the involvement of the assistant principal;
2. consistency among teachers;
3. maximum communication between teachers and students;
4. structured sessions;
5. intellectually challenging teaching;
6. a work-centred environment; and,
7. having a limited focus within instructional sessions.

School effectiveness criteria such as those listed above can be used as performance indicators to help schools begin a change process which leads to school improvement.

2.4.2 Current Australian Research on Effective Schools.

In 1991 the Australian Federal government initiated the Good Schools Strategy including the Effective Schools Project. The Commonwealth, State and Territory Ministers for Education initiated the project to stimulate discussion in schools throughout Australia about what makes an effective school. They hope that each school community will engage in this discussion, that it will
strengthen existing school development programmes and help in the formulation of new ones. At a system level, the process will highlight changes necessary to facilitate school improvement. At a school level the characteristics of effective schools will be outlined and schools will then have the opportunity to address these areas. McGaw, B. Banks, D. & Piper, K. (1991) claim there is no single recipe for creating an effective school.

2.4.3 Factors in the Process of School Improvement.

School improvement literature focuses on the development of a set of processes for self improvement within the school. Creating environments which foster opportunities for individual and corporate growth can result in personal as well as job-related satisfaction. Such an environment enriches the lives of people on a personal and professional level. Joyce, Hersh and McKibbin (1983, p.172-173) refer to practices such as training opportunities embedded in the school environment, teams studying one another's teaching and co-operative decision making as being conducive to the building of an "energising environment" ... and the development of a process of self study as probably the most important factor in building a "state of growth which is self perpetuating."

Joyce, Hersh and McKibbin (1983), Fullan (1985),
Mortimore and Sammons (1989) and Duignan and McPherson (1990) agree that the area of School Improvement focuses on the improved quality of education for students through an improved culture and climate in schools. The interaction of the adult community in a school makes up a social system which has considerable impact upon the student population. As Good and Brophy (1991) stated, the behaviour and values modelled by the teachers in a school have an influence on the development of the students. Much of what the students learn in a school is a result of living in a community which reflects the values and attitudes of that particular culture.

Little (1981), cited in Duignan and Johnson (1984), McCormack-Larkin and Kritek (1983), Clark and McCarthy (1983) and Purkey and Smith (1985) (in Good and Brophy, 1986), Fullan (1985) and Madigan (1987) claimed that many factors are essential for school improvement to occur. Those that are relevant to this research study are discussed below.

1. School improvement should be an on-going process. Changes intended to improve the operation of the school should be carried out over a period of time. Cooley (1983) advocated "monitoring and tailoring" the process of change. A school is a dynamic organisation and therefore will be in a constant state of change.
2. **Procedures for development should be appropriate to the school.** Consideration of local conditions needs to be made when establishing improvement procedures. Decisions about what is appropriate for a school are best made from within the school itself so that change initiatives are those that are most needed and so that the ability of the staff to participate in school improvement practices is taken into account.

3. **Teachers must play a key role in change.** Staff need to be involved in the planning of innovations in order that they have a degree of 'ownership' for improvement practices. Teachers and administrators need to maintain high expectations for all students. Relevant staff development programmes are an integral feature of the school's operation.

4. **Results should be apparent soon after the process begins.** Small successful changes to the operation of the school will help to bring about an enthusiastic attitude towards continuing with school improvement procedures.

5. **The principal must play a key role.** The principal invariably figures in school improvement initiatives. The building of a cooperative, collaborative working environment is conducive to bringing about change in a school and principals
who foster such an attitude will be helping to develop schools which, in the terms of Joyce, Hersh & Mckibben (1983), are "self-renewing".

6. **A positive school climate exists.** Schools with a positive climate have a high level of professional collegiality and students share in upholding the mission of the school.

7. **An emphasis is placed on the academic mission of the school.** There is a structured learning environment emphasising basic skills. Grade level expectations and standards are held. There is a commonly held belief that all students can learn and appropriate programmes are provided for students performing below grade level.

8. **Parental involvement and support is available.** Participation by the parents and members of the community in school improvement ensures a wide base of information is gained as well as developing a sense of ownership for the change process.

9. **External support is available.** Support from district or regional offices is essential to the success of change processes in schools.

10. **Student progress is recorded and monitored.** The school has a system of recording and monitoring
student progress which is used to guide teaching programmes.

Fullan (1985, p. 401) describes the above to be organizational factors and claims that there are also four process factors involved in the school improvement process. They are; "leadership feel" for the improvement process; the presence of an explicit and implemented values system; intense interaction and communication; and collaborative planning and implementation.

As a prescription for self-improvement by a school the set of factors listed above focus mainly on the systematic, structural aspects of change. The literature also makes reference to the more affective and "climatic" aspects of school improvement. This literature refers to the sharing of expectations and goals so that a culture conducive to change and based on the goal of desirable learning, is set in place. This "culture" or "climatic" dimension of school improvement which even permeates the students in the school, has particular relevance to the Catholic school, in which Gospel values should be part of the "culture" of the school. This "culture" of an improving school is claimed by Joyce, Hersh and McKibbin (1983) to be a necessary component of the more tangible, structural elements of school improvement.
2.4.4 **Obstacles to School Improvement.**

Herriott and Gross (1979), (cited in Deschamp 1984), Holly (1983) and Madigan (1987) claimed that the following problems tended to be the major obstacles in setting up procedures in schools to make them more effective.

1. Teachers tend to be isolated and insulated from change. Holly (1983, p.3) claims that teachers tend to be isolated from others physically, temporally, psychologically and socially. According to Holly teachers may also become isolated from "self" through constantly interacting with children and seldom reflecting on what they believe and do, and why.

2. Teachers (and principals) need additional skills to implement new procedures and teaching styles and teaching programmes are not being sufficiently developed to address the problems of teaching higher order cognitive and social development goals.

3. The development of respect, collegiality and collaboration takes more time than planners usually allow.

4. Failure to anticipate, diagnose or resolve problems will decrease the chances of developing effective
procedures to improve the effectiveness of schools.

5. Inadequate planning will reduce the effectiveness of innovations. Setting narrow goals and devoting attention and resources to a few objectives can diminish performance in other areas. Transferring and implementing new programmes designed in one setting may not suit another context.

6. Absence of leadership may result in a loss of direction and impetus. Uncritical acceptance of existing innovations can occur where there is limited teacher and community participation.

7. The absence of monitoring and feedback systems may result in insufficient data being available to make necessary programme modifications.

Fullan (1985) claimed other limitations to understanding what makes effective schools work included:

1. **Demographics.** Fullan claimed research on school effectiveness is limited by the kinds of populations studied. He claimed not enough is known about community variables. For example; differences in teacher population; rural and suburban settings; and, large school-small school differences.
2. Abstraction, misunderstanding and incompleteness.

Factors cited as characteristic of school effectiveness are an abstraction across several situations and have some generalizability:

but at the expense of understanding fully any particular school context... The factors represent statistically significant correlations rather than full explanation of results... Above all, the results tell us nothing about how an effective school got that way.

(Fullan 1985, p.398).

The presented list of obstacles to school improvement processes again tend not to refer to the affective aspects. The Colloquium, as the first of two stages in the Catholic school improvement process, is one approach which attempts to address the human factors involved. Interestingly these human or less tangible factors of culture, shared expectations, and modelling effects of teachers and principals were identified in the earlier literature reviewed as components of an effective school.

2.4.5 Strategies for Implementing School Improvement.

Fullan (1985) states that the following factors are crucially important if participation in the change process is to be satisfying and meaningful:

1. develop a plan;

2. invest in local facilitators;
allocate resources;

select and decide on the scope of the project;

develop the principal's leadership role;

focus on instruction and link to organization conditions;

stress on-going staff development;

ensure information gathering and use;

plan for continuous growth; and,

review capacity for future change.

The above strategies suggested by Fullan, are consistent with the strategies advocated by Joyce, Hersh and McKibbin (1983) and Cooley (1983). They would appear to be appropriate for facilitating change in the operation of secular and non-secular schools.

2.4.6 School Improvement Literature from the point of view of Catholic Schools.

The school improvement literature has relevance and applicability to the Catholic school. However, the aspect of culture and climate of a Catholic school would seem to involve an added dimension. Catholic schools have Christ's Gospel messages central to their existence. Therefore, any school development activities in Catholic
schools must reflect this mission. For Catholic schools to come closer to achieving their goals, teachers need to maintain their present approach to teaching in the various academic curriculum areas but they must also make provision for the added dimension of specific religious and spiritual development.

While much literature related to school development gives emphasis to the "academic" areas of the curriculum there is also mention of the less tangible outcomes of schooling. Goodlad (1983) refers to the implicit curriculum as those areas often found stated in a school's goals or vision statements.

Goodlad (1983 p.19) contends that there is a tendency in the literature on school improvement to concentrate on the more explicitly stated areas of the curriculum and much less on the implicit areas. Goodlad claims there is limited recognition of the need to provide for the development of the students' ability to function in and to develop an awareness of their world. Schools should be looking "to provide situations that provoke and evoke curiosity, ... [so that] the school subjects become means for learnings that transcend them (the subjects)."

By way of example, the vision statement of one Catholic primary school is provided below:

...School is an integral part of the ... Catholic community. Inspired by Christ's teachings we seek to assist all children to develop their potential,
enabling them to contribute to society in a spirit of service.

The general trend advocated in the school improvement literature is for schools to work towards unity; towards a large degree of self directed change; or as Joyce, Hersh and Mckibben (1983) have said, towards a "culture" or "climate" that is conducive to positive change. Such a climate allows for the development of a school's ethos consistent with its mission.

2.4.7 School Development

In recent years the school improvement literature has tended to be reconceptualized into school development with the focus now on deliberate planning processes in the school designed to improve the quality of teaching and learning. Deschamp (1984) summarized the emerging literature in school development up to that time. Referring to a number of writers including Goodlad (1983), Cooley (1983), Tyler (1983), Hyde and Werner (1984) and Tye and Tye (1984) Deschamp noted important factors of school development to consist of:

1. the clear articulation of a full range of school goals;

2. a positive school climate;

3. dialogue between schools and district support offices about the planning, setting of priorities,
development and implementation of school development plans;

4. the creation of a data base for future planning;

5. substantial leadership by principals;

6. a focus on the curriculum and instruction;

7. staff development programmes;

8. participation of teachers in defining goals; designing curricula and in planning instructional procedures;

9. establishing staff/professional relationships that fostered sharing of expertise;

10. a self-evaluative staff;

11. the creation of Master Teachers to raise the standing of the profession and to create incentives for increasing performance levels;

12. allocation of human, physical, financial and time of resources, and;

13. the establishment of teams responsible for the progress of students.

These factors have been identified in more recent literature on school development trends. In the United
Kingdom a school development planning process is a new phenomenon. Hopkins and Leask (1989, p.6) describe the process as:

a set of curriculum and organisational targets with implementation plans and timelines set by the school on an annual basis within the context of local and national aims. Plans are usually based on a three year cycle with details for the first year and contingent aspirations for the next two years. They may or may not include details of specific performance indicators, staff development needs and resource implications.

In Western Australia, the Ministry of Education (1989) established a policy set of guidelines on school development plans for adoption in all government schools. As a result of a Memorandum of Agreement signed in 1990 by the State Schools Teachers Union of Western Australia and the Ministry of Education all schools were required to establish a School Development Plan. A collaborative effort by a group of teachers, principals, superintendents and tertiary education personnel, known as the School Development Group (1990) and (1991), resulted in the preparation of two booklets designed to assist schools to implement the Ministry's policy on school development.

In the context of this study the school development trend has progressed beyond the scope and intentions of the Colloquium process. As stated in Chapter One the Colloquium process is the first stage of a two stage sequence in the Catholic schools' programme of school improvement. The Curriculum Development Process
constitutes the second stage which compares with the school development trend in the Western Australian Ministry of Education. As the previous sections of this review indicate, the Colloquium is more concerned with setting the culture and climate for school improvement and change than with actual steps of school development planning.

2.4.8 **Summary**

The literature reviewed in this section shows agreement that school improvement is effective when these factors are present; (1) instructionally focused leadership at the school level, (2) an orderly and secure climate, (3) emphasis on curriculum (both the explicit and implicit) and instruction, (4) clear goals and high expectations for students, (5) collaboration and involvement of all staff, (6) a system for monitoring performance and achievement, (7) district support and, (8) parental involvement and support.

There is a growing recognition in recent literature in the area of school improvement of the need for development of a school culture which recognises the role of the school as a unit rather than as a set of individual teachers and classes. Within this unit there needs to be a shared view of worthwhile goals, and a team approach towards achieving them. There is a link here with the
goals of the Colloquium to foster a sharing in the pursuit of goals in the implicit as well as the explicit curriculum. The Colloquium gives more emphasis to the development of the elements of the "hidden" curriculum than does the mainstream literature. The Catholic school's curriculum includes the development of the person's spirituality in the context of the Catholic religion. It is consistent with the school improvement literature that a school culture based on cooperation, trust, unity and respect should be conducive to school improvement.

This review of school improvement literature has set the context for staff development. Highlighted in the school improvement literature are the frequent references to the involvement of members of a school staff and what is required of them. The next section is a review of some of the salient aspects of the staff development literature which should assist in focusing the role of the Colloquium process in school level change and improvement.

2.5 **Staff Development**

In reviewing the literature on staff development a link will be made to the requirements of teachers working in Catholic schools. The literature generally assumes the role of the teacher to be concerned primarily with the explicit curriculum and therefore does not always address
the particular needs of Catholic schools and their teachers. This is true for secular schools also. Goodlad (1983) drew the conclusion from data collected in more than 100 classrooms that most staff development programmes emphasised improving the performance of students' academic skills. He found there was little scope for helping teachers provide opportunities for students "to engage in the behaviours implied by the more exalted academic purposes of education to say nothing of those other goals of citizenship, civility and creativity."

2.5.1 The Nature of Staff Development

According to Little (1981), in Duignan and Johnson (1984), and Duignan (1982), the essence of any staff development programme is that positive change should occur in the levels of skill and attitudes of teachers. Consistent with a major theme in the literature on school improvement and school development, a positive change in the operation of the school is conducive to bringing about change in teachers. Any staff development activities that are conducted should be based on the potential benefits to the students. Duignan (1982, p.122) claims that "the principal, through more enlightened staff development approaches, can improve staff morale thereby improving the teaching/learning situation." Good and Brophy (1991) contend that staff development programmes should first help teachers to satisfy their individual needs. After
these have been attended to teachers are more able to address broader school concerns. "Holly (1983), Joyce, Hersh and McKibbin (1983), Fullan (1985) and Good and Brophy (1991) assert that the end result of any staff development programme should be an improved quality of education for the students.

Staff development activities can be motivated by many circumstances. Simpkins (1986, p.15) points out:

Staff development is based on the idea of promoting continuing staff professionalism. It may be encouraged for different reasons, e.g. to stimulate professional refreshment, to promote organisational development, to encourage curriculum reform, to bring coherence into a situation marked by divisions of opinion. The program may be considered as one phase in a career based professional development experience, and as an experience in adult learning, an experience which staff must see to be of practical relevance.

Many of the facets of staff development are contained in the literature on school effectiveness and school improvement. There is an enormous amount of literature in the area of staff development and there are consistencies in much of it. Little (1981), in Adie (1988), claimed that the success of any staff development programme depended on the prevailing attitude within the social organisation of the school. Little claimed that an attitude supportive of staff development must be part of the belief system of the entire staff if professional growth is to occur. Joyce, Hersh and McKibbin (1983) claim that teachers who are heavily involved in in-service
education have a more positive attitude towards it than those who are less involved. Joyce, Hersh and McKibbin also claim that the primary task in staff development is to "develop a professional growth-oriented ecology in all schools."

Power (1981), Smyth (1981), Joyce, Hersh & McKibbin (1983), Sadler (1984), Simpkins (1986) and Beare, Caldwell and Millikan (1989) claim there are strong cases for staff development programmes to be school-based, on-going and well supported by time, resources, systems and external experts. These writers also stress that follow-up is imperative if the benefits of the programme are to have any long-lasting effect on the curriculum.

Ingvarson (1987), stresses the ineffectiveness of one-off activities to bring about change:

Previous practice which equated professional development largely with ad hoc provision of brief one-off activities and courses, with little follow up to support implementation, is now patently inadequate to assist schools to meet pressures for change.

The considerations of whether the staff development should be in the school or outside it, the place of the "external expert" and the length of time given to change apply directly to the colloquium. Many issues exist in the normal life of a school and, without there being some form of follow-up, the issues raised on the Colloquium may fade with time, pressure of other issues and the constant
distractions that are common in a school. Sadler (1984, p.212) illustrated this point by describing how one initiative failed:

In the absence of support of one kind or another, momentum decayed rapidly or disappeared altogether. This emphasizes the point that, for professional development programmes, the general design problem is not merely devising a satisfactory plan for achieving a good initial result, but working out how to allocate resources across the original programme and for subsequent refreshment, and how best to provide the latter, so that total impact is maximized.

Sadler cited principals involved in a Queensland study called "Principals and Change" (1981), who suggested a number of useful follow-up strategies for professional development programmes. They were: informal professional meetings; programme redesign; consolidation through a second involvement (a situation that has occurred in a number of instances with the Colloquium); and consolidation through extension.

Power (1981, p.168) claims that staff development programmes are more effective in the school rather than in external situations. Teachers who have had input into the content and organisation of staff development programmes will be more receptive to them and will therefore be more likely to participate willingly and cooperatively in them. The school setting is where the programmes will have the most impact on the quality of teaching because the staff of a school will be in the best position to determine the
needs of the staff and students of that particular school. In addition, Power claims each school must ultimately accept the responsibility for the professional development of its teachers and the improvement of its programmes because it is the teachers in each school who are accountable for the service they provide for the students in it. Walker (1990, p.8) supports a similar position adopted by the 1986 Report of the Task Force on Teaching as a Profession of the Carnegie Forum on Education and the Economy, entitled *A Nation Prepared: Teaching for the 21st Century*:

Though many people have vital roles to play (in ensuring educational excellence in elementary and secondary schooling), only the teachers can finally accomplish the agenda we have laid out.

McNerney, Carrier, Leonard and Harootunian, (1979) (cited in Smyth, 1981, p.142), Joyce, Hersh & McKibbin (1983), Holly (1893) and Good & Brophy (1991) state the following to be aspects of productive professional development programmes:

1. A school climate exists in which collaboration and trust are established so that teachers feel secure.

2. Programmes are conducted in a climate within which collaboration and trust are established so that teachers feel secure.
3. It should be personalized in that conditions developed recognise the abilities, concerns and needs of individual teachers. Needs will be more clearly identified if teachers engage in self-evaluation.

4. It should be interactive in that characteristics of teachers, teaching behaviours, teaching tasks and learning environments depend upon and react with each other.

