

**Can the distinctiveness of Catholic
primary schools be maintained if
practising Catholic teachers are in the
minority?**

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Abstract

According to Vatican and Council documents, Catholic schools have a unique and important position. These are the places where children learn more about the Catholic faith and how to live their lives following Jesus' example. As the number of Catholic teachers declines in England, it is important that Catholic schools ensure that those who are educators can give a living witness of the Catholic faith.

This dissertation considers the term 'Catholic distinctiveness' and considers how this can be maintained in a case study school where practising Catholic teachers are in the minority. Semi-structured interviews were used to gather data on the attitudes and feelings of teachers of other faiths and none in the case study school. The interview responses were categorised and summarised. The research concluded by making several recommendations for the induction of new staff, which I hope will be of value to the Governors and Head Teacher.

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Abbreviations & acronyms used in this dissertation

CBCEW	Catholic Bishops' Conference of England and Wales
CCE	Congregation for Catholic Education
CES	Catholic Education Service for England and Wales
NBRIA	National Board of Religious Inspectors and Advisers
KS	Key Stage
TA	Teaching Assistant

Chapter 1:

Introduction

Chapter 1: Introduction

1.1 Aims & Objectives

The aim of this research is to evaluate the extent to which the distinctiveness of Catholic education can be maintained in a school where teachers who are practising Catholics are in the minority. The research will focus on a case-study school.

I will explore what is meant by the term 'Catholic distinctiveness'. The research will evaluate the current Catholic life of the school using Section 48, RE self-evaluation and Ofsted reports.

The existing and potential consequences of having a low number of Catholic teaching staff will be considered. Is there a minimum number of Catholic teachers required to ensure the Catholicity of the school?

The issues, faced by teachers of other faiths and none, will be examined with regard their attitudes towards acts of worship, class prayers, planning and teaching religious education.

The existing strengths in the leadership of the school, relating to the current support of teachers of other faiths and none and maintaining the Catholicity of the school will be identified.

The issues for the leadership of the school that will be identified are:

- the extent to which the staff are able to achieve their full potential if they have not be adequately supported;
- the extent to which they are supported sufficiently to understand Christ is at the centre; and,
- where there is a high percentage of teachers of other faiths and none in the school, can Catholic distinctiveness be maintained?

Recommendations will be made as to how the school leadership can maintain the Catholic distinctiveness of the case-study school.

1.2 Rationale

This topic is particularly relevant to the researcher as there are some members of the teaching staff at the case-study school who have indicated that they felt unprepared, ill-equipped and uncomfortable undertaking some of the tasks they were expected to. They felt unsure and were sometimes unable to answer the children's questions about the Catholic faith. They were even concerned that they would supply incorrect answers. These teachers were not made aware of the distinctiveness of a Catholic school and the belief that Christ is at the centre of all we do in school. This indicates that the staff concerned did not receive adequate support to fulfil the role expected of them. This is an issue for the leadership of the school; it does not demonstrate an invitational style of leadership (these staff members are not able to realise their full potential).

From the perspective of leadership in the case-study school, this research is important as it will highlight the issues relating to the induction of teachers of other faiths. The senior leadership of the case-study school have a clear vision for the Catholicity of the school and the central place of prayer, worship and religious education. They are aware that, as practising Catholic teachers, we are witnesses to our faith, in a place where the majority of children learn most about their faith. It is, therefore, important that all teachers are supported by training, peer support or other means to carry out their role. The leadership of the school will have to consider if the situation would have an impact on the school's inspection – could a school be rated outstanding considering the poor subject knowledge of these teachers?

This is a significant field of investigation as the number of Catholic teachers has declined over the past few years. Figures produced by CES (2013 Census Digest) show that there are 2163 Catholic schools in England. Of the 46,664 teachers working in Catholic maintained schools only 55% are Catholic. This research is also particularly relevant as we have seen the numbers of religious in education decline drastically over the past twenty years.

1.3 Context

St. Veronica's¹ is a voluntary-aided, mixed, Catholic Primary school located in a reasonably affluent, leafy suburbia serving four Catholic parishes.

¹ For confidentiality purposes, the name of the school has been changed to St. Veronica's for this study.

However, it also has some of the most deprived areas of the nearest town within its catchment. This is a smaller than average-sized primary school with one class per year group throughout the school. It is a popular and over-subscribed school, the number on roll is 208; of these about 97% are Catholics. In last year's Year 3 class, 28 out of the class of 30 received their first Holy Communion.