5. It should be contemporaneous or concerned with issues of immediate interest and concern to teachers. Teachers are involved in the planning and decision making processes.

6. It should be developmental in that performance of teachers is viewed over time.

7. It should be reciprocal in that teachers are affected by and, in turn, exert an influence on the staff developer.

8. There need to be links between theory and practice. Demonstrations of teaching strategies are given and opportunities for practice are provided. It must be practical to have positive effects on teachers.

9. Involvement of community members creates support for staff development programmes.
10. It should be varied, taking into account the different learning styles and needs of the participants.

11. There is structured feedback about performance.

These aspects in the literature on staff development deal with processes and broad strategies. As such, they have application to Catholic schools.

2.5.2 Professional development of teachers in Catholic schools.

As stated in Lay Catholics in Schools: Witnesses to Faith. (1983, p.67) the teacher in the Catholic school needs secular and religious knowledge. The religious formation of the teacher needs to be broad, current and "on the same level as, and in harmony with, human formation as a whole." Lay Catholics working in schools are called to see their work as a vocation and, as such, there is the opportunity to develop a deepening commitment to their own faith. As well as emphasis on the explicit curriculum there needs to be an emphasis on the personal development of teachers as well. In order for them to be effective teachers of the implicit curriculum there need to be opportunities for development in areas other than their ability to impart content and knowledge. This view is supported by Slattery (1989, p.29) in his review of the literature in the area of professional development of
When a search is made for an administrative style suitable for Catholic schools, much of the writing in educational administration is unhelpful. This is because much of the theory for the administration of schools comes from business and organisational theory. An administrative theory for Catholic schools begins with Gospel values and the organising norms in such documents as Vatican II as *The Constitution on the Church, The Church in the Modern World*, and *Christian Education*.

Some of what Power (1981 p.164-165) says can be linked with the statements made in the literature about the nature of the role of teachers in Catholic schools:

To improve the effectiveness of teachers, ways need to be found to facilitate the growth of the three C's of professionalism:

- Competence, Conceptualization and Commitment.

Teachers must be assisted to become more competent, more effective in motivating students and promoting learning, if they are to earn the right to professional autonomy. Teachers need to develop new competencies in curriculum development, interpersonal and community relationships to enable them to assume the wider responsibilities now being thrust upon schools. Teachers do need a framework within which to make decisions. But theory and research can be of value to teachers only when they have a living relationship with the problems of practice. Helping teachers and schools to develop a more adequate conceptual base for formulating policy and making decisions is a final task. But if schools, school systems and tertiary institutions fail they cannot claim to have promoted professional development.

The third C, commitment, implies that the professional teacher sees teaching as a calling, not just a 9.00 to 3.00 job. Not only is he motivated by an ideal of service to his students, but by the desire to improve the quality of teaching in his own classroom, in his school and in the profession as a whole. Extended professionals are committed to the systematic evaluation of their
work as a basis for development, have acquired the competencies needed to research into the effectiveness of alternative strategies, and are committed to questioning and testing new ideas and theories in practice. It is in this sense of supporting the desire to improve that schools and school systems must seek to raise the level of commitment of teachers.

The form of professional development sought through the Colloquium process is not purely at the level of raising competencies in the areas of teaching skills, the transmission of knowledge and the acquisition of teaching strategies. Power's comments about Commitment and Conceptualization are much more aligned with the Colloquium's intentions. The nature of staff development from the perspective of Catholic education is different. It embraces the points made by Power (1981) but extends those to include the role of helping in the spiritual development of children. Teachers in Catholic schools need to foster the cognitive and affective development of the students in the context of traditional understandings of the Catholic faith:

For the Catholic educator whatever is true is a participation in Him (the life and experience of God) who is the Truth; the communication of truth, therefore as a professional activity, is thus fundamentally transformed into a unique participation in the prophetic mission of Christ, carried on through one's teaching.

Lay Catholics in Schools: Witnesses to Faith (1983 p.21)

Staff development programmes may be in response to a variety of needs. In the case of the colloquium, the
needs are clearly oriented towards the broader mission of the Church.

2.6 **Other Considerations**

2.6.1 **Writing as an aspect of staff development.**

Writing is referred to by Holly (1983, p.5) but is not usually mentioned by writers in this field. She states that writing can be a powerful tool of analysis for teachers. Used in this way it provides a pause for reflection as a means to gain perspective and it is a means for clarifying a teacher's assumptions and philosophy.

2.6.2 **Initiating and implementing change.**

This may require some skills which are not developed during a staff development process such as the Colloquium. These skills include time and resource management, leadership skills, planning skills, data gathering and interpretation skills, communication skills, policy development and conflict resolution skills. Therefore, it may be necessary to provide additional staff development forums to provide staff with the requisite skills to carry out change initiatives identified during the Colloquium.
2.7 Pre-Service Teacher Development

The needs and concerns of beginning teachers are well documented. All teacher preparation courses currently available in Western Australia focus on preparing students for teaching in secular schools. It does not set out to provide for all of the staff development needs of teachers who will find employment in Catholic schools. Non-teaching staff entering the Catholic school system also need to have at least a basic understanding of the nature and objectives of the school community they have chosen to enter.

Attempts at meeting the discrepancies are being made. Various tertiary institutions in Western Australia offer units of study designed to satisfy some of the current demands of the accreditation requirements for personnel entering Catholic Schools. Supplementary courses are available through the Catholic Education System's accreditation programme and teachers in promotional positions are required to complete various stages of the programme.

In a document prepared by the Sacred Congregation for Catholic Education called Lay Catholics in Schools: Witnesses to Faith (1983, p.68) the following statement appears:

It may be worth noting that centres of teacher formation will differ in their ability to provide the kind of professional training that will best help Catholic educators to fulfil their educational
mission. The reason for this is the close relationship that exists between the way a discipline (especially in the humanities) is taught, and the teacher's basic concept of the human person, of life, and of the world. If the ideological orientation of a centre for teacher formation is pluralist, it can easily happen that the future Catholic educator will have to do supplementary work in order to make a personal synthesis of faith and culture in the different disciplines that are being studied. It must never be forgotten, during the days of formation, that the role of a teacher is to present the class materials in such a way that students can easily discover a dialogue between faith and culture, and gradually be led to a personal synthesis of these. If we take all of this into account, it follows that it would be better to attend a centre for teacher formation under the direction of the Church where one exists, and to create such centres, if possible, where they do not yet exist.

It could be argued that consideration needs to be given to the pre-service needs of teachers in Catholic schools if the requirements of the role of the teacher in a Catholic school are to be more adequately met.

Goodlad (1983), writing of teachers generally, warned of the dangers of short term teacher education programmes that were organised around the "myths and anachronisms of conventional practice" instead of developing in the student an appreciation for and skill in the art and science of teaching the programmes. Goodlad's comments are particularly relevant for teaching in Catholic schools.
2.8 Constraints on professional development.

The literature on professional development includes many identified weaknesses and limitations in professional development programmes which have been studied. Some of the weaknesses and limitations that are relevant to this study are:

1. Programmes are typically organised as discrete offerings having clearly defined start and finish points. (Smyth 1981, Nolan 1988.)

2. There is a lack of involvement of staff in the planning, designing, implementation and follow-up activities. (Power 1981, Duignan 1982, Joyce et al; 1983, Good and Brophy 1991.)

3. There is insufficient support from district and regional offices and school-based leaders. (Joyce et al; 1983, Simpkins 1986.)

4. Participants are unwilling for reasons of lack of ownership, irrelevance, professional immaturity or lack of career opportunities; (Joyce et al; 1983, Fullan 1985, Simpkins 1986.)

5. The degree of collaboration between teachers is restricted by limitations in time, funding and physical resources. (Joyce et al; 1983, Simpkins 1986.)
6. Physical, psychological and social isolation of teachers can restrict teachers' opportunities to reflect on their roles and collaborate with their colleagues. (Holly 1983.)

7. Teachers tend to be isolated and there are problems of communication between teachers and administrators. (Holly 1983, Joyce et al.; 1983, Sparks 1983.)

8. Teachers' are unwilling to engage in self-evaluation. (Herriot & Gross 1979, Good & Brophy 1991.)

Administrators and teachers need to be aware of these practices that mitigate against successful professional development.

2.9 Summary

The literature in the area of staff development is generally secular in its content and tends to focus on the provision of skills and strategies in order that teachers can perform their tasks more effectively. However, additional factors need to be taken into account when considering the development of staff working in Catholic schools. While society emphasizes success in academic abilities, the Catholic sector places additional emphases
on personal and faith development.

Often stated in the school improvement and staff development literature is the need for the principal to play an active role in staff development programmes. The next section reviews some of the salient aspects of the literature in the area of the role of the principal. It touches on the principals' role in the Catholic school and in the Colloquium process.

2.10 The Role of the Principal

There is widespread acknowledgement in the literature that principals perform a crucial role in influencing the direction of a school and that any initiative that improves the performance of a teacher also improves the school. (Chapman 1987; Duignan and Johnson 1984; Goodlad 1983; Hyde and Werner 1984; Hall, Rutherford, Hord and Huling 1985; and Hord, Stiegelbauer and Hall 1984.) Chapman (1987) says the school has become the major context for professional development and the collegial relationships of members of staff as the principal medium for professional growth. Duignan and Johnson (1984) claim staff development should be seen as an approach to educational leadership rather than as a task to be done. Smyth (1981, p.142) makes a pertinent comment about the role of the principal in staff development when he says:
Regardless of how we label it - in-service education, staff development, professional growth, self-renewal or whatever - it should be an important part of any school principal's job, to ensure that this aspect is an integral and on-going part of the life of the school.

McLennan (1988) states that many Canadian school districts have expanded the job description for principals to include the responsibility for the professional development of all staff working in the school. McLennan cites the research of Caldwell 1986, Daresh and Laplant 1983 and 1985, Dunn 1986 and Peterson 1985 which points to professional development for administrators lagging behind that of teachers. The professional development of the principal needs to be maintained in accordance with the overall needs of the school's operation including the professional development of staff.

Chapman (1987) noted a relevant finding from the Schools Commission Professional Development of Principals project (1982). Principals involved in the project stated that stimulation and motivation of staff to maximum performance and the encouragement of staff professional development were among their most important responsibilities. The research of Duignan and Johnson 1984; Gall and De Bevoise 1983; McPherson 1981; Manning 1981; Range 1977 and Weldy 1979. (cited in Chapman 1984) shows that school administrators are in the best position to assume the role of "enabling agent" in the process of school improvement. Duignan (1982) contends that the
principal needs to develop a systematic approach to staff development. Factors to be considered in developing such an approach include: the gathering of data to assess strengths and weaknesses of the school's operation; an awareness of teachers' needs; an understanding of the forces working for and against staff development including: ownership, commitment and staff maturity; the complexity of implementing new programs; teachers' ability levels and relevance of staff development programmes.

Duignan (1982) claims that principals need to evaluate the performance of teachers in terms of student outcomes. The principal is in a position in which he/she can gain knowledge of teachers' strengths and weaknesses but care needs to be taken to ensure that programmes of staff development take into account the sensitive needs of teachers. Duignan (1982) warns that the commonly used techniques of visits to classrooms and observation are not always reliable and the principal needs training to perform teacher evaluation adequately.

According to Duignan (1982, p.125), Duignan and Johnson (1984), Fullan (1985) and Good and Brophy (1991), practices that should be adopted by principals in order to foster effective professional development include:

1. The building of a healthy school climate. The principal should promote generally high staff
morale and enthusiasm at school. The development of an administrative style allowing teachers to participate in decisions relating to their own development facilitates the development of a healthy school climate. Regular statements should be made about the value of collegial relationships and interactive, enterprising approaches to work. The development of effective communication and the building of an attitude of trust help to create a school climate conducive to professional development and school improvement. In particular the principal needs to reward collegial and enterprising efforts by teachers.

2. The principal needs to be a facilitator, a considerate leader, a manager.

3. The principal needs to be a leader in the area of curriculum development.

4. The principal needs to be aware of and knowledgeable about teachers' classroom practices. The principal should assist and encourage staff in their efforts to experiment with new teaching methods in their classroom. The principal encourages staff to inform him/her of new approaches to classroom teaching. Once approval has been given for these new approaches support and protection of these new approaches can be given in
the face of potential criticism. Providing the necessary resources that will enable teachers to take part in development activities and develop classroom programmes fosters the development of new approaches, methods and teaching practices. The principal needs to be visible and accessible to staff and should display willingness to discuss teaching practices with teachers.

5. The principal needs to be a "model of development" him/herself and show a willingness to examine his/her own performances and practices.

6. The principal needs to be an evaluator of the staff development programmes that are conducted in the school. Most teachers welcome ideas from principals about how to improve their work in classrooms. Provision of appropriate feedback in a sensitive manner is critical to leading to more thoughtful instruction. The principal should use appropriate techniques for approving or disapproving teachers' practices.

7. Attending to the needs of beginning teachers must be met through systematic induction programmes involving the principal and "mentor" teachers.

8. The principal should participate in formal and informal social interaction.
Duke (1987) (cited in Beare, Caldwell and Millikan 1989, p. 155), stated three additional key roles of instructional leaders in the process of professional development. They were: quality control; co-ordination and trouble shooting.

Power (1981) summarized the role of the principal in professional development as coming down to the three S's of professional leadership. According to Power they are:

i) Stimulation of staff. Principals need a charismatic approach to encourage teachers towards new achievement.

ii) Support. Moral and material support of staff involvement in the planning, conduct and follow-through of school-based programmes.

iii) Statesmanship. Ability in negotiating policy and changes in structure and practice with individuals, groups and staff as a whole. Good and Brophy (1991) see one challenge confronting principals is how to provide teachers with the time to reflect and grow. They claim "school as a work place must change so that teachers spend less time interacting with students and more time in planning, reflection and scholarship."
2.10.1 Constraints for principals in fostering professional development.

Duignan and Johnson (1984) and Good and Brophy (1991) set out the following constraints for principals in fostering professional development:

1. interpersonal competence;
2. availability of time;
3. demands of other aspects of the principal's role;
4. the principal's lack of involvement in classroom teaching; and,
5. a restrictive influence of the school community.

Duignan and Johnson (1984) asserted the solution to removing the constraints to professional development lies in team management.

2.10.2 The Role of the Principal in the Colloquium Process.

The above literature related to the role of the principal in professional development is relevant to the role of the principal in the Colloquium. For example, in the Colloquium, the principal needs to be aware of the professional development needs of individual staff members; the development of a team approach to school
management; building a healthy school climate through the provision of opportunities for participative decision making related to their own development as well as the operation of the whole school; showing a willingness to examine his/her own performance and practices and participating in professional development activities with staff.

During the initial two days of the Colloquium, presenters ask principals to "de-role". Presenters claim it is important to do so in order that discussions entered into and decisions made are on the basis of staff sharing without there being a hierarchical structure in place that may work against a truly collaborative spirit pervading the Colloquium. The literature reviewed above clearly shows that the principal does not need to "de-role", indeed, it implies that the principal must maintain a position of effective leadership and he/she should attempt to adopt a leadership style that includes the practices advocated by Duignan (1982) and Duignan and Johnson (1984). For example, the principal must foster social interaction, participative decision-making, reward collegial and enterprising efforts of teachers, support and lead curriculum development initiatives, and be willing to be involved in school and personal development activities. Throughout the Colloquium process the principal has a leadership role and part of that is the enabling of others to reach their potential and for others
to assume leadership roles which can be carried out back in the school. Research cited by Hord, Stiegelbauer and Hall (1984) noted the significance of staff other than the principal in school improvement efforts and referred to these staff members as "second change facilitators". The principal, however, still plays a crucial role and has responsibilities to ensure that the quality of the curriculum is always educationally sound as well as the ethos of the school being distinctive and appropriate. Principals are directly affected by the outcomes of the Colloquium. Certain leadership roles are going to be identified during the Colloquium and the principal has a part to play in helping to articulate these. Therefore the request to "de-role" would be more appropriately stated as a request to adopt particular leadership styles pertinent to that particular phase of the school improvement process.

2.10.3 The role of the principal of a Catholic school

The literature reviewed above applies to the role of a principal of a Catholic school. The emphasis placed on the religious dimension of the role of the principal of a Catholic school requires the principal to have a strong commitment to the Catholic Church, the mission of the school and the development of the specifically Catholic culture of the school. Therefore, the principal of a Catholic school needs competency in theology as well as
the skills and characteristics identified in the literature on the role of the principal.

2.10.4 Characteristics of a biblical model of leadership.

Bradley (1989) and Slattery (1989) claim that leaders must construct a model of leadership that fits their own unique environment. A Biblical model of leadership is required in Catholic schools and Bradley states the following to be the broad essentials of such a model:

1. Vision rather than maintenance is an essential ingredient of biblical leadership. Vision has, according to Bradley, two identifiable strands. First, things are seen as unacceptable as they are and second, a solution is sought and communicated to others.

2. Visions have to be translated into practical plans. Biblical leaders must be industrious as well as visionary.

3. Submission is the most distinctive of the qualities of Biblical leadership. It suggests a school organisation based on consensus, collegiality, power sharing, listening, appreciation and encouragement.
4. Biblical leadership demands **service** as the reason for leadership.

5. In Bradley's terms, successful Biblical leaders recognise their own weaknesses but understand those flaws can be overcome by "waiting on God". Hence the discipline of prayer and meditation is an essential component of the Biblical leadership model for the principal.

Bradley (1989) claims recent secular literature on educational literature is developing concepts that are in tune with Biblical notions of leadership, particularly in relation to vision, submission and service.

2.10.5 **Summary**

The skills required of the principal are many and varied. The principal has a key role to play in the area of staff development. The principal needs to facilitate staff development in the area of curriculum development as well as being aware of, and fostering the needs of the staff in the area of personal growth, without necessarily having the special expertise in all these areas. At other times the role of the principal is to be a participant in democratic staff and school improvement practices. The role of the principal requires the incumbent to know when to adopt the mantle of visible leadership and when to allow other members of staff to take a leadership role in
facilitating particular activities.

2.11 Conclusion

In this literature review links between staff development, school improvement, adult education, and the conditions needed for faith development are evident. Some common themes provide the foundation for the structure and content of the Colloquium process.

The school improvement and staff development literature recognise the advantage of a school having a unified view of its goals. Such a united approach can bring about a commitment to achieving those goals by the whole school community. The Colloquium intends to lead school personnel to achieve unity, trust, cooperation and commitment to the school's function as an agent of the Church.