Almost three quarters of its pupils are of White British heritage. Over the past few years, the number of Polish children attending the school has grown as families have moved into the area. The proportion of pupils from a range of minority ethnic backgrounds is just above average. The proportion of pupils who speak English as an additional language is below the national average. Very few pupils are at the early stages of learning English. The proportion of pupils with special educational needs and disabilities (SEND) is well below average – 14 in total. The proportion of pupils known to be eligible for the pupil premium and known to be eligible for FSM is very low - 9 pupils, attendance is above average and improving. 'The school has a strong Catholic ethos and this creates a positive learning culture in which all pupils are known and valued as individuals' (Ofsted, 2006). 'Pupils achieve well, and their progress is improving because of the good quality of teaching' (Ofsted, 2013).

The senior leadership team (Headteacher, Deputy, Senior Teacher and SENDCO) and governors have a clear vision for the Catholicity of the school and the central place of prayer, worship and religious education. They give a

high profile to religious education and are putting in place strategies to share good practice and support new teachers. There are seven class teachers and one part-time teacher. Three are practising Catholics; of the remaining five, one is a baptised Catholic. There are seven teaching assistants, all of whom are baptised, practising Catholics. One of the local parish priests is the school chaplain. He visits classes on a regular basis and leads discussions with pupils.

Prayer and worship are at the heart of school life and the pupils make a good contribution to the Catholic life of the school. They are actively involved in preparation for assemblies, liturgies and masses and participate with reverence. Pupils are also involved in collective worship in their classrooms and are given opportunities for personal reflection. Each classroom has a prayer focus with religious artefacts which sometimes includes children's work. Masses are celebrated in school throughout the year as well as Stations of the Cross, Ash Wednesday and a Corpus Christi procession. Religious education displays around the school emphasise the centrality of faith to the work of the community.

1.4 Methodology

This investigation will initially clarify what is meant by the term 'distinctiveness' when used to describe Catholic education. This will be achieved by carrying out a Literature Review of the relevant materials written about this topic, primarily Vatican documents but also CBCEW and CES publications.

This will be followed by a small-scale research project based at the case-study school. I will evaluate the current Catholic life of the school taking into consideration the latest section 48 and Ofsted inspections and the RE self-evaluation.

A semi-structured interview will be developed and teachers of other faiths and none in the case-study school, a total of eight members of staff (past and present), will be interviewed.

During the interviews teachers will be asked about their experiences and how far they understand the term 'Catholic distinctiveness'. The interviews will identify some of the issues faced by them particularly in regard to running Key Stage acts of worship and class prayers. The interviews will address any issues relating to the planning and teaching of RE in the case-study school. The interviews will identify the support the teachers received to fulfil the tasks mentioned. The members of staff concerned will be asked if they would be prepared to undertake some form of training such as CCRS or similar. They would also be asked if they would consider applying to another Catholic school in the future.

The completed interviews will be analysed and the research findings presented and discussed in the context of the literature reviewed.

Potential strengths will be identified and issues which arise for the leadership of the case-study school will be discussed.

1.5 Summary

In this chapter, I have indicated that the current situation in the case-study school has made me more aware of the need to support those teachers who are finding it a challenge to fulfil important aspects of their role.

In the next chapter, I shall conduct a literature review, to explore implications of the subject under consideration.

Chapter 2:

Literature Review

Chapter 2: Literature Review

2.1 Introduction

The aim of this dissertation is to evaluate the extent to which the distinctiveness of Catholic education can be maintained in a case study school where teachers who are practising Catholics are in the minority.

According to Jones and Barrie (2015: 119),

‘In the twentieth century there was a remarkable increase in the number of Catholic schools so that currently there are approximately a quarter of a million Catholic schools educating approximately fifty million students.’

Catholic schools around the world offer a distinctive education to all. Catholic schools welcome students from all backgrounds, classes and creeds, serving Christians, Muslims, Hindus, Buddhists and members of other faiths or none, demonstrating an openness to others in response to Jesus’ imperative:

‘Go into all the world and preach the Good News to all creation.’
(Mark 16: 15)

There is a wide range of literature regarding lay Catholics in schools. I will begin by reviewing the Church’s mission and the role of Catholic schools in this. I will then define, using available literature, the term ‘Catholic distinctiveness’.

I will then look at the role and responsibilities of lay Catholics in schools. In a country where there are decreasing numbers of Catholic teachers, I will investigate the importance of staff formation. Finally, I will consider the implications for leadership where it is increasingly difficult to recruit Catholic teachers for Catholic schools.