A number of factors present in the related areas of the literature reviewed give credibility to the theoretical position of the Colloquium. Often, however, the literature related to staff development tends to refer only to the development of the curriculum, measurement of performance, and designing and refining strategies to impart knowledge and skills. An omission occurs in the area of developing the spiritual dimension of the person. There is potential to include in the broad area of
professional development more courses focusing on the spiritual development of teachers. In secular professional development programmes the teacher's level of skill is presumably something which can be modified according to the quality of the teacher development exercise. The Colloquium aims to renew in the person his or her vision of care and service for the pupils within his or her influence, not by providing a range of newly acquired skills, but by the provision of opportunities for reflection on self and God. Opportunities to pray, reflect on experience and relationships with others, time to consider what one really wants to give one's school and why, provide an opportunity for renewal.

Recent emphases in schools that have become more prevalent, include competency testing and focusing on improving the academic performance of the students. Unless attention is given to balancing the school's focus these emphases may be at the expense of other aspects of education stated in the school's aims. The tendency is to presume that, as a result of improved test scores, the school has become more effective. There is an emphasis in the school improvement and teacher development literature which focuses on goals associated with academic achievement. Also, increased emphasis on accountability such as that expressed in the testing in years three, seven and ten, in the Ministry of Education in Western
Australia and the kinds of commonalities sought in the proposed national curriculum (core curriculum called for by the Australian Education Council) may increase emphasis on academic achievement. Those aspects of school's aims which focus on developing higher order cognitive skills and affective domains of students are linked to other factors identified in the school effectiveness and school improvement literature such as clear, not narrow, goal focus and articulating the entire mission of the school. The Colloquium makes specific reference to the additional aim of fostering the spirituality and faith development of the individuals in the school community.
3.1 Introduction

This chapter begins with a rationale and overview of the design of the study. Following this is a description of the procedures used to gather data, the sources of data and instruments used. The chapter concludes with a description of how the data were analysed and ethical considerations.

3.2 A Rationale for the Methodology

There has been no previous rigorous evaluation of the Colloquium process in Western Australia. The research was designed to assess the nature of the influence of the Colloquium process on its participants. The study was conducted as a research study but it had an evaluative function. An important audience for this study is the Catholic Education Commission of Western Australia. The results of the study could be useful in decision-making within the Catholic Education Commission about whether or not this kind of staff development should be extended.
The Colloquium involved straightforward cognitive aspects as well as less tangible issues. These were embodied in the research questions of the study. Consequently both quantitative and qualitative approaches to research were judged appropriate when deciding on how data were to be collected. The administering of questionnaires before and after the Colloquium enabled quantitative data to be obtained directly. Open-ended questions in the questionnaires and semi-structured interviews provided data of a more qualitative nature.

In its evaluative dimension, this research study was both formative and summative. It intended to be formative because the Colloquium Process should be continuous from the point of view of any one participant in it. Therefore any useful results from the study should help facilitators and people in schools who have been through a Colloquium, to make the experience more worthwhile. The study also served some of the functions of a "product evaluation" as described by Stufflebeam:

The basic use of a product evaluation is to determine whether a given programme is worth continuing, repeating, and/or extending into other settings. It also should provide direction for modifying the program so that it better serves the needs of all members of the target audience. (Stufflebeam, 1966, p.135.)

3.3 Design

Table 3.1 shows the chronology of the study from
the exploratory survey through to the interviews.

Table 3.1

Timetable of the research.

<table>
<thead>
<tr>
<th>Period</th>
<th>Study phase</th>
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<tbody>
<tr>
<td>Aug - Nov 1989</td>
<td>Exploratory survey</td>
</tr>
<tr>
<td>March 1990</td>
<td>Pre-Colloquium questionnaire</td>
</tr>
<tr>
<td>April 1990</td>
<td>Colloquium</td>
</tr>
<tr>
<td>July 1990</td>
<td>Post-Colloquium questionnaire</td>
</tr>
<tr>
<td>Aug - Dec 1990</td>
<td>Interviews</td>
</tr>
</tbody>
</table>

3.4 Sources of Data

Several sources of data were used to gather information throughout the study. They were:

i) an exploratory survey conducted in 1989;

ii) a questionnaire administered in 1990 before and after respondents participated in the Colloquium; and,

iii) interviews conducted in 1990.
3.4.1 Exploratory Survey - 1989

No previous questionnaire was available so the original survey was used as an exploratory foray into the field of the Colloquium as it is currently being used in Western Australian Catholic Primary Schools. It served as a basis for the development of instruments for the study proposed for 1990.

The exploratory study in 1989 was based on a questionnaire (see Appendix A). This questionnaire was administered on a trial basis before being sent to 85 teachers from six different schools who had begun the Colloquium process at different times from March to July 1989. The schools were a mix of large and small metropolitan, large and small country, single stream, double stream, single campus and multi-campus schools.

The questionnaire was administered after the schools had experienced the initial two days of the Colloquium process. The questionnaire was made up of 29 items which included an additional 28 sub-items. A variety of question types was used. They included open-ended and closed (Yes / No) questions, ranking type and the use of rating scales. All questionnaires were administered at the same time and principals of each school involved were asked to return the completed questionnaires by a specified return date.

Overall, forty eight participants, 29 women and 19
men, aged between 22 and 63 years responded to the questionnaire. They included teaching and non-teaching staff. The response rate was 56%. The Colloquia attended by these respondents were conducted in four different settings with different teams of facilitators presiding at each one. All data obtained from this survey were grouped; there was no attempt to identify any group of respondents within the total number.

The information extracted from the exploratory survey was useful. It obtained information from participants at four different Colloquia, no two of which were presented by the same facilitators. This exploratory study was useful in identifying issues that warranted further investigation. These issues included: knowledge of teachers' relationships with school administrators, colleagues, students and parents; attitudes of teachers to their role; and the degree to which teachers involved themselves in professional reading; personal faith development activities; faith development; staff relationships; the development of an atmosphere of participative decision-making; and apprehension prior to the Colloquium. These matters were all addressed in the interviews and questionnaires administered in 1990. The results of the exploratory study could not be included in the results for the whole study because the questionnaire was of an exploratory nature and the response rate was
3.4.2 Questionnaire Survey - 1990

A survey of teachers at two schools was carried out. The research design consisted of pre-colloquium questionnaire, interviews and a post-colloquium questionnaire. The questionnaire was designed to provide answers to the following broad areas:

i) the degree to which personnel claimed to adopt the goals of Catholic education by ensuring a truly Catholic ethos is present in their school;

ii) the extent to which the goals of the Colloquium process are being met;

iii) the perception personnel have for their role as teachers in Catholic Schools as a vocation towards promoting Gospel values; and,

iv) changes in the degree to which activities, consistent with Catholic ethos, are practised in the school.

3.4.3 The Questionnaire Instrument

The instrument used in 1990 (See Appendix B) contained 28 items of which 23 required responses on Likert scale rating measures. The scale was presented in the questionnaire as shown below.
Respondents were required to indicate their reaction to each item by circling a number along the scale. Five questions were open-ended allowing the respondents opportunity to identify issues they saw as important.

Content validity was achieved by discussing many of the items used in the questionnaire for the exploratory study with the co-ordinator of the Colloquium process attached to the Catholic Education Office in Western Australia. Issues such as teachers' awareness for the role of teacher in a Catholic school, the impact of Religious Education programmes, staff relationships, personal growth at a spiritual level and self knowledge emerged from the discussions. These issues, along with analysis of the results obtained in 1989, formed the basis for the second instrument. The instrument was trialled by two teachers who had previously participated in a different Colloquium. Suggestions for modifications to the wording and layout were considered. Some of the suggestions were incorporated into the final questionnaire which was trialled again by another teacher who had also participated in a previous Colloquium. Results from the final trial indicated that the instrument was reliable.
3.4.4 **Questionnaire Sample**

The questionnaire was sent to all teachers who had participated in one Colloquium. These teachers were from two schools.

**School A.** The first target school was a single stream, metropolitan, Catholic primary school with classes from pre-primary to Year 7. The staff consisted of 4 men and 15 women. The age range was from 21 to 55 years.

**School B.** The second target school was a metropolitan, single-stream, Catholic Primary school with composite grade level classes. The staff consisted of 1 man and 10 women. Few staff changes had occurred over recent years. The age range of staff was from 23 to 46 years. The catchment area was unusual in that it drew from a very wide range and a large number of suburbs varying in socio-economic status. Questionnaires were distributed to all staff, from both schools, who were participating in the Colloquium.

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3.5 **Interviews - 1990**

3.5.1 **Rationale for the Interviews.**

The interviews were conducted in order to explore in greater depth the influence of the Colloquium on the faith development of the participants, their understanding
of their role as teachers employed in Catholic Schools and their intuition as to what may be needed to improve the process. An examination of the side effects of the Colloquium was an important aspect of the interviews. Interviews were semi-structured to enable the interviewees to express matters that were most important to them and to answer at whatever length was necessary. Open-ended questions were used to identify issues not covered in the questionnaire. The style adopted for the most part was more akin to a discussion rather than a structured interview. Part of the interview, however, was structured, and so at various times, in the interview a focus was placed on a few specific issues. The unstructured aspects of the interview offered more scope for revealing issues which may not become so apparent in a structured interview consisting of closed, more directly focused questions.

Simons (1978) notes that the interview is a complex social process in which more than information is sought or communicated. In this instance it was anticipated that certain attitudes would be revealed about the Colloquium process. It was appropriate, on occasions, to probe for further information by asking the interviewee to elaborate or explain further their reasons for adopting certain positions, perspectives and assumptions about the process. At times, therefore, it was necessary for the interview to become more focused as a particular issue was probed.
All interviews began with a conversation which helped to establish rapport between interviewee and the researcher. The interviews were conducted in the school in which the interviewee was employed so the settings were familiar to the interviewees. The interviews were conducted during the day when interviewees were not scheduled normal classes. In the introductory conversation permission to tape record the interviews was sought. In all cases permission was granted. This ensured accuracy in the recalling of statements made during the interviews. Notes were taken during the interviews as a way of recalling significant comments so that they could be probed in the same or in any possible follow-up interviews. The interviews generally lasted about 45 minutes. The data obtained from the interviews were analysed when all of the interviews had been completed.

3.5.2 Interview Sample.

Seven interviewees were selected from the combined staff of the target schools. With the small pool from which to draw a sample it was considered better to select a sample that included representatives of the various positions, ages and experience of teachers in the schools. While there is no presumption that their responses could be generalized to all teachers who had experienced a Colloquium, it is reasonable to claim that the depth of
understanding gained from these interviewees provides valuable insights into the working of the Colloquium.

The selected personnel in the target schools were interviewed soon after they had participated in a Colloquium. Those selected were:

1. A Principal, married woman, aged 55.
2. An Assistant Principal (Administration) with teaching duties, married man, aged 30.
3. A classroom teacher, single woman, aged 25.
4. An Assistant Principal (Religious Education), with teaching duties, married woman, aged 42.
6. A classroom teacher, married woman, aged 32.
7. A Principal, married woman, aged 43.

3.5.3 Description of the Interview Guide.

A number of base questions (See Appendix C) were asked with a series of prompts which encouraged the interviewee to elaborate on their answers. One of these base questions asked the participants to describe those aspects of the Colloquium which had the greatest impact upon them. Participants were also invited to relate aspects relating to faith development, any changes in
their school that could be attributed to the Colloquium, and they were asked for their views on the future direction the Colloquium process should take. There were seven items in the interview guide.

3.6 **Involvement of the Researcher.**

The researcher was involved in the target Colloquium as a presenter. The potential for the respondents to the questionnaire and interviewees to respond more favourably about the Colloquium is recognised as a limitation of this study. However, given that few Colloquia are offered each year, it was not realistic to target one in which the researcher was not involved.

Clear explanations were given to all interviewees that any information obtained in the interviews would be confidential and, if any aspects of it were to be included in the final report, the anonymity of the interviewee would be preserved. The very nature of the Colloquium experience meant that a rapport be developed between participant and presenter. An element of this rapport was the establishing of a form of trust between the researcher and each of the participants. This rapport and trust extended into the interview situation.

Several guidelines for the interviews were established at the commencement of each interview. They
were as follows:

1. The researcher did not comment on any response by the interviewee in a way that might have been construed as supportive or non-supportive of the view that was expressed by the interviewee.

2. The researcher did not relate any personal anecdotes or opinions about the Colloquium during the interviews.

3. Interviewees were advised that all responses were considered valuable to the study and were welcomed by the researcher.

4. Subsequent to the interviews letters were sent to all interviewees thanking them for their participation in the study. In these letters invitations were extended to the interviewees to make additional comments that might have occurred to them after the interview had concluded. No interviewee contacted the researcher to make any additional comment.

These guidelines helped to ensure that there was consistency in the interview situation as well as providing a level of control for bias on the part of the researcher.
3.7 Analysis of Data

The administration of the exploratory questionnaire and subsequent analysis of data in 1989 has been described in detail in section 3.4.1 above. The following is a description of the way in which the data from the questionnaire administered in 1990 were analysed.

3.7.1 Before and After Colloquium Questionnaires

Questionnaires were distributed to all participants prior to the Colloquium and the return rate was 80%. The questionnaires were again sent to participants several months after the Colloquium. This time lapse allowed participants to assimilate the experience of the Colloquium. Their reactions after this period would indicate the long-term impact of the Colloquium, and should provide the most significant results of the study. The return rate for the questionnaires administered after the Colloquium was 90%. Data were collated into two sections; data obtained from the closed questions; and data obtained from the open-ended questions. Responses from each closed item were reported in the form of mean responses. The mean for each item was calculated by adding the ratings from all respondents across the Likert scale then the total score for each item was divided by the number of respondents to that item. The results for both administrations of the questionnaire are presented in Table 4.1.
Responses to the open-ended questions were grouped according to the items as they appeared in the questionnaire. Results from these questionnaire items are presented in tables 4.7 - 4.11 and enable comparison between pre and post-colloquium responses.

3.7.2 Interview data.

Notes taken during the interviews were typed in full and added to transcripts of tape recordings of the interviews. The comments made by the interviewees were grouped under each interview question and then analysed for common themes. The most frequently occurring comments were identified as being the most significant and were recorded under the relevant research question.

3.8 Accuracy of handling data.

An assistant was recruited to verify the accurate transfer of quantitative data obtained from the before and after questionnaires to a summary sheet. This exercise involved double checking all items from all returned questionnaires.

The grouping of data from the open-ended questions onto summary sheets was carried out in the presence of the colleague who also listened to several tape recordings of interviews and read transcripts of the tapes to ensure that data were accurately recorded.
3.9 Additional Data source.

A measure of the immediate impact of the Colloquium was conducted through the short evaluation sheet completed by the participants at the conclusion of the initial two day experience. This study was more concerned with the transfer of the Colloquium experience to the school and on long-term aspects. Therefore no attempt was made to use the data collected immediately after the Colloquium.

3.10 Ethical Considerations

There were a number of ethical considerations which needed to be taken into account throughout the research. The nature of the research was such that people were asked to disclose beliefs about issues that were highly personal. It was imperative that the researcher regarded the disclosures as confidential and protected the anonymity of the individuals involved. The people involved as participants in the Colloquium were well informed as to the purpose of the study and their right to withdraw from the research at any time was always available to them.

3.10.1 Strategies to Ensure Sound Ethics

i) Participation. The researcher's involvement with the target schools as a presenter provided the opportunity for the subjects to develop trust in the researcher as one
who respected their rights to privacy and appreciated their right to disclose or not to disclose information as they saw fit.

ii) **Care of Data.** All data were kept in a secure place and no person other than the researcher had access to the notes taken throughout the research.

iii) **Confidentiality.** All of the people interviewed were assured that they would remain anonymous and that data would remain anonymous.

3.11 **Summary.**

The study had an evaluative function which may provide information to the Catholic Education Commission of Western Australia on the future of faith development programmes of the nature of the Colloquium process. The study was conducted with a small sample using pre and post Colloquium questionnaires and semi-structured interviews.

In the following chapter findings obtained through the questionnaires and interviews are presented along with a discussion of the findings.
CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

Data were collected by means of questionnaires and interviews. Because of the small number of subjects, the data were grouped, so that the results from the questionnaire surveys and interviews were not broken down into separate sets of results for sub-groups of respondents. The results are presented in the following order:

results of the quantitative data from the pre and post colloquium questionnaires;

responses to the open-ended questions from the pre and post colloquium questionnaires; and,

results of the interviews.

4.2 Results of the quantitative data from the pre and post colloquium questionnaires.

Questionnaires were distributed to 30 staff of the
two schools participating in the target colloquium. The return rate for the questionnaire administered prior to the Colloquium was 80% and the return rate for the questionnaire administered after the Colloquium was 90%. The results of the quantitative data from the pre and post colloquium questionnaires are summarised in Table 4.1 below. The table shows the mean scores for items in each administration of the questionnaires. In the scoring of the questionnaire items a mean score of 1 is highly positive while a mean score of 5 is highly negative.

The obvious feature of the results is the lack of difference between pre and post-Colloquium results. The scores for each item were subject to $t$ tests, to identify any possible significant differences between the pre-Colloquium data and the post-Colloquium data. Significant differences, at the 95% level of confidence, were found for Items 17 and 18 only.

One reason for the lack of significant change in most items in the questionnaire may be explained partly by the fact that many of the responses to the pre-Colloquium questionnaire were extremely positive. Of the 23 items 5 were rated by all respondents as "Agree" or "Definitely "Agree" (items 1, 2, 3, 10 and 16). Another 2 items, (items 9 and 12) were rated by all respondents in the "Don't Know", "Agree" and "Definitely Agree" ratings. Only in 5 items (items 15, 18, 20, 21, and 22) did
### Table 4.1

Mean scores of items from grouped Pre and Post Colloquium questionnaires

<table>
<thead>
<tr>
<th>Item</th>
<th>MEAN</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Items relating to the ethos of a Catholic School</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Teachers actively foster Gospel values in the school</td>
<td>8</td>
<td>1.3</td>
<td>1.6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Teachers demonstrate an attitude of care</td>
<td>8</td>
<td>1.2</td>
<td>1.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. The students are treated with respect and dignity</td>
<td>8</td>
<td>1.4</td>
<td>1.3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. All teachers provide regular information for the students about the principles and practices of the Catholic tradition.</td>
<td>8</td>
<td>1.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. All teachers provide regular opportunities for formation which will lead the students to a better understanding of the Gospel values.</td>
<td>8</td>
<td>1.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. The 'Religious Education' programmes are effective judging by the actions of the students in the school grounds.</td>
<td>8</td>
<td>2.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. The 'Religious Education' programmes are effective judging by the actions of the students outside of the school grounds.</td>
<td>8</td>
<td>2.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. All teachers regularly contribute to the preparation of school/class masses and/or paraliturgies.</td>
<td>8</td>
<td>1.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Teachers in our school share problems relating to the students and prograumes.</td>
<td>8</td>
<td>1.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Teachers work cooperatively at our school in the interests of all students.</td>
<td>8</td>
<td>1.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Teachers work cooperatively with parents at our school.</td>
<td>8</td>
<td>2.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Teachers and administrators work co-operatively at our school.</td>
<td>8</td>
<td>1.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>Definitely Disagree</td>
<td>Disagree</td>
<td>Don't Know</td>
<td>Agree</td>
<td>Definitely Agree</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>--------------------</td>
<td>----------</td>
<td>------------</td>
<td>-------</td>
<td>-----------------</td>
<td></td>
</tr>
<tr>
<td>13. I want to teach in a Catholic school because</td>
<td>1.4</td>
<td>1.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. To earn a reasonable salary</td>
<td>2.0</td>
<td>2.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Providing a Catholic/Christian model for children</td>
<td>1.2</td>
<td>1.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Fostering a desire to teach in the Catholic school</td>
<td>1.9</td>
<td>1.4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Fulfilling God's choice for my life</td>
<td>1.2</td>
<td>1.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. An opportunity to satisfy a desire to teach</td>
<td>1.5</td>
<td>1.7</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. I regularly read scripture, theology and/or spiritual material</td>
<td>2.5</td>
<td>2.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. I regularly give a set time to personal reflection about my faith</td>
<td>2.4</td>
<td>2.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. I regularly discuss school-based issues</td>
<td>2.2</td>
<td>2.2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. I regularly review professional materials apart from syllabus documents and other essential materials related to the day to day teaching requirements</td>
<td>1.5</td>
<td>1.6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Key**
- B: Before colloquium
- A: After colloquium
respondents use the Definitely Disagree rating. Just ten
respondents chose this rating in the pre-Colloquium
questionnaire and 4 respondents chose it in the
post-Colloquium questionnaire.

Tables 4.2, 4.3 and 4.4 show those items which
revealed interesting variation when comparing
post-colloquium results with pre-colloquium results.

Table 4.2 shows items that indicate a positive
change of 0.2 or more in mean. The use of $t$ tests showed
a significant difference at the 95% level of confidence in
items 17 and 18 only. These items relate to commitment
and understanding of the role of the teacher in a Catholic
school. These issues are central to the aims of the
Colloquium. By responding more positively to these items
after the Colloquium, teachers showed greater awareness of
the mission of teaching and commitment to working in a
Catholic school.

While significant differences were found for only
two items, there was a small positive shift in a number of
other items. This raises the possibility of a Type 2
statistical error in that there may have been a
significant trend that was not discovered by the use of $t$
tests on individual items.
Table 4.2

Items for which there was a positive change of 0.2 or more in mean scores of items from the pre and post-Colloquium questionnaire.

<table>
<thead>
<tr>
<th>Questionnaire Item</th>
<th>Before Colloquium Mean Score</th>
<th>After Colloquium Mean Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. All teachers provide regular information for the students about the principles and practices of the Catholic tradition.</td>
<td>2.0</td>
<td>1.7</td>
</tr>
<tr>
<td>5. All teachers provide regular opportunities for formation which will lead the students to a better understanding of the Gospel values.</td>
<td>2.0</td>
<td>1.7</td>
</tr>
<tr>
<td>10. Teachers work co-operatively at our school in the interests of all students.</td>
<td>1.6</td>
<td>1.4</td>
</tr>
<tr>
<td>11. Teachers work co-operatively with parents at our school.</td>
<td>2.0</td>
<td>1.7</td>
</tr>
<tr>
<td>*17. fulfilling God's choice for my life</td>
<td>1.9</td>
<td>1.4</td>
</tr>
<tr>
<td>*18. the fulfilment of a desire to teach in the Catholic system</td>
<td>2.0</td>
<td>1.4</td>
</tr>
<tr>
<td>20. I regularly read scripture, theology and/or spiritual material.</td>
<td>2.5</td>
<td>2.2</td>
</tr>
<tr>
<td>21. I regularly give a set time to personal reflection about my faith.</td>
<td>2.4</td>
<td>2.2</td>
</tr>
</tbody>
</table>

* Items for which the means from the surveys before and after the Colloquium were significantly different at the 95% level of confidence.
Of the eight items a non-significant positive shift was discerned in the ratings for six of the items (items 4, 5, 10, 11, 20 and 21). The small positive change that occurred in items 4 and 5, if it were significant, would indicate teachers' renewed commitment to two important aspects of religious education, that is, to provide opportunities for students to develop in the cognitive, as well as, the affective domain. Items 10 and 11 refer to teachers' awareness of the importance of specific relationships in the establishment of a school's culture and ethos.

The ratings of the other two items (items 20 and 21) changed from near "Don't Know" towards "Agree". Both of these items refer to aspects of faith development. As such, these items reflect on the significance of developing a contemplative attitude as part of the role of a teacher in a Catholic school.

Table 4.3 presented below shows items for which there was a negative change of 0.2 or more when the means from the surveys run before and after the Colloquium were compared.
Table 4.3

Items for which there was a negative change of 0.2 or more in mean scores of items from the pre and post-Colloquium questionnaire.

<table>
<thead>
<tr>
<th>Questionnaire Item</th>
<th>Before Colloquium Mean Score</th>
<th>After Colloquium Mean Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teachers actively foster Gospel values in the school.</td>
<td>1.3</td>
<td>1.6</td>
</tr>
<tr>
<td>6. The &quot;Religious Education&quot; programmes are effective judging by the actions of the students in the school grounds.</td>
<td>2.0</td>
<td>2.2</td>
</tr>
<tr>
<td>8. All teachers regularly contribute to the preparation of school/class masses and/or paraliturgies.</td>
<td>1.2</td>
<td>1.5</td>
</tr>
</tbody>
</table>

An important part of my role as a teacher in a Catholic school is...

15. to earn a reasonable salary. | 2.0 | 2.4 |
19. an opportunity to satisfy a desire to teach. | 1.5 | 1.7 |

Of the five items where a small negative shift was discerned the ratings of three items, (items 1, 6 and 19) changed from near "Definitely Agree" towards "Agree". The ratings for items 6 and 15 changed from "Agree" towards the "Don't Know" rating.

Item 1, which reads: "Teachers actively foster Gospel values in the school", refers to the nature and
extent a teacher consciously or subconsciously espouses Christian principles and values in teaching, while working with students, working with other teachers, or interacting with parents. Such a negative trend seems puzzling, although all respondents rated the item "Agree" or "Definitely Agree".

Item 6, which reads: "The Religious Education programmes are effective judging by the actions of the students in the school grounds," showed a slightly negative mean score shift which is difficult to interpret. Some possible explanations include: respondents' reflection on their effectiveness as teachers; some evaluation of Religious Education programmes during opportunities for reflection at the Colloquium; or teachers realising that they were unfamiliar with the students' actions in the school grounds.

Item 8 dealt with the degree to which teachers contributed to the preparation of school/class masses and/or paraliturgies. The result conflicts with the results gained in the interviews. Interviewees regularly reported an increase in teachers' willingness to be involved in and make contributions to the liturgical celebrations in the school.

The small size of the sample is a problem in the analysis of data, for example, in item 8 which reads; "All teachers regularly contribute to the preparation of
school/class masses and/or paraliturgies." Removal of scores of three respondents who disagreed would have changed results overall from a negative to a positive change between pre and post Colloquium. There is also a problem of reliability in this questionnaire item. The intensive period of the Colloquium should have changed participants' perceptions of the meaning of the terms used in the questionnaire. For example, the Colloquium may have changed the respondents' level of understanding of the importance of contributing to the preparation of masses and paraliturgies.

Item 19 dealt with the respondents' desire to teach and item 15 dealt with the issue of "a reasonable salary". The negative shift in response to these items is difficult to explain. The validity of the items as indicators of what the Colloquium aims to achieve may be questionable. It is possible that extraneous variables could have been influential. For example, around the time of the Colloquium, there was industrial unrest over teachers' salaries and conditions and stress commonly associated with heavy workloads at some times in the year may have been expressed through these items.

Item 15 dealt with the issue of "a reasonable salary". While the result showed a negative trend it should not be seen as indicating a failure of the Colloquium. If responses to this item were a comment on
the vocational nature of their role then the result was a positive change in attitudes.

Table 4.4

Items for which a different result would have been expected had the Colloquium been successful.

<table>
<thead>
<tr>
<th>Questionnaire Item</th>
<th>Before Colloquium Mean Score</th>
<th>After Colloquium Mean Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teachers actively foster Gospel values in the school.</td>
<td>1.3</td>
<td>1.6</td>
</tr>
<tr>
<td>2. Teachers demonstrate an attitude of care</td>
<td>1.2</td>
<td>1.3</td>
</tr>
<tr>
<td>21. I regularly give a set time to personal reflection about my faith</td>
<td>2.4</td>
<td>2.2</td>
</tr>
<tr>
<td>23. I regularly meet with other staff members to discuss school based issues</td>
<td>1.5</td>
<td>1.6</td>
</tr>
</tbody>
</table>

The response to item 1 in Table 4.4 above is interesting and may reflect respondents' increased awareness for the importance of witnessing Gospel values. It may also reflect a more discerning interpretation of the actions of colleagues in light of their increased understanding of the importance of being appropriate models for their students. However, the item was generally rated positive by all respondents on both
administrations of the questionnaire, with no respondents rating less than "Agree".

The response to item 2 produced a negative result and, as the central aim of the Colloquium was to renew teachers' vision of care and service to students, any negative change in mean score on this item could indicate that the Colloquium was not successful in achieving one of its main aims. Once again, the small size of the sample was a problem. The addition of three respondents scores in the post-Colloquium questionnaire over the pre-Colloquium questionnaire may have contributed to the minor trend. However, the item was generally rated positive by all respondents on both administrations of the questionnaire, with no respondents rating less than "Agree".

The response to Item 21, which reads: "I regularly give a set time to personal reflection about my faith.", is surprising considering that each of the interviewees commented on the benefits of time being taken for personal reflection on the Colloquium. Such a small positive mean score shift suggests little change. The response to Item 23, which reads: "I regularly meet with other staff members to discuss school based issues.", also conflicts with the results of the interviews. The positive staff relationships that were developed on the Colloquium have not, according to the results of this item, been expressed
in the number of discussions with other staff about school based issues.

4.3 **Summary**

There was an improvement of 0.2 or more in items 4, 5, 10, 11, 17, 18, 20 and 21. When t tests were applied, it was found that the results only for items 17 and 18 were significant at the 95% level. There was an improvement of 0.1 in items 3, 9, 12, 13 and 14. Overall, there was a positive change in 13 items, a negative change in 7 items and no change in 3 items. Of the 10 items which showed a negative change, or no change, respondents rated the items extremely positively in the questionnaire administered prior to the Colloquium. This made it difficult to respond more positively in the questionnaire administered after the Colloquium. None of the results showing a negative shift proved significant when subjected to statistical tests. On balance, then, these results show a slight positive trend.

4.4 **Responses to the open-ended questions from the pre and post colloquium questionnaires.**

Twenty four people completed the questionnaire administered prior to the Colloquium and 27 completed the questionnaire administered after the Colloquium. This
represented an 80% and 90% return rate respectively. The most common responses to the open-ended items have been grouped and recorded under the items as they were presented in the questionnaires.

**Item 24: What forms of faith development programmes for staff exist in your school at the moment?**

The pre and post Colloquium responses are set out in Table 4.5.

**Table 4.5**

Faith development programmes existing in schools pre and post Colloquium

<table>
<thead>
<tr>
<th>Pre-colloquium</th>
<th>Post-colloquium</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 Staff prayer</td>
<td>14 Staff prayer</td>
</tr>
<tr>
<td>8 Colloquium</td>
<td>10 Writing &quot;faith&quot; section in school newsletter</td>
</tr>
<tr>
<td>3 Staff Prayer days</td>
<td>5 Participation in Masses/paraliturgies</td>
</tr>
<tr>
<td></td>
<td>3 Participation in Accreditation programmes.</td>
</tr>
</tbody>
</table>

The above table shows that more activities that occur regularly were listed as faith development programmes after the Colloquium even though they were occurring in the school before the Colloquium was conducted. There was a time lapse of three months between administrations of the questionnaire.
There are two possible explanations for the results of this item. First, there may have been more faith development activities happening in the school after the Colloquium as a result of teachers' increased enthusiasm and readiness to be involved in change and, second, the participants may have recognised planned activities and regular school happenings as being faith development activities whereas they did not recognise them as such prior to the Colloquium.

**Item 25:** List all programmes in the school which involve participation by all staff towards a common goal by means of a common set of strategies. (i.e. What whole school policies or programmes presently operate in your school? E.g. Assertive Discipline, Pastoral Care, Homework policies, Maths education, etc.)

The pre and post Colloquium responses are set out in Table 4.6.
Table 4.6

Programmes operating in the school pre and post Colloquium which involve participation by all staff towards a common goal

<table>
<thead>
<tr>
<th>Pre-colloquium</th>
<th>Post-colloquium</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 Language policy</td>
<td>12 Language policy</td>
</tr>
<tr>
<td>17 Homework policy</td>
<td>9 Homework policy</td>
</tr>
<tr>
<td>17 Maths policy</td>
<td>11 Maths policy</td>
</tr>
<tr>
<td>6 Writing policy and,</td>
<td>3 Writing policy</td>
</tr>
<tr>
<td>6 Assertive discipline policy</td>
<td>7 Assertive discipline policy</td>
</tr>
<tr>
<td></td>
<td>6 Writing the school's vision statement, aims and goals,</td>
</tr>
<tr>
<td></td>
<td>3 Teacher self appraisal</td>
</tr>
</tbody>
</table>

In the questionnaire administered before the Colloquium a number of respondents listed policy development, but less included these same policy areas in their responses in the questionnaire administered after the Colloquium. The time lapse of three months involved in the administrations of the questionnaires may account for the reduced emphasis in these areas; it may be simply that having settled these policies, school staff did not return to them.

A significant post-colloquium response came from six respondents, from one target school, who listed writing the school's vision statement, aims and goals. This was done as part of the Curriculum Development Process; a process designed to follow the Colloquium. Participation in the Colloquium is a pre-requisite of
participation in the CDP based on the assumption that an understanding for the role of teacher in a Catholic school needs to be developed before that role can be enunciated in the form of a vision statement, aims and goals for the school. As stated in Chapter One, the CDP is undertaken only when the staff has shown the willingness and readiness to be involved. The fact that this school has undertaken the CDP is evidence of its enthusiasm and ability to work towards a common vision.

Item 26: List the elements of the operation of your school that you believe build positive staff relationships.
Pre and post Colloquium responses to item 26 are set out in Table 4.7.
Table 4.7
Pre and post Colloquium elements of the school's operation which build positive staff relationships

<table>
<thead>
<tr>
<th>Pre-Colloquium</th>
<th>Post-Colloquium</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 Meetings</td>
<td>11 Meetings</td>
</tr>
<tr>
<td>12 Social interaction</td>
<td>16 Social interaction</td>
</tr>
<tr>
<td>3 Staff development days</td>
<td>7 Masses</td>
</tr>
<tr>
<td>3 Friendly, open communication</td>
<td>3 Concern for fellows</td>
</tr>
<tr>
<td></td>
<td>3 Participation in whole school functions</td>
</tr>
<tr>
<td></td>
<td>3 Prayer</td>
</tr>
<tr>
<td></td>
<td>2 Shared responsibility</td>
</tr>
<tr>
<td></td>
<td>2 Co-operative staff relationships</td>
</tr>
<tr>
<td></td>
<td>2 Praise and acknowledgement</td>
</tr>
<tr>
<td></td>
<td>2 Communication</td>
</tr>
<tr>
<td></td>
<td>1 Working towards a common goal</td>
</tr>
<tr>
<td></td>
<td>1 Professional development days.</td>
</tr>
</tbody>
</table>

In both administrations of the questionnaire, respondents rated meetings and staff social interaction as the two main elements contributing to the building of positive staff relationships. In the administration of the questionnaire before the Colloquium, Masses and staff interaction were rated as elements of the school's operation which build positive staff relationships. In the administration of the questionnaire after the Colloquium, these two elements were included 27 times. Post-colloquium responses revealed a much wider range of activities contributing to the development of positive staff relationships than were mentioned prior to the Colloquium. Of the additional elements listed, Masses (7)
and prayer (3) are related to participation in spiritual experiences which may indicate a degree of faith development has occurred for those respondents. It may, also, indicate teachers developed an increased understanding for the central role participation in Masses and prayer has in developing the ethos of a Catholic school. Elements listed, other than meetings and staff social interaction, increased from six to 26. The range of responses provides a qualitative array that suggest respondents felt differently about certain elements of the school's operation after the Colloquium. These elements, shared responsibility; co-operative staff relationships; praise and acknowledgement; working towards a common goal; and professional development days, are identified in the literature on school improvement as essential in a school climate conducive to bringing about effective change.

**Item 27:** List ways you think the school might be more successful in developing the Catholic ethos as a result of participating in the Colloquium?

Pre and post Colloquium responses are set out in Table 4.8.
Table 4.8
Ways participants thought the school might be more successful in developing the Catholic ethos as a result of participating in the Colloquium

<table>
<thead>
<tr>
<th>Pre-Colloquium</th>
<th>Post-Colloquium</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 Improved staff relationships</td>
<td>10 Improved staff relationships</td>
</tr>
<tr>
<td>3 An added spiritual dimension</td>
<td>4 A more cohesive staff</td>
</tr>
<tr>
<td>2 The development of common goals</td>
<td>3 The development of a vision statement, aims and goals for the school would develop a spirit of unity</td>
</tr>
<tr>
<td>2 Staff unity</td>
<td>3 Increased involvement in faith development activities</td>
</tr>
<tr>
<td>1 Praying together</td>
<td>2 Positive behaviour and attitude of staff towards each other was modelled for the students in the school</td>
</tr>
<tr>
<td>1 There is already strong Catholic ethos in the school</td>
<td>2 More focussed faith development activities for staff</td>
</tr>
<tr>
<td></td>
<td>2 A greater awareness of personal faith commitment and its importance in a Catholic school</td>
</tr>
<tr>
<td></td>
<td>2 Staff unity</td>
</tr>
<tr>
<td></td>
<td>1 Personal growth</td>
</tr>
<tr>
<td></td>
<td>1 Accepting different personalities</td>
</tr>
<tr>
<td></td>
<td>1 Discussion of the Catholic ethos and,</td>
</tr>
<tr>
<td></td>
<td>1 Having a positive environment in which to solve problems.</td>
</tr>
</tbody>
</table>

In the questionnaire administered before the Colloquium, respondents suggested 16 ways the school might be more successful in developing the Catholic ethos of the school as a result of participating in the Colloquium. In
the questionnaire administered after the Colloquium respondents suggested 32 ways. The responses to this item after the Colloquium show a strong increase in diversity and substance. This suggests that the Colloquium made respondents more aware of the kinds of activities that would be conducive to the development of a desirable Catholic ethos in the school.

Item 28 Any further comments to make about the Colloquium?