2.2 The Church's Mission

In his address to the Bishops of the Provinces of Portland in Oregon, Seattle and Anchorage on their “*Ad Limina*” visit, Pope John Paul II stated:

‘(The Church’s) many religious, educational and charitable institutions exist for one reason only: to proclaim the Gospel. Their witness must always proceed *ex corde Ecclesiae*, from the very heart of the Church. It is of utmost importance, therefore, that the Church’s institutions be genuinely Catholic: Catholic in their self-understanding and Catholic in their identity. All those who share in the apostolates of such institutions, including those who are not of the faith, should show a sincere and respectful appreciation of that mission which is their inspiration and ultimate *raison d’être*.’

(John Paul II; 2004: 1)

The Catholic Church was the original provider of education in England; the earliest schools in England were the cathedral and monastic schools provided by religious organisations of the Catholic Church. These were established from the late sixth century onwards. From the Middle Ages until the Reformation, the Catholic Church took responsibility for the teaching of children in this country. In 1850, the Catholic hierarchy of diocesan bishops was restored in England and Wales and the building of schools was prioritised over the building of churches, central to this commitment was the provision of education for the poorest in society.

In the seminal Vatican document on education, *Gravissimum Educationis*, Pope Paul VI (1965: 3) states:

‘... the duty of educating belongs to the Church... because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe.’

As Pope John Paul II commented in his address to the Bishops of the provinces of Portland in Oregon, Seattle and Anchorage (2004: 3), ‘then, as now, the church’s commitment to education was strong’.

The Catholic Church's mission is to bring all humanity back to its source in Christ. In *Lumen Gentium* (1964: 17), His Holiness, Pope Paul VI indicates that as Jesus sent the Apostles to 'make disciples of all nations' (Mt. 21: 18-20), so the obligation of spreading the faith is imposed on every disciple of Christ. The Church has always considered catechesis one of her primary tasks (*Catechesi Tradendae*; 1979: 1). In *Evangelii Nuntiandi* (1975: 21), Pope Paul VI reiterates that all Christians are called to be witnesses and by being witnesses they can be 'real evangelisers', referring to Christian educators he states:

'Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.'

Mgr Marcus Stock, now Bishop of Leeds, (2012: 4) reminds us that at the Baptism of their children, parents promise to bring them up in the practice of the faith. The Church helps them fulfil this promise by providing catechesis in the parishes and by establishing Catholic schools.

Historically, Catholic schools were run by religious orders. Over the past fifty years, however, the numbers of religious orders actively involved in education has declined rapidly. As a result, lay Catholics who devote their lives to teaching have become vitally important in Catholic schools. The laity (all the faithful except those in holy orders or in the state of religious life) are united with Christ through baptism and are members of the People of God. They share in 'the priestly, prophetic and kingly functions of Christ' and carry out the Church's mission.

‘To this lay person, as a member of this community, the family and the Church entrust the school's educational endeavour. and who will substantially determine whether or not a school realizes its aims and accomplishes its objectives.’

(CCE; 1982: n. 24)

2.3 Catholic Schools

In one of the fundamental Vatican documents on education, ‘The Religious Dimension of Education in a Catholic School’, it states:

‘The Catholic school has had a clear identity, not only as a presence of the Church in society, but also as a genuine and proper instrument of the Church. It is a place of evangelization, of authentic apostolate and of pastoral action ... of educating the Christian person.The Catholic school finds its true justification in the mission of the Church.’

(CCE; 1988: 33:3)

Following the Second Vatican Council, Catholic schools were receiving more attention and the Sacred Congregation for Catholic Education felt it was important to re-emphasise the educational value of the Catholic school, which it saw as a genuine apostolate (CCE; 1977: 3). It also considered lay involvement in Catholic schools as an invitation to cooperate more closely with the apostolate of the Bishops. However, it made the point that because the school is helping the Church fulfil its catechetical mission, it must have the best possible qualified teachers of religion. Pope Benedict XVI described Catholic schools as ‘an essential resource for the new evangelization’ when addressing Catholic Educators in America (2012).

Catholic schools were built for a specific purpose. That purpose is three-fold. Catholic schools are part of the Church’s mission in education; they place Christ and the teachings of the Catholic Church at the centre of people’s lives; they work together with families, parishes and the communities they

serve. By doing this they promote the fullness of Christian life (the complete Christian formation of its members) and thereby become a service to society. According to the late Archbishop of Chicago, Francis Cardinal George,

‘education that is faith-based, that provides values and discipline, that is Jesus-centred, has the potential to transform the world.’
(Archdiocese of Chicago; 2000)

In England, there are 2156 Catholic schools; Catholic schools make up 10% of the national total of maintained schools. Within these schools, 816,007 pupils are educated; of these 70% are Catholic (CES; 2014: 24). The distinctive nature of Catholic schools means that in a Catholic school, Christ should be at the centre of all it does (Stock; 2012: A1.1). Distinctiveness means that the Catholic school has a wholehearted commitment to putting faith and spiritual development at the heart of the curriculum and ensuring that a Christian ethos permeates the whole educational experience (Scott & McNeish; 2012: 12).