In the questionnaire administered before the Colloquium nine of the ten responses were negative. In the questionnaire after the Colloquium the majority of comments were constructive and positive and showed considerable diversity. There were only two slightly negative comments about the time commitment in the post-colloquium responses compared with nine prior to the Colloquium. Significant issues in the post-colloquium responses included pre-colloquium attitudes, the need for follow-up activities, the supportive environment of the Colloquium, the need for staff to be supportive of participation in the Colloquium, as well as supporting change in the school after the Colloquium. Each of these issues was also identified in the interviews. A number of respondents expressed satisfaction with the Colloquium. Many of the responses to this item in the questionnaire are consistent with aspects of the literature reviewed in
Chapter two. Pre and post Colloquium responses are shown in table 4.9.

Table 4.9

Additional comments made by the participants pre and post Colloquium

<table>
<thead>
<tr>
<th>Pre-Colloquium</th>
<th>Post-Colloquium</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Apprehension about participating</td>
<td>4 More follow-up activities are needed</td>
</tr>
<tr>
<td>4 Time commitment outside school hours too great</td>
<td>2 Communication skills improved</td>
</tr>
<tr>
<td>1 Looking forward to it.</td>
<td>2 Better preparation of staff prior to participating would help some get more from the experience</td>
</tr>
<tr>
<td></td>
<td>2 If some had a more positive attitude towards participating in the experience it would have been more productive</td>
</tr>
<tr>
<td></td>
<td>1 Staff need to be more supportive of change initiatives if they are to be implemented</td>
</tr>
<tr>
<td></td>
<td>1 Felt under pressure to attend</td>
</tr>
<tr>
<td></td>
<td>1 The Colloquium provides a very supportive environment</td>
</tr>
<tr>
<td></td>
<td>1 More work</td>
</tr>
<tr>
<td></td>
<td>1 Rewarding</td>
</tr>
<tr>
<td></td>
<td>1 A very enjoyable, emotional and bonding experience</td>
</tr>
<tr>
<td></td>
<td>1 Restful</td>
</tr>
<tr>
<td></td>
<td>1 Everyone should do one</td>
</tr>
<tr>
<td></td>
<td>1 Just what I needed at this stage in my faith journey,</td>
</tr>
<tr>
<td></td>
<td>1 It was great to spend time reflecting on ourselves as individuals and where we are in our relationship with God.</td>
</tr>
</tbody>
</table>
4.5 **Summary**

In general, respondents have listed more faith development activities happening in the school after participating in the Colloquium. These results suggest that participants developed a deeper sense of purpose towards their role as teacher in a Catholic school and, as a result, there was a tendency for schools to reflect the ethos of the Catholic faith more after the Colloquium. Teachers became more involved in change towards building and achieving a Catholic vision of the school.

4.6 **Results of Interviews**

Seven participants, randomly selected, were interviewed 3 months after the Colloquium was conducted. This time lapse was deliberate; the true worth of the Colloquium, given that it is intended to bring about significant and lasting change, should be assessed some time after participants have been through it. The responses to the interview questions have been grouped under the major research questions.

The major research focus was:

What is the influence of the Colloquium process as adopted by Catholic primary schools in Western Australia?

4.6.1 The first research question was:
In what ways and to what extent does the Colloquium process influence the faith development of staff of a Catholic school, both individually and collectively?

The following positive influences could be identified.

Self-reflection and analysis through activities such as the guided reflection (See section 1.6.3 in Chapter 1 for a description of guided reflection.) was reported by six of the seven interviewees to be beneficial. One interviewee felt "...the time to reflect on the place of God in my life was valuable." This view was supported by another who commented: "It is important to get in touch with your inner self." One interviewee found the opportunity to meditate "...really good. It told me a lot about my personality, my character..."

Comments from two other interviewees were:

I've always believed in God. I've often questioned things about what the Catholic religion consists of but things like the Colloquium keep bringing you back. Even this interview. So many different things have happened in my life lately that have drawn me back. It's strange; I now feel so strong and I'm very aware of it. I think I understand God more.

I feel there has been a change in my life this year. The Colloquium helped me to sort through some confusions. This stage of life is very confusing - there are so many things to sort out. I've become a Catholic who has found meaning in my life and the Colloquium helped me to sort some of it out.

The opportunity for sharing with others and
listening to other points of view about spiritual matters, after reflection, was seen by all of the interviewees as rewarding. As one interviewee said:

God has meant a lot to me through all times. It (the Colloquium) gave me a chance to reassess how I felt about my faith and what I was doing about my own faith and development and when I shared that with others it encouraged me that lots of things I was thinking, others were also thinking the same way.

Another expressed the following:

Evidence was seen in a teacher relating how sharing oneself was important when teaching the children the concept of community in Religious Education lessons. The teacher related it (the concept of community) back to the Colloquium experience.

On a more personal level the interviewee expressed herself in the following way:

Faith is all about relationships. Faith is God in me reaching out to God in you. You need to set up an environment where people can reach out to others or it doesn't happen. Now that I've had this experience I can go out and help others to experience it. You can't have a faith experience without other people. I had been selfish about my faith and so it encouraged me to go out to others more.

A similar experience was reported by another interviewee: "Sharing openly with others, more than you do normally, is of great benefit."

Pastoral support networks can result. Two interviewees developed close personal relationships with other staff members as a direct result of the Colloquium. One stated: "I got to know one other staff member very
well and we have continued this relationship. The Colloquium was the reason for this closeness." The other interviewee stated:

I have shared a lot from my own life with another staff member who is having difficulties in her personal life at the moment and I've shared with her so that she might see that these things happen and when they do you can do little but put complete faith in God. Do what you know is right then leave it in His hands.

Prayer life generally changed in a positive way. Three interviewees commented how these changes affected them. One said, "It has motivated me to try and recapture the prayerful atmosphere of the Colloquium." Another said, "It has had a long term effect on me as far as my prayer life goes."

Although they were not questioned specifically about attitudes to prayer two interviewees stated that staff appeared to have an improved attitude to prayer back in the school. One interviewee stated:

The staff are all searching, through prayer experiences, to know themselves better. They are more receptive to meditative prayer. I think a lot have done a lot of soul searching and certainly there is a change in the quality of the staff prayer.

The other said: "People come to me for some guidance about preparing the prayer for the staff meeting and there are obvious improvements in the prayer life in the school."
Target school A improved staff meetings by providing time for brief relaxation prior to the commencement of the meeting. This, in turn, improved the quality of staff prayer which was included in the meeting and constituted part of the overall faith development process of the staff.

Only one interviewee reported that the Colloquium had no influence upon him. The interviewee felt the Colloquium did not provide for his spiritual development.

4.6.1.1 Summary

There was only one report of the Colloquium having no influence upon the faith development of the interviewee. In contrast with this, six of the seven interviewees reported several positive influences on the faith development of individuals and the staff as a group. The most significant positive influences were upon the relationship that was developed between God and the individual, as a result of reflection, articulation and discussion of matters relating to faith. In addition to the individual's development of his or her relationship with God, a significant growth in the quality of relationships was reported between a number of staff. Some respondents also claimed that pastoral support networks had developed as a result of the sharing that took place. The prayer lives of several individuals were also influenced in a positive way. Several respondents
reported that their own, and the prayer life of their staff, had been influenced in a positive way.

4.6.2 The second research question was:

What influence does the Colloquium process have on the professional development of a staff of a Catholic school, both individually and collectively?

Five interviewees said that the Colloquium assisted in the development of participative decision-making particularly as a result of the issues that were raised and the discussion that took place in Session 6. Three interviewees reported greater involvement from more staff whereas previously "everything" had to go through the principal. One interviewee claimed:

The long lasting effect has been centred around the process of decision-making. It is not that there have been a great number of major changes but we are now involved in discussion prior to decisions being made. This wasn't happening before. Both the principal and staff have changed. The staff now have more confidence to participate in decision-making and more tolerance is shown for staff viewpoints.

In the principal's view:

Everything had to go through me. I was seen as the sole authority and I didn't want that but that's what everyone saw and thought. That's changed. We've tried a number of things - some of which have been rejected. There are now more contributions from other members of staff in positions of responsibility.

These views were not shared by all as can be seen by the following comments from one interviewee: "The principal
was open and allowed us to express ourselves but was reluctant about certain things suggested."

The activities of session 6 at the Colloquium were intended to encourage school development processes in the areas of: personal faith development through whole staff faith development activities; staff development through activities fostering staff unity; and student and parent development activities. Without exception, the interviewees reported participants' reaction to this session as positive because they saw scope for change at the school level.

4.6.2.1 Summary

The Colloquium process influenced the professional development of participants as it stimulated a participative decision-making process and provided the opportunity for the development of some common goals for the school. The time taken at the Colloquium to reflect upon school and personal issues was critical in the development of collegial relationships that facilitated participation and collaboration.

4.6.3 The third research question was:

**How does the Colloquium process influence the collaborative culture and ethos of a Catholic school?**

The establishment or development of a collaborative
culture and ethos is dependent on positive staff relationships. The development of staff relationships is one of the most apparent, positive outcomes of the colloquium and one which all interviewees commented on. In the words of one interviewee, "Living with people helps you to see each other in a new light and builds an easier relationship."

Six of the seven interviewees stated that the time for introspection and contact with colleagues on a social and professional level was significant in the building of improved staff relationships. These six interviewees were of the opinion that the majority of participants shared this view. One interviewee stated that: "There need to be more opportunities for the staff to get together like that with each other. Finding the time for that is important." Another interviewee stated: "The social time after dinner was great. It was the first time we had socialised like that. It helps to understand other people better if you know them better. There should be more of that sort of thing."

Staff/pupil relationships improved immediately after the Colloquium. According to all interviewees a large percentage of the participants returned to school enthusiastic about their role, refreshed from the live-in experience of the Colloquium and relating better with the children in the school:
Because of the impact of the Colloquium on me I feel all the children in the school are affected because I relate to them better. The children seem to be able to approach me with their problems. Our relationship is better.

One interviewee commented that the "Children are happier because of the staff's new found unity. Two interviewees claimed that increased understanding for the call to be a Christian model for the children had an impact on the staff relationships and also the staff-pupil relationships. "I was reminded of seeing God in children and this gave some meaning to the teaching of children."

Findings from the interviews agree with the outcome from item number 26 in the post-colloquium questionnaire: List the elements of the operation of your school that you believe build positive staff relationships. Both clearly show that staff relationships are significantly improved as a result of participating in the Colloquium. Only one interviewee expressed the opinion that staff relationships were well established prior to the Colloquium: "The relationships of the staff prior to the Colloquium were good and we knew each other well. There has been no deepening of that understanding."

Five interviewees cited the decision-making process in the school as being more collaborative after the Colloquium. All interviewees were of the opinion that their staff had developed some common goals in a collaborative way during Session 6.
Each person interviewed also expressed the view that the Colloquium resulted in an increased understanding of the role of teacher in a Catholic school. As one interviewee put it, "It has reinforced my commitment to Catholic Education." Another said:

I'm happier in my job now more than ever before. I was confused about whether I really wanted to be a teacher but I know now that teaching is what I want to do and, especially, in a Catholic School.

Another expressed the following:

The impact on the growth of us as a staff was direct. Those that didn't come at all and those that only came for some of the time missed out on the unity and learning more about looking at the faith and what teaching in a Catholic School was all about.

Three interviewees stated that their own understanding for the role of the teacher in the Catholic school had increased. "It was a time for me to find out more about teaching in a Catholic school, being a Catholic and finding out the meaning of things."

Six interviewees expressed the opinion that the opportunity to think about teaching the faith was beneficial. Their comments were consistent with the view that teachers who had taught Religion as just another subject had come to appreciate that being responsible for the religious education of students involved considerably more than the presentation of facts, selecting appropriate classroom teaching strategies, evaluation and classroom management procedures. "Material in the Religious
Education Guidelines has been seen more from a subject orientation and hasn't been fully understood. The Colloquium is one step towards understanding their own faith."

Four interviewees felt it was easier to share their faith by the example of their own lives because their faith had been renewed by participating in the Colloquium. As one interviewee put it, "Everyone has tried to show a more caring, Christian attitude towards each other."

Three interviewees felt that an increased understanding for the role of a teacher in a Catholic school was reflected through a greater willingness of staff to lead and participate with the children and staff in paraliturgical celebrations. The following comment supports this view:

The relationship I have with staff is better. People come to me for some guidance about preparing the prayer for the staff meeting... Paraliturgies are happening now whereas they weren't before the Colloquium. People are more confident about preparing and having paraliturgies in the classroom.

One interviewee felt that the list of change initiatives developed during Session 6 (see Appendix G) could not have been constructed prior to the Colloquium. The reason cited for this was that the staff were not able to collaborate in the same harmonious way nor were all staff members likely to contribute with confidence prior
All interviewees said that efforts had been made in the school to implement some of the initiatives decided on in session 6 of the Colloquium. In one Target School, three changes were successfully carried out but it appears that other initiatives lost momentum and did not result in change. In the opinion of three interviewees, other initiatives met with resistance or indifference and resulted in little change in the operation of the school. Three interviewees from one target school saw the principal's attitude to change, in some instances, as a block to progress down a particular path. According to one interviewee, "Some staff feel they are unable to freely express themselves." According to another, "The majority of the staff are great but others have a fear of the principal."

Not all participants found the Colloquium to be a developmental experience. As one interviewee stated: "There are some who benefited and yet there are some others who are not open. It hasn't reached them."

4.6.3.1 Summary

The Colloquium process influenced the collaborative culture and ethos of the school through improved staff and staff-pupil relationships and teachers increasing their understanding for the role of teacher in a Catholic
school. The deeper appreciation for the need to be a Catholic, Christian model for the students is fundamental in the role of a Catholic teacher. In addition to this the practical opportunity that was provided for the staff to enter into a collaborative planning session which focussed on changes in the operation of the school enhanced, to some degree, the collaborative spirit and ethos of the school.

4.6.4 The fourth research question was:

What aspects, if any, of the Colloquium process as it is currently used need to be improved to make the Colloquium more effective?

The responses to this question have been grouped into the following areas: Pre-Colloquium, Content and Follow-up. The most common themes have been reported.

4.6.4.1 Pre-Colloquium.

Interview Question 1 asked participants to share their thoughts, feelings, impressions and expectations of the Colloquium process.

Feelings of apprehension, curiosity and uncertainty were felt by six of the seven people interviewed despite the fact that there had been an introductory talk from the Catholic Education Office's co-ordinator of Colloquia. One interviewee said, "I didn't know what to expect. Those feelings of apprehension soon went. I was open to whatever
came along." Another stated, "I had no idea what I was going into but I wanted to go because I'd heard so much positive about it from teachers who had done it." Another interviewee commented, "I don't like leaving my family but decided I would enter into it and get as much from it as I could."

Three interviewees commented on the importance of the principal presenting the opportunity to participate in the Colloquium in a way that engendered enthusiasm thereby removing some of the apprehension that exists prior to the Colloquium. As one interviewee stated:

The principal should arrange for the Colloquium to be introduced to the staff in a positive way. Explain what the positive outcomes of a Colloquium can be; it is an opportunity for us to look at making some positive changes in the school. Explain that issues will be discussed, not personalities.

The following statement from another interviewee is a summary of many aspects relating to pre-colloquium feelings:

As the Sessions went on I became more involved and relaxed and I could see the great benefits that could come from being open with each other. I came away from the Colloquium feeling it had been well worth any personal sacrifice I had made and that I was a better person for having listened to others and seen others' point of view and shared others' problems, worries and also their expectations. I saw others in a new light. Also because we are so busy it was nice to have the time to slow down. I was wary at first. I had attended another Colloquium and it had been threatening. As a staff we had said we refused to answer some questions because we felt we were not at a stage in our faith development where we were able to be totally open
with each other. So I had bad vibes and memories of that.

Another was "...generally willing to go and see what it was about although apprehensive. Leaving home and family was the worst part."

The need for a more motivational introductory talk was made by all interviewees. In fact, few remembered the "pre-colloquium" talk designed to inform them of what the Colloquium was about at all. A suggestion was made by one interviewee that a fellow teacher who had experience of Colloquia visit other schools to provide this pre-colloquium talk.

Two interviewees stated that some participants were influenced by a belief that participating in the Colloquium was a directive. "Who has the right to make me participate in such a thing as the Colloquium?" These interviewees expressed the notion that those participants who felt pressured to attend, either because it was a directive from the C.E.O. or, from the principal, resisted the idea from the outset. "Some people went into it with the wrong attitude." Negative aspects revolved around an unwillingness to participate in the first place. According to one interviewee, those who were opposed to the whole concept, invariably remained opposed throughout. "Those who were negative were only going to react negatively towards decisions made. They have spread their negativity."
All interviewees commented on changes in attitudes during the actual Colloquium. This was supported by participants' comments written in the evaluation forms completed immediately after the Colloquium. Three interviewees reported knowing of several participants who changed their negative attitude towards the Colloquium to being openly and verbally positive about the experience.

It is conceivable that the need to provide pre-colloquia talks is not as necessary as it once was because Colloquia are widely known. Many schools have participated in their second Colloquium and some their third. However, teachers coming into Catholic schools for the first time will need to be informed. This includes those teachers who are new to the profession and those who are new to the Catholic Education System in W.A.

4.6.4.2 Content.

The content of the Colloquium generally met with the support and approval of those interviewed. The following aspects drew comment:

Two interviewees felt that there needed to be "...greater emphasis on the Gospel." "The initial activities were excellent and were worth repeating in the school." Two interviewees requested a greater focus on how God, prayer and religious rituals can be included in their lives. Recognition for the fact that the content
does change was given by one interviewee but there was
great scope for including other faith development
activities. "As an initial faith experience it's fine.
You can't cater for everyone."

One interviewee requested additional activities
focussing on personal growth through developing
inter-personal relationships. While all interviewees
reported Session 6 to be of great value, four interviewees
stated the session required re-structuring as it seemed
rushed and the requirements were not clear. Five
interviewees held the view that there was not enough time
given to the sixth session which centred around staff
making joint decisions about specific matters relating to
the school's operation.

4.6.4.3 Follow-up.

The need for follow-up was expressed by all
interviewees. "A follow-up visit would help to maintain
the momentum." "A non-threatening follow-up visit to see
how staff were going would help." "It needs something
more structured later." "It needs a follow-up 'mini
programme'." "The CEO should draw up a follow-up
programme and make it available to others." "Perhaps one
of the presenters could return to the school to help to
keep the focus going; it would encourage the staff to keep
going. Schools need help to stay with it."
The following suggestions for changes, were made in the course of the interviews:

1. The first staff meeting at school should be devoted to the issues raised on Colloquium.

2. Presenters should visit schools to help raise Colloquium issues again.

3. A structured follow-up session should be conducted.

4. A school evaluation of progress made with change initiatives should be held.

5. The CEO should provide lists of human and physical resources which would help schools to carry out action plans.

6. One day, off-site mini Colloquiums should be conducted annually to provide on-going opportunities for spiritual and personal reflection.

7. Every teacher should attend a full Colloquium every three years.

One interviewee expressed the opinion that as few as 7 out of 20 participants from his school were positive about the Colloquium because so little success was achieved in terms of the goals of Session 6. In his
opinion most people eventually became negative about the Colloquium. No other interviewee expressed a similar view.

4.6.4.4 Summary

Feelings of curiosity and apprehension were common. Respondents described some anxiety about the content and about going off-site, over-night. This apprehension could have been minimised by an improved method of introduction to the Colloquium but, in general, the participants overcame their apprehension as the Colloquium progressed. Some suggestions for changes to the content were made and modifications to the structure of Session 6 were suggested. Suggestions for changes included; additional time be allocated to the session and the requirements of the session be clarified. Follow-up was necessary and a number of suggestions were given as to how this might be carried out.

4.6.5 The fifth research question was:

What effects other than those implied in the above questions does the Colloquium have on staff and schools?

An effect of the Colloquium may have been the influence upon the leadership style of the principals. Five interviewees expressed a range of expectations of principals. In the words of one interviewee:

Leadership roles fall to leadership people so it doesn't have to be the principal who takes full
responsibility. Back at school the principal should act as initiator, encourager, suggester, enabler. On the Colloquium the principal needs to be part of the group.

This view was supported by the following comment:

It's up to one person to take the lead but it doesn't necessarily have to be the principal. The principal has to be open and the staff doesn't have to worry about what they say. It's important to see the principal as a fellow teacher.

Another view expressed was:

It is the principal's role to ensure that things 'happen.' ...the principal should be present in the group sessions looking at the suggested changes in the school. The principal should listen to others and let people have a go.

One principal had the view that:

It made me more aware of how the more open I am with them about my job then the less threatened they are by me because they know I experience problems in my job. When I came here I had to establish authority immediately and in so doing I didn't know I had set myself apart from the rest of the staff. But I've taken the time and tried to see myself through their eyes. The Colloquium was the catalyst for my change in this area. I now have trust in sharing with the staff matters that I can share with them and the more I do this the more trust I receive back.

Related to the issue of leadership is the process and responsibility of appointing staff to positions in Catholic schools. Four interviewees stated the importance of the appointment process in the Catholic Education System. One interviewee referred to it in the following way. "(There is) pressure on principals because they have to pick the right people."
Increased self-confidence frequently resulted. A number of respondents and interviewees who had expressed feelings of inadequacy, prior to the Colloquium, felt relieved that others had similar concerns, either about their work in school, or their personal level of faith. One expressed her feelings in the following way, "I'm terribly inadequate!" These interviewees also claimed they knew of other participants with similar feelings. Listening to others sharing aspects of their lives relating to personal faith and their professional lives gave interviewees the opportunity to hear the doubts and apprehensions of fellow professionals and, in two instances, this brought two interviewees into new relationships with two other participants. These new relationships were 'special' in that extremely personal matters were shared. Four interviewees reported personal growth through greater self awareness and self confidence. One commented that:

For the first time I thought I wasn't so bad. Before that I'd felt I needed to be more like this person or that person. I looked at myself and thought 'You are O.K.' - Because I do things this way and even though they are different to what other people do it is still O.K.

One interviewee felt the opportunity to give to herself was important. "The staff have so often put others before themselves. This was an important time for them because they were able to say 'this is for me.'"

The live-in style experience which provided for
both dimensions of professional and social interaction was liked by all interviewees. "We feel more comfortable with each other because of the live-in style. Sharing meals and rooms was good."

As a result of participating in the interviews conducted as part of this research, six out of seven interviewees experienced a desire to raise Colloquium issues again. "...things like the Colloquium keep bringing you back. Even this interview." "It has made me think through and state what I've been thinking." "I'd like to read through my notes again." "Towards the end of interview I began to recall aspects which could be described as developmental and did have an impact on me but only in the short term."

In some instances there was a negative aspect to recalling the Colloquium. "I'd like to bring things up again but it would require a specially thought out process so that people wouldn't react negatively to the idea of bringing things up again." "I'm reminded of the feelings that I had towards those who were negative." "We'd probably be shocked if we saw the list of things we were going to change."

According to one interviewee, "Open communication, sharing of concerns and working together as a staff and parent community happens more freely." The literature in
the area of school improvement clearly states positive
collegial relationships and community support are
essential if positive change is to occur in schools.

There were several issues over which data obtained
in interviews did not correspond with the results from the
questionnaires. Reasons for this may have been due to the
respondents' interpretation of the questionnaire item
whereas the interview situation allowed for an expanded
response. An example of this can be seen in Item number 8
in the questionnaire which reads: "All teachers regularly
contribute to the preparation of school/class masses
and/or paraliturgies." Most interviewees spoke positively
about teachers' regular contributions and involvement in
the preparation and celebration of liturgies but
questionnaire results indicate a negative mean score
shift. A reason for this may be that teachers viewed
their colleagues' actions with increased discernment after
participating in the Colloquium. This may have resulted
from their increased understanding of the role and
expectations of teachers in Catholic schools.

The following quote from one interviewee indicates
the potential value of the Colloquium:

Now I can see more clearly the importance of
teaching religion in a Catholic school. I can see
how important it is for me in my personal life and
also the lives of the children too. Teachers who
teach in Catholic schools have to see that too
because that's the aim of the Catholic school and
that puts pressure on the principal because they
have to pick the right people. Teachers in
Catholic schools need those kind of things to make them more aware of how important it is. Some people don't appreciate that. They will get something out of the children - the class will get something from that teacher but it won't be at its full potential. At the moment my relationship with God is a happy one therefore I am happy. If the children see that I am happy they want to be like that too. It is what you see in other people and the way they live their lives that speaks more loudly than ear bashing people about religious doctrine.

4.6.5.1 Summary

The Colloquium may have had several effects other than those implied in the first four research questions. Effects mentioned by interviewees included influence on the leadership style of the principal, personal growth of staff in terms of increased self awareness and confidence, the positive effect on staff relationships through the live-in experience and the effect on the interviewees as a result of being interviewed after the Colloquium.

Interviewees also said there had been improvement in collaborative decision-making, common goal focus, staff unity and articulation of the school's vision, all of which are considered important in the school improvement literature. Limited time, lack of support and resistance to change were problems encountered in facilitating change back in the school. These can, also, be paralleled with aspects mentioned in the school improvement literature.

The findings from the interviews and questionnaires used in this study have provided empirical data which
enable certain conclusions to be drawn. The conclusions, along with recommendations for the future of the Colloquium process and recommendations for further research, are presented in the next chapter.
5.1 Introduction

In this chapter conclusions drawn from the findings and the relevant literature are presented under each of the research questions. Recommendations for the future are also included.

Of the three sources of data - rating scale items in the questionnaire, open-ended items in the questionnaire, and interviews - the open-ended items in the questionnaires and the interviews showed the most positive results.

The majority of the rating scale items in the questionnaire showed a small positive change overall. Reasons for this may include the fact that the responses were already extremely positive in the pre-colloquium questionnaire thereby giving little room for significant positive change. It could also be that the items in the questionnaire were not good indicators of the success or lack of success of the Colloquium.

Another factor to consider in the interpretation of
the positive change in questionnaire responses is the possibility of intervening variables. This is unlikely; the Colloquium was the major staff development activity occurring in the target schools, at the time of the study, and the result of the interviews and open-ended questions suggested that the positive change in the schools was brought about by the Colloquium.

Some of the rating scale items showed that little or no change occurred as a result of participating in the Colloquium. It may be concluded that the impact of the Colloquium in those areas was minimal.

The results overall showed that participation in the Colloquium was a positive experience for both individuals and the staff collectively.

5.2 Research question 1: In what ways and to what extent does the Colloquium process influence the faith development of a staff of a Catholic school both individually and collectively?

The most significant influence of the Colloquium on faith development appeared to be on the individual and the relationship that was developed with God. All interviewees reported the interaction between God and self was heightened through opportunities to reflect on and consider the significance of major life issues. Results
from items 17 and 18 from the questionnaire were also significant. Results from item 17 showed teachers considered an important part of their role as a teacher in a Catholic school was fulfilling God's choice for their lives. Results from item 18 showed many teachers viewed their role as teacher in a Catholic school as the fulfilment of a desire to teach in the Catholic system. These results confirm teachers' heightened awareness of the mission of teaching. They also seem to show that respondents saw the link between their relationship with God and teaching in a Catholic school.

This study shows a strong link between self-reflection on one's relationship with God and social interaction enhancing faith development. The literature on Catholic schools and Catholic teachers makes frequent reference to the need for teachers to be conscious and reflective of the affective and spiritual dimensions. Sharing and relating to others during the Colloquium enhanced the Christian faith of individuals and those with whom the individuals came into contact. These positive influences were reflected in the improved prayer life of individuals and the staff as well as the development of pastoral support networks. These findings are consistent with what is said in the literature about the nature and development of Christian faith in the context of trust, loyalty and commitment to others.
The result from item 24 in the questionnaire administered after the Colloquium indicated an increased number and range of faith development activities occurring in the school after the Colloquium. The reasons for the increase in activity after the Colloquium are not clear. Contributing factors may be the increased understanding of what constituted a faith development activity and an increased willingness to participate in the type of activities experienced on the Colloquium. Other reasons may include enthusiasm generated by participants to bring about change in the operation of the school. The changes that did occur may be a reflection of the enthusiasm and ability of the staff to work towards a common vision. It may be concluded from the comments made by the majority of interviewees and the responses given to the open-ended questionnaire item number 24 that a more committed approach to faith development activities may have occurred because of new-found enthusiasm stemming from the enlivened relationship with God since participating in the Colloquium.

Only one interviewee claimed the Colloquium had no influence upon faith development. However, all interviewees claimed to know of at least one participant who was negative about the experience. The reasons for this occurrence are worthy of further investigation and a recommendation of this study is that research be carried out to determine the reasons for these negative
5.3 Research question 2: What influence does the Colloquium process have on the professional development of a staff of a Catholic school, both individually and collectively?

Evidence from interviews suggested that the most significant influences of the Colloquium, on the professional development of individuals and the staff collectively, were in the areas of improved staff relationships, a movement towards a more participative decision-making process, the development of some common goals for the school and improved staff-pupil relationships. The time taken to reflect upon school and personal issues was critical in the development of collegial relationships that facilitated participation and collaboration. The evidence from some of the rating scale items in the questionnaire did not provide strong support for these conclusions. Responses to questionnaire items tended to show very small mean score shifts and, while these tended to be positive, it cannot be concluded that the findings of the quantitative data concurred with the findings of the qualitative data.

The school improvement literature reviewed in section 2.4 gave emphasis to the necessity that staff
development be part of a collaborative process of change in the school. Some theorists, (Joyce, Hersh and McKibbin 1983, Goodlad 1983, Cooley 1983,) stated explicitly that strong staff relationships are a necessary part of the establishment of a positive school culture or climate. The increase in positive staff relationships as a result of participation in the Colloquium contributed significantly to the process of collaborative decision-making and the achieving of common goals for the school. These two areas are of vital importance in the life of a school and the increased ability of staff to contribute to them strongly suggests that professional development has occurred.

The development of a participative decision-making process and the development of some common goals for the school were significant findings in terms of the professional development of staff collectively and individually. Joyce, Hersh and McKibbin (1983) refer to corporate decision-making as being conducive to building an "energising environment." In addition to this, the practical opportunity that was provided for the staff to enter into a collaborative planning session focusing on future change initiatives in the operation of the school enhanced the collaborative spirit and ethos of the school. Evidence from the data obtained in the interviews and the open-ended questions from the questionnaires supported the claim that collaboration, participative decision-making, improved staff relationships and the establishment of
common goals were features of the Colloquium experience targeted in this study.

5.4 Research question 3: How does the Colloquium process influence the collaborative culture and ethos of a Catholic school?

Data pertaining to the role of the teacher in a Catholic school obtained in the interviews and the open-ended questions in the questionnaires, suggests the Colloquium process enhanced the collaborative culture and ethos of the schools involved in this study. It is especially important that this collaborative culture be based on Catholic values, as the following quotation shows:

The lay Catholic educator is a person who exercises a specific mission within the church... with an apostolic intention inspired by faith, for the integral formation of the human person ... giving spiritual inspiration to the educational community of which he or she is a member. (Lay Catholics in Schools: Witnesses to Faith 1983, p.29)

A further quote provides a closer focus on the faith dimension of the Catholic teacher when it says that the task of Catholic schools is:

...fundamentally a synthesis of culture and faith, and a synthesis of faith and life: the first is reached by integrating all the different aspects of human knowledge through the subjects taught, in the light of the gospel; the second in the growth of the virtues characteristic of the Christian. (The Catholic School 1983, No. 37 p 33.)
The pre and post Colloquium questionnaire findings indicate a strong commitment to these aims by all respondents.

These results showed that teachers increased their understanding of the role of teacher in a Catholic school largely through individual and group reflection. In this Colloquium, this reflection was directed towards the development of a closer relationship with God and how personal faith development is integral in the process of developing the culture and ethos of Catholic schools.

Responses to questionnaire item number 27, which reads: "List the ways you think the school might be more successful in developing the Catholic ethos as a result of participating in the Colloquium," revealed a wider range of activities occurring in the schools after the Colloquium. Pre-colloquium responses included the following: improved staff relationships and staff unity, an added spiritual dimension and, the development of common goals. The post-colloquium responses included the above as well as the following; staff cohesion, positive attitudes of staff being modelled for the children, more focused faith development activities, greater awareness of personal faith commitment and its importance in a Catholic school, personal growth, discussion of the Catholic ethos and the formation of a positive environment in which to solve problems. These additional activities in schools
occurring after the Colloquium, along with the heightened awareness of the spiritual role of a teacher, indicates that the Colloquium did have a positive influence on the culture and ethos of the participating schools.

5.5 Research question 4: What aspects, if any, of the Colloquium process as it is currently used need to be improved to make the Colloquium more effective?

The questionnaire results showed that there was considerable apprehension prior to participating in the Colloquium. The positive responses to the worth of the Colloquium and the lack of comment complaining about the intrusion of free time in the post-colloquium questionnaire results, indicate that these apprehensions were not well founded. One suggestion for a change was that there should be an improved pre-Colloquium introductory talk.

Several suggestions for changes to the content were made. These included: the addition of Gospel related activities; some focusing on how God, prayer and religious rituals could be included in daily life; and the inclusion of activities to develop interpersonal relationships. Many suggested that the structure of Session 6 needed modification and suggestions for changes to this session were made. Many interviewees expressed the view that more time was needed in this session for the planning of
specific change strategies which could be implemented in the school. Several interviewees also stated that the requirements for Session 6 were not made clear and that the structure and presentation of this session required evaluation.

The literature in the areas of faith development, staff development and adult education advocate the provision of varied styles and formats of presentation in order to cater for the different learning styles of the adults involved as well as catering for the different stages of faith of the participants.

Joyce, Hersh and McKibbin (1983), make the point that the principal's role in school improvement initiatives is vital and, unless the principal is supportive and instrumental in bringing about change, it is difficult to achieve the desired change. In his review of the school improvement literature Madigan (1987), pointed out that small successful changes to the operation of the school help to bring about an enthusiastic attitude towards continuing with school improvement procedures. The interview findings in this study suggest that the principal of one of the target schools was not always able to support some of the suggested changes to the operation of the school and staff were aware of this. The attitude of the principal in this case may be the reason for little change occurring. After being enthusiastically involved
in deciding on the change initiatives in Session 6, the staff's reaction to limited change occurring in the school may have been the reason for several interviewees reporting a loss of momentum in this area.

A number of suggestions for follow-up activities have been stated in Chapter 4. The need for follow-up to development programmes is clearly stated in the literature in the areas of staff development, school improvement and adult education. It is also implicit in the literature reviewed in the area of faith development.

Leavey and Hetherton (1988) noted in their research that interviewees benefited from participating in interviews because it helped them (the interviewees) to articulate their faith in a way they had not done before. The Colloquium experience and the interviews conducted as part of this research have also given participants the opportunity to reflect on and articulate their faith. Leavey and Hetherton state that reflection and, articulation are important in the development of a person's faith. The need for follow-up is pertinent to the degree of change that occurs, or does not occur, in the school after the Colloquium. There were positive reactions to raising Colloquium issues in interviews and the majority of interviewees felt there was value in doing so.
5.6 Research question 5: What effects other than those implied in the above questions does the Colloquium have on staff and schools?

The Colloquium has the potential to significantly influence the leadership style of the principal. The need for the principal to not allow the role as principal to interfere in communicating as an individual during the Colloquium was apparent but expectations were that the principal would assume the role of leader and take some responsibility for changes back in the school after the Colloquium. The suggestion by the co-ordinator of the target Colloquium that a principal "de-role" during the Colloquium implies that a vertical hierarchy already exists in the school which would constrain a participative system of operation. This problem is anticipated in the school improvement literature. Even those authors advocating a highly collaborative approach to school management stress the importance of the role of the principal in school improvement and staff development. However, it is stressed in the literature, and fundamental to the success of the Colloquium process, that the principal adopt a collaborative style of management. If a principal were not inclined this way, and were, instead, more authoritarian, it is unlikely that there would be an immediate, successful transformation to a more democratic process. One of the two principals involved in this study though appeared to make a change in leadership style after
the Colloquium. The change centred on showing more trust for staff by sharing matters that were not shared previously. The comments of some subjects suggested that their school was not particularly democratic in its style of operation before the Colloquium but some positive changes had occurred since participating in the Colloquium.

The literature in the area of professional development concludes that time is needed for change to occur. An expectation that changes in leadership style would occur immediately would be unreasonable. The Colloquium did encourage more participants to assume leadership roles in the schools and this makes it useful as a catalyst for school development.

Much of the literature in the area of staff development advocates that the best form of school and staff development occurs on-site. In light of the very positive social interaction that occurred on the Colloquium the contribution that an experience such as the Colloquium can provide as a prelude to on-site staff and school development appears significant.

Evidence from the data obtained in the interviews supports the notion that personal growth is important in a vocation which focuses on the total development of human beings. The Colloquium experience influenced individuals on a personal level. The personal growth that occurred
led participants to be more aware of themselves, their relationship with God and their desire to be committed to the goals of Catholic education.

Through sharing views pertaining to their faith and professional matters individuals began to see that others also felt as they did in certain situations. As a result of this discovery individuals began to appreciate themselves more as people, as teachers and as witnesses to the faith they are called to share. They saw the value of their own contributions and allowed others to make theirs too. In those instances where frank sharing took place relationships were enriched and deepened.