The function of a Catholic school is to create a ‘special atmosphere animated by the Gospel spirit’ (Pope Paul VI; 1965: 8). It is part of the saving mission of the Church, especially for education in the faith. The Gospel values and teachings of the Church should be integrated into every aspect of school life – not just the religious education portion. It is vital that Catholic schools remember that Christ is the foundation of the whole educational enterprise (CCE; 1977: 34). Christ is not just ‘fitted in’, to use Archbishop Miller’s

expression (2006: 1), but rather the vital cornerstone on which all education is built – ‘Christ is the Teacher in Catholic schools.’ (Miller; 2006: 1).

Writers on Catholic education have described the overwhelming issues many schools have in these days of a secular academic culture, where Christ is overlooked in favour of academic achievement and school league tables. In reality, a key point in evaluating the distinctive nature of a Catholic school is that the curriculum as a whole is religious, “since everything ultimately relates to God” (CES; 1999: 8). Gerald Grace (2010) writes about the priorities of learning in Catholic schools:

‘.. their first priority learning is to acquire a love of God and a love of their universal neighbour and secondly to acquire the knowledge, skills & understandings to give expression to that love in what they do in their adult lives.’

(Grace; 2010: 33)

Pupils should learn to use Christ as a model for their lives; that they are called to be living witnesses of Christ’s example. The Catholic school should be a loving and encouraging place where the child’s journey through life is a journey of faith, where they are guided to form a relationship with God and thereby find meaning in their lives, where they are prepared to ‘serve as witnesses to moral and spiritual values in the wider world’ (CBCEW; 1996: 3). Without this constant reference to the Gospel and frequent encounters with Christ, the Catholic school loses its purpose:

‘All the work you do is placed in the context of growing in friendship with God, and all that flows from that friendship. And a good Catholic school, over and above this, should help all its students to become saints.’

(Pope Benedict XVI, *Address to Pupils*; 2010)

A Catholic school should also be distinctive in that the Catholic ethos is obvious to all who enter the school. This ethos is determined by a genuine commitment of the staff, and teachers primarily, to the teachings of Christ and the Catholic Church. The Archdiocese of Birmingham's Headteacher Handbook on Leading Catholic Voluntary Aided Schools (2009: 2-3) declares:

- 'Catholic Schools are distinctive when they:
- Promote Gospel values and the teachings of the Catholic Church as an integral part of their mission.
 - Promote conduct and behaviour rooted in Gospel values.'

The Gospel values should be promoted and modelled by all in the school. Archbishop Miller details what should be happening in a Catholic school (2006: 1). He states that 'prayer should be a normal part of the school day' and that there should be regular opportunities to celebrate the 'sacraments of the Eucharist and Reconciliation' and that 'Mass should be celebrated regularly' making the clear point that 'students and teachers participating appropriately.' He also reminds us that the Rosary, May celebrations and the lives of the saints should mark the passage through the school year by linking it to the Church's liturgical year.

Jones & Barrie (2015: 128) propose that,

'Those teachers or pupils who are not Catholics, including those who are not baptized, should be encouraged to attend [*Mass*] and to use the opportunity to reflect and pray in the silence of their hearts. Those who are Catholics in good faith should be encouraged also to participate both by listening and praying and also by receiving communion.'

Religious Education should be the foundation of the entire education process
a point made by Pope Benedict XVI in America in 2008:

‘Teachers and administrators, whether in universities or schools, have the duty and privilege to ensure that students receive instruction in Catholic doctrine and practice.’

(Pope Benedict XVI; 2008)

The Second Vatican Council in its seminal document, *Gravissimum Educationis* (1965: n. 8), declared that what made a Catholic school distinctive is its ‘religious dimension’ which was to be found in the educational climate of the school, the personal development of each pupil, the relationship between the culture and the Gospel and the illumination of all knowledge in the light of faith.

In 1988, the Congregation for Catholic Education sought to ascertain if these distinctive characteristics had become a reality and produced guidelines for reflection. It pointed out that it is increasingly common to find that not all pupils in Catholic schools are Catholic and not all are Christians. However, it noted that the duty of a Catholic school is to proclaim the Gospel and,

‘offer a formation based on the values to be found in a Christian education.’

(CCE; 1988: 6)

The 2000 document from the Catholic Bishops of England and Wales, emphasises the role of a Catholic school:

‘We recognise that in a Catholic school the witness of its life is, for some, a first announcing of the Gospel ... the meaning of life, as understood in the Catholic faith, is explored and experienced by all those taking part in the life of the school, whether they are baptised Catholics or not, practising their faith in their own parish or not.’

(CBCEW; 2000: 3)

Many children in this country are familiar with a lifestyle which involves a high standard of living and are conversant with various forms of media from a very young age. Through computers, iPads and Smartphones children are exposed to a huge variety of opinions on a variety of topics and are gaining a wide knowledge from all sources, the school included. However, from my observations, it seems they are not capable of prioritising what they have learned and cannot distinguish truth and goodness from their opposites.

In a society where 'human values are in chaos because they are no longer rooted in God' (CCE; 1988: 12), when young people are faced with the prevailing attitudes of an increasingly non-Christian society, will they have the 'religious and moral criteria' (CCE; 1988: 9) to help them remain independent and true to their faith? A Catholic school should help them find something of value in their lives, repeating the Gospel values, retelling the stories of Jesus to break through 'the wall of indifference' (CCE; 1988: 23) and focus on how they can be of service to society.

'A challenge for Catholic schools, therefore, is to articulate a clear vision of Christian faith informed by Gospel values.'
(Fincham; 2012: 116)

Pope John Paul II (2004: 1) reminded a group of American bishops during their 2004 *Ad Limina* visit:

'It is of utmost importance, therefore, that the Church's institutions be genuinely Catholic: Catholic in their self-understanding and Catholic in their identity.'

It is precisely because of its Catholic identity that a school derives the originality that enables it to be a true instrument of the Church's evangelising mission. Michael Guerra, former president of the National Catholic Educational Association in America put the challenge clearly:

"The first and most important task for Catholic schools is to maintain and continually strengthen their Catholic identity."

(Miller; 2006: Intro)

On the Feast of St. John Baptist de La Salle, Principal Patron of Teachers, the Congregation for Catholic Education (1988: 25) made it clear that the Catholic identity of a school should be obvious from the moment you entered the community:

'.. entering a new environment, one illumined by the light of faith, and having its own unique characteristics. ... everyone should be aware of the living presence of Jesus the "Master.'

2.4 Catholic Educators

In a crucial Vatican document on Lay Catholics in schools (1982) one of the key roles of Catholic educators is outlined:

'The Catholic educator must be committed to the task of forming men and women who will make the 'civilization of love' a reality.'

(CCE; 1982: 19)

The laity (all the faithful except those in holy orders or in the state of religious life) are united with Christ through baptism and are members of the People of God. They share in 'the priestly, prophetic and kingly functions of Christ' (CCE; 1982: 6) and their apostolate is to carry out the saving mission of the Church. The Church has entrusted lay Catholic teachers with the task of 'human formation and the faith education of young people' (CCE; 1982: 81).

It will be down to the young people of today to decide whether the future is more or less connected to Christ.

The ministries of the Church are not to be taken lightly; individuals are called by the Church to undertake specific roles such as Eucharistic ministers, catechists or readers, but others choose the ministry of teaching. Educating the young in Catholic schools, in communion and for communion is according to Thomas Groome, cited in the NBRIA document (2012):

‘... a sacred privilege and an awesome responsibility ... And it may be the closest we have to a universal human vocation
(NBRIA; 2012: 4a)

The role of a teacher is concerned with forming the human person, equipping them to live life to the full. Therefore, as Pope Benedict reminded us, when he addressed Teachers and Religious at St. Mary’s University College in 2010, in order for the Church’s mission to be effective in schools, ‘the driving force behind every activity in the school must be the life of faith’ (Pope Benedict XVI; 2010). The role of the lay Catholic teacher in England has become even more important in recent years as Mass attendance falls. Recent statistics reveal that for every one convert the Church attracts, ten Catholic children grow up to regard themselves as non-Catholic adults (Bullivant; 2015).

For many young people now, the only place they will hear and understand the teachings of the Church is at a Catholic school. It is also at Catholic schools where they learn how to build these values into their everyday lives. If Catholic schools and teachers do not fulfil their mission, Julianne Stanz, the

director of new evangelisation for the Diocese of Green Bay, America, states the outcome quite bluntly.