The influence that the Colloquium has on the participant may be determined by the participant's ability to take the opportunities for growth that are provided in the Colloquium process. The study bears out the value that the designers of the Colloquium believed it would have on the personal and, in turn, collective development of teachers.

Secular staff development literature also recognises the need for interpersonal relationships between staff members. It does not, though, deal with the issue of faith. The strength of the Colloquium was that many respondents were more committed to their job, and saw their role as teacher as more important in a spiritual sense. This came about through re-assessing their faith,
largely through interacting with the other participants. A challenge for the facilitator of school development in government schools, is in taking the best from the Catholic school approach and applying it. This would be difficult, given that faith is not recognised in the school development approach. It could be though, that the kinds of human relationships and activities used in the Colloquium, could be adapted for use in secular schools. If it is accepted that all people have a spiritual dimension, then an experience such as a Colloquium may be of use to teachers in Government schools as well. The challenge in providing a workable programme would be to substitute the spiritual aspects of the Colloquium with purely secular activities.

5.7 **Summary**

Evidence from the data obtained from the interviews and the open-ended questions in the questionnaires indicated there were a number of positive influences on the participants in the Colloquium process targeted in this study. These influences were in the areas of faith development, professional development, personal development and the development of the Catholic culture and ethos of the target schools. Another influence was on the leadership style of one of the principals involved in this study. Some changes to the present process were
suggested, especially in the lead-up and follow-up stages.

Evidence from the interview data suggested an off-site, social process was a valuable experience for all participants. The opportunity of time for reflection on and articulation of the participants' faith influenced their understanding of the mission of Catholic schools.

5.8 **Other Considerations**

The experience of conducting this study underlined the difficulty involved in trying to ascertain the level of faith development of an individual. While it is possible to identify some conditions required for faith development to occur it was found to be extremely difficult to assess accurately the degree of faith development. The use of closed type questions failed to reveal any data that gave insight into what an individual experienced as a result of being involved in a faith development activity. It would seem, therefore, that faith development can best be measured by the use of qualitative data gathering instruments. A successful Colloquium would result in the development of faith and, consistent with the philosophy of Catholic education, this should make better teachers. It is difficult to measure this change in terms of the more tangible issues upon which the
questionnaire was based.

5.9 **Recommendations**

Analysis and discussion of the findings of this study lead to the following recommendations for the future of the Colloquium process, as it is adopted in West Australian Catholic primary schools:

5.9.1 Programmes based on the rationale and methods of the Colloquium should continue to be an integral part of the faith development programmes in Western Australian Catholic primary schools.

5.9.2 The pre-colloquium talk is critical to the success of the Colloquium and, therefore, the initial presentation should be given greater emphasis. Teachers who had been apprehensive could share their experience of apprehension and why they felt the way they did. The reasons for the dispelling of their apprehension as the Colloquium developed could also be explained. Account needs to be taken of the fact that some participants may have a negative attitude towards participating in the Colloquium and others may be apprehensive as a result of a negative reaction to a previous Colloquium. The recommendation is that greater
time be given to planning and consultation, regarding the introductory talk than occurred in the Colloquium that was the target for this study.

5.9.3 The School improvement and staff development literature advocates teacher involvement in decision-making, planning and implementation of professional development programmes. Consistent with this consideration, input from participating schools should be sought prior to the programme being developed and the content of the Colloquium should be adapted where necessary to meet the needs of the particular schools involved.

5.9.4 Session 6 requires some restructuring. The following suggestions are made:

5.9.4.1 Additional time be allocated to the session;

5.9.4.2 the requirements of the participants during this session be more clearly stated, and;

5.9.4.3 during the actual session specific strategies for follow-up should be planned to increase the likelihood of desired changes occurring in the schools.
5.9.5 Trained facilitators should go into schools to provide on-going support for the staff and principal as they implement change initiatives identified during the Colloquium.

5.9.6 Pre-service training for people intending to teach in Catholic schools could include a similar opportunity to that which is provided through the Colloquium. Students could reflect on major life issues which may enable them to make quality career path decisions based on increased knowledge of what it means to enter a vocation of service and mission in the church. Instead of focusing on renewing the vision of care and service, as the current Colloquium does, a pre-service model might focus on creating and building a vision of care and service. Such an experience would need to be provided by the Catholic Education Office of Western Australia prior to a teacher taking up an appointment in a Catholic school. The current Accreditation A programme, would be a suitable structure through which this could be provided.

5.9.7 In light of the findings about the importance of participative decision-making, the West Australian Catholic Education Office should continue to encourage principals to examine their leadership
style to determine whether they facilitate a democratic style of school management and operation.

5.9.8 Research into the area of faith development would best be served by the use of qualitative type research as the information available through quantitative methods is limited. The human mystery experience of faith requires greater explication than is possible through the use of closed type information gathering instruments.

5.10 **Recommendations for Further Research**

The findings of this study suggest several areas in which further research could be carried out. They are as follows:

5.10.1 All interviewees in this study were randomly selected yet only one expressed some negative attitudes. However, all interviewees stated they knew of participants who were negative about the Colloquium experience. Future research targeting individuals employed in Catholic schools who are negative towards the Colloquium, would be of value.
5.10.2 The Colloquium cannot be expected to meet the needs of all personnel employed in Western Australian Catholic schools for an indefinite period of time. Therefore, the Colloquium, as it exists, will need to be modified after teachers have experienced it and the needs of faith development change. It is important that the experiences of faith development programmes in Australia and overseas be fully utilised. Additional faith development programmes should be researched, planned and made available to provide for the needs of employees of the Catholic Education system in Western Australia.

5.11 Conclusion

The major focus of this research was: What is the influence of the Colloquium process as adopted by Catholic primary schools in Western Australia?

The quantitative data obtained in the study did not support the qualitative data in a clear way partly because results from the questionnaire administered before the Colloquium were generally extremely positive so little scope was available for respondents to react more positively in the questionnaire administered after the Colloquium. While these findings were not strongly indicative of a successful Colloquium, the qualitative data were rich and gave clear insight into the positive
reactions of the interviewees to the Colloquium experience. Assessment of the effectiveness of the Colloquium needs to be made some time after the Colloquium because faith development takes time. In this study the interviews were conducted 4 to 6 months after the Colloquium and showed that there had been positive change. Given that faith development takes time, and that a proper study of the impact of the Colloquium should be based on the assessment of real change considerable time after the Colloquium, the results of this study clearly indicate there needs to be greater emphasis on the Colloquium being followed-up back in the school to ensure that development that has begun is maintained.

Many people who have experienced the process have developed extremely positive reactions to it. In those cases the aims of the Colloquium have clearly been met. That is, it has fostered a renewed vision of care and service. It has provided for teachers an opportunity to see their role as one of ministry; as one of a mission to serve and to place that task in the context of working in and for the Catholic Church in society today.

The conclusion drawn from the qualitative data is that the Colloquium process influences the faith development of the individual as well as the staff collectively. It influences relationships and can lead to the building of a shared vision and an identification of
common goals for the improvement of one's self, one's school and one's students. The content and the structure of the process as it was applied at the time of this study appeared to provide the conditions for a valuable programme of personal/faith/staff development for the staff of Catholic schools in Western Australia.
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### APPENDICES

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APPENDIX A

EXPLORATORY SURVEY INSTRUMENT
Dear Colleague,

I am the Principal of St. Joseph's Primary School in Waroona, Western Australia.

I am about to commence research leading to the writing of a thesis for the degree of Master of Education and have selected the area of **STAFF DEVELOPMENT THROUGH THE COLLOQUIUM PROCESS** as the issue I want to concentrate on.

My aim is to endeavour to assess just how successful the process is and what are the ensuing needs of teachers after they have participated in the process.

The following questionnaire is designed in the hope that it will give insights into the Colloquium programmes that are currently being conducted and the effect they are having on personnel employed in Catholic Schools.

You are asked to complete the questionnaire as best you can. There may be areas that you find personal but may I assure you that the responses you make here will remain totally anonymous. You are not asked to identify yourself in any way so please attempt each question.

One of my hopes is that having acquired this information the Catholic Education system will be better informed about the faith and professional development needs of teachers in Catholic schools.

I would greatly appreciate it if you could complete the questionnaire and return it to your Principal or his/her delegate by **WEDNESDAY NOVEMBER 1ST**.

Thank you for your assistance.

Yours sincerely,

Tim Emery
A. STRUCTURE OF THE COLLOQUIUM

1. One of the activities asked you to identify people you thought promoted unity and trust in the staff. Having identified them you were asked to jot down the things they did that you considered unifying. Has this had any long lasting effect upon you? (e.g. have you replicated their behaviour in any way?)

________________________________________

________________________________________

________________________________________

2. You were asked to reflect on what you could do to promote unity and trust within your staff. Have you done anything?

Yes  No

3. Please explain what it is that you have done.

________________________________________

________________________________________

________________________________________

4. Which aspect of the Colloquium did you find you gained most from?

Number the items below in order of preference.

____ Team presentation
____ Mixed group discussions
____ Writing in your notebook
____ School group discussions
____ Audio/visual presentations
Discussions in pairs
Discussions in fours
Informal discussions between sessions
The social interaction

5. Did you find the number of people participating in your Colloquium appropriate?
   Yes   No

5.1 Any comment?

6. How would you rate the amount of free time allocated?
   Too little   Enough   Too much

7. Did you find the "live-in" style to your liking?
   Yes   No

7.1 Any comment?

8. Do you think the presenters role needs modification?
   Yes   No

8.1 Please explain how you might see the role changing.
8.2 Could the presenters have come from your own staff?

Yes  No

9. Were there any sessions that you found more enriching than others?

Please state what the activity was and why it was so enriching for you.

Activity:

Reason:

B. ACHIEVEMENT OF THE OBJECTIVES OF THE COLLOQUIUM

The objectives of the Colloquium are as follows:

(i) To give teachers a chance to reflect together on the things in their teaching lives that matter most to them.

(ii) To give teachers the chance to make their professional lives better integrated, less isolated, more consciously lives of Christian ministry and witness.

(iii) That teachers will continue to share their insights and problems with one another in some regular way long after the colloquium.

(iv) Teachers will pause and reflect on their task from a leadership and formational point of view.

10. Having considered the above, please give an overall rating to the Colloquium.

Very poor  Good

Poor  Very good

Fair  Excellent

Satisfactory
11. Try to brainstorm your feelings about the overall process. Write down words and/or phrases that enter your mind that sum up for you how you thought the process went.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

12. Explain what you might consider to be negative consequences of participating in the Colloquium.

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

12.1 How might these be overcome?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

12.2 Where do you think these negatives might show themselves?

- in your personal life
- at school
- in your relationships with others
- other (please explain)

12.3 Can you elaborate on the negatives?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
C. PERSONAL IMPACT OF THE COLLOQUIUM

13. What sort of growth have you experienced since participating in the colloquium?

- emotional?
- spiritual?
- professional?
- personal?

(Please tick the one/s that apply.)

14. Consider a before and after comparison of your development spiritually.

14.1 Before Colloquium:

0 1 2 3 4 5 6 7 8 9 10

Tick where you would place yourself.

14.2 After Colloquium:

0 1 2 3 4 5 6 7 8 9 10

Tick where you would place yourself.

14.3 Please try to elaborate on this.

________________________________________
________________________________________
________________________________________

15. Consider a before and after comparison of your development emotionally.

15.1 Before Colloquium:

0 1 2 3 4 5 6 7 8 9 10

Tick where you would place yourself.
15.2 After Colloquium:

0 1 2 3 4 5 6 7 8 9 10

Tick where you would place yourself.

15.3 Please try to elaborate on this.

______________________________________________

______________________________________________

______________________________________________

16. Consider a before and after comparison of your development **personally**.

16.1 Before Colloquium:

0 1 2 3 4 5 6 7 8 9 10

Tick where you would place yourself.

16.2 After Colloquium:

0 1 2 3 4 5 6 7 8 9 10

Tick where you would place yourself.

16.3 Please try to elaborate on this.

______________________________________________

______________________________________________

______________________________________________

17. Consider a before and after comparison of your development **professionally**.
17.1 Before Colloquium:

Tick where you would place yourself.

17.2 After Colloquium:

Tick where you would place yourself.

17.3 Please try to elaborate on this.

18. Consider a before and after comparison that examines your knowledge of yourself.

18.1 Before Colloquium:

Tick where you would place yourself.

18.2 After Colloquium:

Tick where you would place yourself.

18.3 Please try to elaborate on this.
19. Consider a before and after comparison that examines your knowledge of others.

19.1 Before Colloquium:

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Tick where you would place yourself.

19.2 After Colloquium:

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Tick where you would place yourself.

19.3 Please try to elaborate on this.


20. Consider a before and after comparison that examines your knowledge and understanding of your role as a teacher in a Catholic School.

20.1 Before Colloquium:

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Tick where you would place yourself.

20.2 After Colloquium:

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Tick where you would place yourself.

20.3 Please try to elaborate on this.


21. In what ways did your participation affect your understanding of your role as a teacher in a Catholic School?

22. Did you gain a realization that others in your profession were experiencing many similar feelings to those that you were having?

Not at all   A little   Some   A lot

23. Can you elaborate on what those feelings were?

24. What has been the Colloquium's most significant influence upon you?

25. In what ways has your participation in the colloquium process changed you?
26. Are your relationships with fellow staff members better than they were before the colloquium?

Yes
No

26.1 In what way(s)?

27. What have you done since the Colloquium OR go to the next question.

28. Tick which of the activities below you have done since the colloquium

Read more Scripture
Read more Theology
Read more Spiritual material
Read more professional material
Read more general material
Give more time to personal reflection
Have more one to one discussions
Meet more regularly with the school staff
Initiated something at school
Nothing - because it is not my role
Nothing - because everything is going well
Reached out more to others in a professional way
Reached out more to others in a collegial way
Reached out more to others as a faith companion
Contributed more to staff discussions
Contributed more in the preparation of school/class masses or paraliturgies

Other

(Please explain)_____________________________________

__________________________________________________________________________

29. Towards the end of the Colloquium (Session Six "Integrating The Colloquium") your staff committed itself to doing a number of things. List as many of those activities as you can in the space below.

__________________________________________________________________________

__________________________________________________________________________

Thank you for your participation.
APPENDIX B

QUESTIONNAIRE INSTRUMENT - 1990
Dear Colleague,

You are invited to assist in a survey being conducted into the effectiveness of the Colloquium Process. The results of the survey will be used to enhance faith development programmes for staff employed in Catholic schools. The Catholic Education Commission will be particularly interested in the outcomes of the survey.

The Colloquium has been a strongly supported staff development process in our system but there has never been any comprehensive evaluation of it anywhere in Australia. It is therefore necessary to consult and enlist the help of personnel currently employed in Catholic schools who have experience of the process to assist in this evaluation.

I realise that the pressures of work on teachers at this time of the year are considerable but I am confident of your cooperation. I value your opinion and trust that you will spare the 15 minutes or so required to answer the questionnaire.

At all times the respondents to the questionnaire will have their anonymity respected. Your responses and all data will be grouped. No names will be required.

Can I ask you, as a special favour, to complete the questionnaire today and return it to your school office for posting in tomorrow's mail. To ensure that a wide enough sample is taken it is important that every questionnaire is returned.

Thank you for your assistance.

Yours sincerely,

Tim Emery
Dear colleague,

I would like to ask you to participate in a Post Colloquium questionnaire to help in the gathering of data for research into the Colloquium experience.

You have already participated in the research by participating in a questionnaire prior to your Colloquium experience earlier this year. I now need to take a "snapshot" of the way things are some months later. Please complete the questionnaire in as much detail as possible and pass it the principal of your school by ________________.

All information is grouped and held in confidence, thus protecting the anonymity of the respondent. This is an essential research ethic and one which will be strictly adhered to at all times.

Thank you for your contribution and assistance.

Kind regards,

Tim Emery
PERSONAL DETAILS

Please complete the section below which asks for some of your particulars:

Please tick the statement which best describes you:

- Male
- Female
- under 30yrs
- 31 - 45yrs
- 46 - 60yrs
- 60yrs and over
- Single and never married
- Divorced and now married
- Divorced and now single
- Widowed and remarried
- Widowed and now single
- Separated
- Married
- Classroom teacher
- Senior Teacher
- Principal
- Religious Education Coordinator
- Clerical Worker
- Support personnel
- Lay
- Religious

What is the highest academic qualification you now hold?

- Diploma in Teaching
- Graduate Diploma
- Bachelor's Degree
- Post Graduate Diploma
- Master's Degree
- Doctorate
Please rate your school according to the following statements which relate to the Catholic ethos. Of the five ways of responding to these statements, circle the response which best fits your current thinking or opinion.

1. Teachers actively foster Gospel values in the school.

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2. Teachers demonstrate an attitude of care for the students.

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3. The students are treated with respect and dignity.

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4. All teachers provide regular information for the students about the principles and practices of the Catholic tradition.

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5. All teachers provide regular opportunities for formation which will lead the students to a better understanding of the Gospel values.

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6. The "Religious Education" programmes are effective judging by the actions of the students in the school grounds.

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7. The "Religious Education" programmes are effective judging by the actions of the students outside of the school grounds.

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8. All teachers regularly contribute to the preparation of school/class masses and/or paraliturgies.

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9. Teachers in our school share problems relating to the students and programmes.

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10. Teachers work cooperatively at our school in the interests of all students.  

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11. Teachers work cooperatively with parents at our school.  

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12. Teachers and administrators work cooperatively at our school.  

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An important part of my role as a teacher in a Catholic school is...  

13. Imparting skills and knowledge so that my students will become successful in later life.  

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14. Witnessing my faith.  

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15. To earn a reasonable salary.  

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17. Fulfilling God's choice for my life.  

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<td>Don't Inclined to agree</td>
<td>know</td>
<td>disagree</td>
<td>disagree</td>
</tr>
</tbody>
</table>

18. The fulfillment of a desire to teach in the Catholic system.  

<table>
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<tr>
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<td>Don't Inclined to agree</td>
<td>know</td>
<td>disagree</td>
<td>disagree</td>
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</tbody>
</table>

19. An opportunity to satisfy a desire to teach.  

<table>
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<th>1</th>
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<td>Don't Inclined to agree</td>
<td>know</td>
<td>disagree</td>
<td>disagree</td>
</tr>
</tbody>
</table>
20. I regularly read scripture, theology and/or spiritual material.

21. I regularly give a set time to personal reflection about my faith.

22. I regularly read professional material apart from syllabus documents and other essential materials related to the day to day teaching requirements.

23. I regularly meet with other staff members to discuss school-based issues.

24. What forms of faith development programmes for staff exist in your school at the moment?
23. List all programmes in the school which involve participation by all staff towards a common goal by means of a common set of strategies. (i.e. what whole school policies or programmes presently operate in your school? E.g. Assertive Discipline, Pastoral Care, Homework policies, Maths education, etc)

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Please add any others:

________________________________________________________________________

________________________________________________________________________

26. List the elements of the operation of your school that you believe build positive staff relationships.

1. ____________________________________________

2. ____________________________________________

3. ____________________________________________

4. ____________________________________________

Please add any others:

________________________________________________________________________
27. List ways you think the school might be more successful in developing the Catholic ethos as a result of participating in the Colloquium?