‘.. other voices and forces within the secular world will continue to influence them to believe and act outside of the faith.’

(The Catholic World Report; 2013)

2.5 The broader responsibility of Catholic educators

In ‘Soil for the Seed’, Gallagher (2001) outlines what teachers need to do in order to fulfil their responsibility as educators in the faith,

‘If we are to sow the seed of the Word with any hope of real and lasting success, we must pay attention to the soil in which we scatter it.’

(2001: 255)

The teachers’ attitudes and behaviour should be those of preparing the soil, (Mt 3: 1-3). Catholic teachers understand that it is their noble duty to ‘shepherd the faithful’ (*Lumen Gentium*; 1964: 13). The Catholic School (CCE; 1977), details the contribution of the Catholic school towards the salvific mission of the Church. It reiterates that the purpose of education is not solely the transmission of knowledge but that it is directed to the growth and formation of the whole person. In this era of the new evangelisation it is, therefore, vitally important that all teachers in a Catholic school are aware of the importance and responsibility of their vocation – they are not just members of the Church, they are disciples in the Church. In 2011, Pope Francis urged believers to have a greater commitment to the ‘new evangelisation,’ he stated that ‘Christians are called to radiate the word of truth that the Lord Jesus has left us’. (Motu Proprio – Porta Fidei; 2011: 6).

The role of a Catholic teacher involves several aspects which they need to fulfil as part of their vocation. The outcome of these is to give hope and inspiration to the young.

‘The most successful catechesis is that which is given in the context of the wider pastoral care of young people.’

(Gallagher; 2001: 258)

They are powerful proclaimers of a faith; they are evangelisers who spread the word of God. They are catechists; passing on the Gospel message. They introduce the young people in their charge to the Gospel values and to the life of Christ. With the publication of *Evangelii Nuntiandi* (1975), this vocation has become more focused and the emphasis is placed on catechetical instruction. ‘Systematic religious instruction of the fundamental teachings’ (1975: 44) is the focus of the evangelisation. In *The Religious Dimension of Education in a Catholic School* it is stated quite clearly:

‘We must be ready to repeat the basic essentials over and over again, so long as the need is present.’

(CCE; 1988: 23)

Being a lay Catholic in a Catholic school is a privileged opportunity for giving witness, for passing on one’s personal experiences of faith, to make Christ known to others by using the testimony of their own lives. They are witnesses to the ‘resurrection and life of the Lord Jesus and a symbol of the living God. Christians must be to the world what the soul is to the body’ (*Lumen Gentium*; 1964: 38). Teachers should be examples of how to live life as a follower of Christ and the Gospel values and demonstrate that following Christ’s example is as relevant today as it was 2000 years ago.

If lay Catholics can show that they can live their lives following these values in a secular environment, where there are immense pressures and influences to do the opposite, then pupils can see that Christian behaviour is not an 'impossible ideal' and will imitate it (CCE; 1982: 32). Lay Catholics in school should also take part in the liturgical and sacramental life of the school as a 'visible manifestation of the faith they profess' (CCE; 1982: 40). As Julianne Stanz (2013) says:

'We cannot call others to embrace Christ without embracing Christ ourselves.'

Catholic teachers assist parents, who are the first educators of their children, fulfil their duties as promised at their child's baptism. Catholic parents make a commitment at their child's baptism; they promise to bring their children up in the practice of the faith. The Church helps them fulfil this promise by providing catechesis within the parish for key events such as First Holy Communion and Confirmation. It also established Catholic schools in which the children are taught more fully about their faith by lay Catholic teachers. Catholic parents are also encouraged to support Catholic schools by sending their children there and cooperating with the school in the education of their children.

Teachers, through their teaching and witness of the Gospel values, should encourage the pupils to develop a personal relationship with Jesus and to become disciples themselves; 'apostles of youth' (*Evangelii Nuntiandi*; 1975: 72) and contribute to the Church's mission to spread the values of the

Gospels. Lay teachers must also ensure that any students who are not Catholic are treated with the greatest respect.

Religious Education is the core subject in Catholic schools, a consequence of Christ being at the centre of the whole school life. Religious Education is 'not one subject among many but the foundation of the entire educational process' (CBCEW; 2000: 4). The Catholic Bishops of England and Wales have determined that 10% of the weekly teaching time should be dedicated to Religious Education. This is where the pupils' knowledge and understanding of religion is developed (catechesis) and, in some cases, introduced (evangelisation).