1. 

2. 

3. 

4. 

Please add any others:

28. Are there any further comments you would like to make about the Colloquium.

1. 

2. 

3. 

4. 

Please add any others:

Thank you for your participation.
APPENDIX C

INTERVIEW GUIDE
APPENDIX C

INTERVIEW GUIDE

1.0 Can you tell me something of your thoughts, feelings, impressions and expectations of the Colloquium Process?

2.0 Can you tell me something about the faith development that might occur in a person during such a process as the Colloquium?

3.0 What evidence can you see of change occurring in your school as a result of the Colloquium experience? Can you tell me more about that?

4.0 Do you know of other experiences that people have had on the colloquium that have influenced them on a personal/faith level, a staff level and a school level?

5.0 What haven't you told me about the Colloquium that had an impact on you?

6.0 Where do you think the Colloquium process needs to go from here?

7.0 Does participating in this interview rekindle in you any of the plans you may have made during the Colloquium?
APPENDIX D

COLLOQUIUM ON THE MINISTRY OF TEACHING

PARTICIPANTS' TIMETABLE
APPENDIX D

COLLOQUIUM ON THE MINISTRY OF TEACHING

PARTICIPANTS' TIMETABLE

SESSION I

WELCOME
Purpose - Nature of Colloquium
(i) TEACHER I LIKE BEST...
(ii) MY SCHOOL... MY MINISTRY...

SESSION II

IMAGES OF SELF

SESSION III

IMAGES OF GOD
IN LIFE'S JOURNEY

SESSION IV

STAFF COMMUNITY
PARALITURGY OF HEALING

SESSION V

CALL TO SERVE -
TO COUNT THE COST

SESSION VI

INTEGRATING COLLOQUIUM
PLENARY SESSION
EVALUATIONS
EUCHARIST
APPENDIX E

A DESCRIPTION OF TYPICAL COLLOQUIUM SESSIONS
APPENDIX E

A DESCRIPTION OF TYPICAL COLLOQUIUM SESSIONS

1.0 SESSION 1

i) A worksheet for jotting down expectations, hopes and feelings, in order to raise awareness of the purpose of the seminar and to allow for the expression of negative feelings, objections and tiredness in order for them to dispel more quickly.

ii) A "Getting to Know You" activity which is somewhat lighthearted.

iii) Reflections on teachers who have been significant. The aim of this exercise is to stimulate thought on the importance of the teacher, qualities of teachers who have been significant to the participant and to encourage the participant to recognize their own good qualities as teacher.

iv) Two questions are put to the participants:

"What do I like best about my work, my ministry?"

"What do I like best about my school?"

This exercise serves to highlight for the participant, the good points about their school and their role in it.

v) Sharing in pairs, then in fours completes Session One.

2.0 SESSION 2 - IMAGES OF SELF

The aim in this exercise is to provide reflection on one's personal qualities and characteristics and to encourage a sharing with others while, at the same time, allowing participants to choose the level of self-disclosure which seems appropriate to them. The motivator is a guided fantasy "Cave Journey" from Marlene Halpin's Imagine That. (1982)
3.0 **SESSION 3.- IMAGES OF GOD IN LIFE'S JOURNEY**

The aim of this exercise is to encourage participants to reflect on their experiences of God, their images of God, their pattern of relating to God and to provide some time to foster this relationship. In order to stimulate the reflection, the four presenters share briefly the images of God they have had through their lives or some incidents or events that have influenced the way they think of and relate to God. Personal reflection time (of approximately twenty minutes) is then provided and the participants encouraged to write a letter to God about how they see or relate to him (or her). This is followed by time in pairs. As with all other sharing times, emphasis is placed on the participants sharing only as much as they wish, while at the same time being encouraged to take risks in their sharing of themselves with others. In the second half of this exercise, participants are led in a meditation on finding who God is for them and to listen to the God they found. The participants are then encouraged to write about what was revealed to them during the meditation. Participants, again, only share as much as they choose. The intent of the sharing is to reaffirm for people that their personal image of God is significant to them and they may find some significance in what others share in return.

4.0 **SESSION 4 - STAFF COMMUNITY**

In this session, the participants reflect on their staff community and the dynamics at work in it which either foster or diminish unity and trust. The outcome is some planning to improve the levels of trust and unity in the staff, and ultimately the staff morale. Participants are invited to think of and then to commit to paper, a metaphor which describes their staff. Questions on levels and directions of communication are put and worksheets provide other stimulation for ideas and conclusions. The pairs and foursomes are changed at this point and are always intra-staff. This session is usually followed by a paraliturgy or prayer ritual of healing in which the participants minister to each other.
5.0 SESSION 5 - CALLED TO SERVE - TO COUNT THE COST

This is the only session in which there is printed input of any great significance. Four pages, containing twenty eight short quotes from Scripture, are provided for reflection and the participants are invited to read them and mark sections which either affirm or challenge them. A plenary sharing provides an opportunity for all to hear the thoughts and feelings of other staff members on the significance and relevance of the passages to the aims of the Catholic school. A reflection sheet, followed by sharing in fours, provides reinforcement and application of the ideals expressed in the Scripture passages. A slide and tape presentation affirms these.

6.0 SESSION 6.0 - INTEGRATING COLLOQUIUM

The aim of this final exercise is to plan for the future of the school. Three areas are suggested to the participants to consider:

i) staff faith development

ii) other staff development

iii) issues relating to students and parents

Participants work alone for 20 minutes then in groups which they select, either random groups or groupings which are already functional within the school. A plenary session follows during which a prioritized list of issues to be addressed is produced. The person or persons who will follow up the issue, together with some specifics as to how and when the issue will be tackled are identified.

7.0 EVALUATIONS

A four-question evaluation sheet provides an opportunity to reflect on the value of the Colloquium experience for the participant. Suggestions for future Colloquia are solicited which help to shape future seminars.
8.0 MASS

The celebration of the Mass is the traditional form of worship in Catholic practice and provides a framework to express, with a series of symbolic gestures and rituals, the awareness of God's presence with His people. Participants are invited to play an active part in the preparation and celebration of Mass. This is often a very significant experience for the participants, because it helps them through the symbols, gestures and texts that they prepare to express personally something of their experience and to formulate their own commitment to Catholic Education.
APPENDIX F

ONE SCHOOL'S LIST OF CHANGE INITIATIVES
DEVELOPED DURING SESSION SIX,
APPENDIX F

ONE SCHOOL'S LIST OF CHANGE INITIATIVES
DEVELOPED DURING SESSION SIX.

The following is a chart of change initiatives generated by one of the target schools during Session six at the Colloquium.

Participants were asked to focus first on personal and faith development then to choose two other areas important in their school. One of those should be related to staff, and the other should be concerned with students or parents or the wider school community.

1.0 STAFF/PERSOAL/FAITH DEVELOPMENT

1.1 Staff prayer time preceding staff meetings.

i) Punctuality at staff meetings needed to be improved.

ii) Time needed to be given for a "buzz" session prior to the staff meeting.

iii) Music should be included in staff prayers.

iv) A suggested time for starting the prayer was 2.55pm.

v) Three to four minutes per week should be set aside at the beginning of staff meetings for prayer.

vi) A resource file of prayers be compiled to assist teachers to prepare the prayer.

vii) The venue for meetings should be alternated.

viii) Occasionally a paraliturgy be prepared for the staff prayer.

Eighteen staff members saw these as priorities.

1.2 Other Faith Development activities.

i) Additional human and physical resources could be utilised. e.g. viewing a video once per term or inviting a teacher from another school as a guest speaker on a nominated topic.
ii) Information sharing sessions on various Church teachings.

Seven saw this area as a priority

1.3 Making a Common Commitment.

Examples given were;

i) A fund raising venture for the missions.

ii) A shared meal could be held as a fund raiser for a specific cause.

1.4 Development Session.

One example was given;

i) Myer's-Brigg's Personality Indicator Course.

Four saw this as a priority

2.0 OTHER STAFF DEVELOPMENT.

i) Staff in-servicing of each other to develop areas of weakness. The expertise is already in the school so sharing of the skills and talents of fellow staff members would be beneficial to the whole staff. e.g. programming

ii) Use pupil free days for development sessions.

iii) Staff meeting agenda could include some structured and some unstructured professional development activities.

Eight staff saw this as a priority.

2.1 Re-Structuring of Staff Meetings.

i) Sharing the chairperson's role.

ii) Share meeting duties e.g. correspondence, preparation of agenda;

iii) Vary the venue.
iv) The degree of formality requires attention.

v) Sharing of successful programmes could be included.

Fourteen saw this as a priority.

2.2 Socialising.

i) Hold a working Bee to assist fellow teachers followed by a barbecue.

ii) Meet together to watch a video.

Thirteen saw this as a priority.

3.0 STUDENT AND PARENTS ISSUES

Questions raised under this heading were;

i) Who are the P & F?

ii) What is the role of the P & F.

iii) What communication should there be between the staff and the P & F?

iv) What is the staffs involvement in the P & F.

v) How does the staff nurture the P & F, e.g. staff could lead the P & F in prayer (2 saw this as a priority)

When prioritising the entire list of change initiatives no one rated this as a priority.

3.1 Preparation of Class Paraliturgies

Nine saw this as a priority change area.

3.2 Introduction of an Assertive Discipline Programme

No one saw this as a priority.
APPENDIX G

RESULTS FROM
PRE AND POST COLLOQUIUM QUESTIONNAIRES
FOR TARGET SCHOOL A AND TARGET SCHOOL B
<table>
<thead>
<tr>
<th>Item</th>
<th>Definitely disagree</th>
<th>Disagree</th>
<th>Don't know</th>
<th>Agree</th>
<th>Definitely agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teachers actively foster Gospel values in the school.</td>
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<tr>
<td>2. Teachers demonstrate an attitude of care</td>
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<tr>
<td>3. The students are treated with respect and dignity.</td>
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<tr>
<td>4. All teachers provide regular information for the students about the principles and practices of the Catholic tradition.</td>
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<tr>
<td>5. All teachers provide regular opportunities for formation which will lead the students to a better understanding of the Gospel values.</td>
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<tr>
<td>6. &quot;Religious Education&quot; programs are effective judging by the actions of the students in the school grounds.</td>
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<tr>
<td>7. &quot;Religious Education&quot; programs are effective judging by the actions of the students outside of the school grounds.</td>
<td></td>
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<tr>
<td>8. All teachers regularly contribute to the preparation of school/class assessments and/or parallelitues.</td>
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<tr>
<td>9. Teachers in our school share problems relating to the students and programs.</td>
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<tr>
<td>10. Teachers work cooperatively at our school in the interests of all students.</td>
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<tr>
<td>11. Teachers work cooperatively with parents at our school.</td>
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<tr>
<td>12. Teachers and administrators work co-operatively at our school.</td>
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<tr>
<td>Item</td>
<td>5</td>
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<td>17.</td>
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<td>1.5</td>
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<td>18.</td>
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<td>1.6</td>
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<td>1.8</td>
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<td>1.4</td>
<td>1.5</td>
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Mean scores of items from Pre and Post Colloquium questionnaires completed by respondents from Target School B

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<th>1</th>
<th>20</th>
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<td>1. Teachers actively foster Gospel values in the school.</td>
<td>B - Before colloquium</td>
<td>1.8</td>
<td>1.4</td>
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<td>1.5</td>
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<td>2. Teachers demonstrate an attitude of care</td>
<td>A - After colloquium</td>
<td>2.1</td>
<td>1.8</td>
<td>1.5</td>
<td>1.3</td>
<td>1.2</td>
<td>1.1</td>
<td>1.0</td>
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<tr>
<td>3. The students are treated with respect and dignity.</td>
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<td>1.9</td>
<td>1.7</td>
<td>1.6</td>
<td>1.5</td>
<td>1.4</td>
<td>1.3</td>
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<tr>
<td>4. All teachers provide regular information for the students about the principles and practices of the Catholic tradition.</td>
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<td>2.3</td>
<td>2.1</td>
<td>1.9</td>
<td>1.8</td>
<td>1.7</td>
<td>1.6</td>
<td>1.5</td>
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<tr>
<td>5. All teachers provide regular opportunities for formation which will lead the students to a better understanding of the Gospel values.</td>
<td>2.5</td>
<td>2.4</td>
<td>2.3</td>
<td>2.2</td>
<td>2.1</td>
<td>2.0</td>
<td>1.9</td>
<td>1.8</td>
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<tr>
<td>6. The 'Religious Education' programs are effective judging by the actions of the students in the school grounds.</td>
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<td>2.5</td>
<td>2.4</td>
<td>2.3</td>
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<td>7. The 'Religious Education' programs are effective judging by the actions of the students outside of the school grounds.</td>
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<td>8. All teachers regularly contribute to the preparation of school/class masses and/or paraliturgies.</td>
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<tr>
<td>9. Teachers in our school share problems relating to the students and programs.</td>
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<tr>
<td>10. Teachers work cooperatively at our school in the interests of all students.</td>
<td>3.0</td>
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<tr>
<td>11. Teachers work cooperatively with parents at our school.</td>
<td>3.1</td>
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<tr>
<td>12. Teachers and administrators work co-operatively at our school.</td>
<td>3.2</td>
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<tr>
<td>13. Imparting skills and knowledge so that my students will become successful in later life.</td>
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<td>14. Witnessing my faith.</td>
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<td>15. To earn a reasonable salary.</td>
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<td>16. Providing a Catholic/Christian model for children.</td>
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<tr>
<td>17. Fulfilling God's choice for my life.</td>
<td>1.8</td>
<td>2 1 3 3</td>
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<tr>
<td>18. The fulfillment of a desire to teach in the Catholic system.</td>
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<tr>
<td>19. An opportunity to satisfy a desire to teach.</td>
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<td>20. I regularly read scripture, theology and/or spiritual material.</td>
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<td>21. I regularly give a set time to personal reflection about my faith.</td>
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<tr>
<td>22. I regularly read professional material apart from syllabus documents and other essential materials related to the day to day teaching requirements.</td>
<td>1.8</td>
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<tr>
<td>23. I regularly meet with other staff members to discuss school-based issues.</td>
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APPENDIX H

THE EVALUATION FORM
USED IMMEDIATELY AFTER THE COLLOQUIUM
AND THE RESPONSES TO THE QUESTIONS ASKED IN IT
APPENDIX H

The evaluation form used immediately after the colloquium and the responses to the questions asked in it.

Participants were asked to complete the following one page, four question evaluation sheet at the conclusion of the colloquium. The questions are followed by a list of responses made by participants who completed the forms.

1. What have been the highlights of the colloquium experience for you?

Sharing opportunities.
Time to reflect, look at own teaching, life.
Creating staff unity, Getting to know self better.
Camaraderie
Meditation.
Plenary staff session.
Socialising.
In-depth discussions.
Discovery about the depth of concern we have for our school.
Reaffirming beliefs in Catholic Education.
Restating my own needs.
The relaxed atmosphere.
The "nourishment" that comes from all the support and challenges available in a Catholic School.
Self understanding.
Paraliturgy of healing.
Prayer sessions.

2. What insights have you gained about yourself over these two days?

I have a vivid imagination, have become more assertive.
The participation in and preparation for Mass.
Able to give of oneself and relate personal experiences.
I'm not alone - common doubts, fears & apprehension.
Need to be more outspoken.
I have something to offer others.
I can listen to others' point of view.
I know where I am in the scheme of things.
Not committed enough of my faith.
The real commitment of the staff.
How much will I always need to learn.
How much "goodness" I will take away with me.
A need for personal faith development.
This kind of faith development is not suited to me.
I found it draining to be near the same people for 48hrs.
I must pray constantly for patience.
I need not worry so much about the little things.
I need not be so aggressive in my attitude toward life/people.
I can be demanding at times and not really conscious of it.
Prayer time is important.
Faith is a shared experience.
God is more present with me than I thought before.
I see God in other staff members.
That I like and respect my fellow staff members.
Reaffirmed my worth.
Must be more patient with others.
Need to have time for myself to develop spiritually
(not in formal ways. eg Mass, prayers, etc;)
I have learnt to be aware of others needs. (I've been uncaring and unwelcoming to a staff member.)
A more realistic view of my position and the help that I can be to others.
Finding God in more people in a variety of ways.
How lucky I am.
I have become more at ease with my responsibility as a teacher and my role in the school.
Accept myself for what I am.
People care and love you.
I need to strive for better things, e.g; children's education, relationships and improving myself.
Have come to know myself better and that I have some areas to work on.
I am a constant model for the children.
I should speak my opinions more often.
My relationship with other staff members has had the opportunity to grow.
I have learnt more about the sort of person I am.
I am getting closer to God and my journey is moving faster than I had anticipated.
I'm likeable with many good strengths that I can share with others.
I'm part of a team and I should think more along these lines.
My faith is stronger than I realized.
The extent to which people appreciate my contribution.
I have been given hope and a renewed interest.
That God loves me and he wants me to further my poor relationship with him.

3. What do you value about this experience?

Time for reflection, relaxation and observing others.
The fact that what I have to say is respected.
Getting together with other staff to re-define our direction.
Working away from the school environment.
I can face anything - God will be my strength.
Meditation.
Socialization.
Interaction with teachers from other schools.
Staff togetherness.
I am moving in the right direction. (faith).
The chance to get to know myself and others better.
The open sharing with others.
The peace I have gained.
The Healing session.
A renewal of my direction in life.
Respecting others differences - accepting others for who they are.
Everything - We've achieved goals as a team; a unified decision with a commitment from everyone.
The friendship.
That hopefully some changes may occur within the school and staff I valued little and gained nothing.
The emotions being brought to the surface.
The insights into myself.
Meeting a few others on their walk with the Lord.
I'm a deeper thinker than I thought I was.
Time and space to myself instead of a always wife, mother, teacher for others.

4. What suggestions would you make to the team for future Colloquia?

Length of time too long.
Discussion times too long - repetitive style of discussion in pairs then fours unnecessary.
Paraliturgy uncomfortable.
Ensure all staff present - including non teaching.
Share more information about and experiences of the Colloquium prior to the commencement.
Team people up with their own school.
Keep the schedule of breaks in. It is too hard working straight through.
Use school time, not personal time.
Give more time to discussion of school issues.
Follow up suggestions and recommendations of contact people be placed in Colloquium files.
Men only/women only prayer sessions.
Have more discussion groups on eg religion, professional development.
Groupings structured with advice from Principals (eg separate 'negative' people.
More meditation/reflection sessions.
Have a 'getting to know you session', between presenters and school staff before Colloquium.