Children will learn about the life and teachings of Jesus Christ, the mystery of God, the teachings of the Church, the central beliefs which Catholics hold, the basis for them and the relationship between faith and life (CBCEW; 2000: 5). As a result of this study and reflection, the children will be encouraged to question the deepest meanings of life and 'find reasons for the hope which is within them' (CBCEW; 2000: 4). It is therefore important that teachers know what to teach and that they can connect to the curriculum on a personal level.

'The success of classroom RE in our schools will also depend, as does every subject, on the quality and dedication of the teachers.'
(CBCEW; 2000: 11)

The school is a community in which all members share the Christian vision – that Christ is the foundation of the educational aspect of the school. Christ's example helping pupils 'direct their thoughts, actions and will according to the

Gospel' (CCE; 1977: 34). As all members share this vision, it is the task of the whole school community to ensure that Christian values are celebrated in all aspects of school life. There will be a daily witness through 'friendly interpersonal relationships', a 'ready availability' to talk through issues with pupils and individual behaviour. There will be regular opportunities for celebrating the Word of God and the Sacrament. If these are not present and obvious then 'there is little left which can make the school Catholic' (CCE; 1988: 26).

By undertaking these tasks, it is the teachers, believers or not, who will determine whether a school realises its purpose and who help the Catholic school maintain its distinctive nature. Teachers who accept positions in schools which have a distinctive nature should respect that distinctiveness and give their active support to maintaining it even if they are not of the faith of the school.

'To this lay person, as a member of this community, the family and the Church entrust the school's educational endeavour. and who will substantially determine whether or not a school realizes its aims and accomplishes its objectives.'

(CCE; 1982: 24)

2.6 Teachers

In his address to American Catholic Educators in New Orleans (1987), Pope John Paul II indicates how Catholic schools play a key role in catechesis,

'Jesus shares with you his teaching ministry. Only in close communion with him can you respond adequately.'

As such the distinctive nature of a Catholic school can only be maintained if the staff are 'deeply motivated because they witness to a living encounter with Christ' (CCE; 2007: 4). This then will be the basis for their 'handing on' of the faith. A teacher who combines personal conviction and practice of the faith will be able to inspire young people, help them develop a similar vision and put this into practice (CCE; 1988: 96). Catholic teachers will have different levels of 'faith commitment' (Morris; 1998: 106), but if they acknowledge and accept the religious nature of their vocation their 'commitment should be greater than others less ideologically driven'. A practising Catholic teacher will be 'inspired by the Gospel and sustained by God's grace' and will be a true witness to the teachings of Jesus Christ (Stock; 2009: 6).

The significance of Catholic teachers in maintaining the educational mission of the Church cannot be ignored (Lydon, 2010). By engaging in the ministry of teaching, the individual Christian is responding to his or her primary call to be a disciple of Jesus in a distinctive manner. This fundamental calling demands that all Christians model their ministry on that of Christ. Teachers are signs of the presence of Christ within their educational community (Palmer; 1998: 1). This sacramental perspective places Jesus at the centre. Through their baptism, all Christians are called to share in Christ's threefold ministry as priest, prophet and king. All ministry is to be modelled on that of Jesus Christ; Christ is the light which guides us on our mission. 'Jesus, in his humanness, is the primordial basis or sacrament for all Christian ministry and mission' (Keenan B Osborne; 1993:41 quoted in Module 3 Booklet p.2.3). He

goes on to state that without the example of Jesus' mission there would be no individual mission or church mission.

Many teachers who work in Catholic schools, Catholics included, do not have a clear view of Catholicism (Sullivan; 2000) and not all teachers in Catholic schools are baptised Catholics. The contribution, which staff of all denominations (non-Catholic Christians and those from other religious traditions), make is unique, valuable and contributes to the quality of a school's Catholic life. However, 'no-one can pass on values or beliefs which they do not hold themselves' (Morris; 1998: 99). Flynn (1993: 406) asks if it is

'reasonable to expect a non-believer ... to respond to the religious questions of young people sensitively?'

The Bishops' Memorandum on Appointment of Teachers to Catholic Schools (CES; 2003) stresses the importance of recruiting Catholic staff to maintain the quality and distinctiveness of the school. However, there is no expectation that most staff will be practising Catholics. In England, there are three Catholic universities which offer teacher training, in America there are almost two hundred Catholic universities many of whom offer teacher training courses. In England there are difficulties recruiting Catholic teachers and many schools recruit from Ireland and Australia. In America in 2005, American Bishops gave unequivocal direction:

'Recruit teachers who are practising Catholics, who can understand and accept the teachings of the Catholic Church and the moral demands of the gospel, and who can contribute to the achievement of the school's Catholic identity and apostolic goals.'

(Miller; 2006: 1)

2.7 Formation

As the number of religious declined, lay Catholics have replaced them as leaders and teachers in most Catholic schools in England. CES data for 2014 shows that almost 48,000 teachers work in Catholic maintained schools in England. Of this 54% are Catholic (CES; 2014: 65). 'The Religious Dimension of Education in a Catholic School' 1988 states it very plainly:

'In this area, especially, an unprepared teacher can do a great deal of harm. Everything possible must be done to ensure that Catholic schools have adequately trained religion teachers; it is a vital necessity and a legitimate expectation.'

(CCE; 1988: 97)

In the Primary school setting, there is not usually a dedicated R.E. teacher; religious education is normally carried out by the class teacher. For lay Catholics, and indeed all teachers required to teach religion, to be effective in their role of continuing the Church's educational tradition, they should have a 'religious formation which is equal to their professional formation' (Miller; 2006: 5). It is vital that the school leaders give 'time and resources to support the personal and professional development of its staff' (NBRIA; 2012: 4), to help them maintain the Catholic distinctiveness of the school. This religious formation must 'aim to animate them as witnesses of Christ in the classroom' (CCE; 1977: 78). The religious development of staff may well be one of the most urgent tasks facing administrators in Catholic schools.

2.8 Implications for leadership in Catholic schools

In his article for the Pastoral Review (2008), Fincham highlights the importance for teachers in Catholic schools to be witnesses,

‘It is clear that Jesus provides all those who work in schools with a model of good teaching practice. The corollary is that teachers should not only impart what they know but also reveal who they are by living what they believe.’

(Fincham; 2008: 50)

The lay Catholic educator undertakes a specific mission within the Church, their apostolate being the integral formation of the human person. The task is difficult and demanding when so many influences in our society ‘undermine the practice of faith’ (CBCEW; 1996: 5) and do not encourage the religiosity of an individual. It is the task of the whole school community to ensure that the distinctive nature of the Catholic school is maintained.

School leaders need to ensure that all Catholics who work in the school environment are aware of what the distinctive nature is and what they can do to enhance or maintain it. They should also be aware of the consequences of the distinctive character not being maintained. As Gerald Grace stated,

‘One of the biggest challenges now facing Catholic Education worldwide is how to maintain the distinctive service.’

(Grace; 2010: 33)

However, if there are insufficient lay Catholic teachers in the school, the school will struggle to achieve its purpose.

Because there is a national shortage of Catholic teachers, Scott and McNeish (2012: 16) point out that Catholic school leaders have to make a judgement concerning their staff. They have to decide whether it is more important to have staff who are practising Catholics or to employ staff who are not practising Catholics and may even be of other faiths. The latter may maximise staff quality as there is a larger pool of teachers to recruit from.

‘As we have seen, the Catholic school would betray its purpose if it failed to found itself on the person of Christ and his teaching: it derives all the energy necessary for its educational work from him.’

(Miller; 2006: 1)

It is the duty of Catholic schools to ensure that the mission the Church entrusted to them is fulfilled. As there is such a shortage of Catholic teachers in the country, it may mean that school leaders have to put in place professional development for its teaching staff of other faiths to help them understand the basics of the Catholic faith. It may even require a re-think about who should be delivering the religious education lessons – would it ease the pressure on teachers who are not Catholic if R.E. was delivered by practising Catholic members of staff? School leaders need to address the issue as a matter of urgency so that the Catholic distinctiveness is not lost. In The Catholic World Report, Online accessed on 15/08/2015, Curtis Martin, founder and president of the Fellowship of Catholic University Students (America) sums up,

‘It is only when I have encountered Jesus and live a transformed life that I can then invite others to encounter Christ. This is the great project of the Church.’

2.9 Summary

In this literature review I have researched and unpicked the term Catholic distinctiveness; Christ at the centre of all work in a school is the basis of a Catholic school. The importance of Catholic schools to the Church’s mission was identified as was the increasing role of lay Catholics in schools, as religious orders withdrew from education. The responsibilities of educators in a Catholic school were highlighted, with discussion on how teachers of other

faiths and none could play their part in this. The importance of staff formation; for both Catholic and non-Catholic staff members was discussed, particularly in relation to the implications for the leadership of a school.

Having considered the research from the literature review, I have identified several key questions which will focus the methodology and outcomes of this dissertation.

- Whether new members of staff had heard and understood the term 'Catholic distinctiveness'?
- Why teachers chose to apply for and accept a role in a Catholic school?
- Whether new members of staff are made aware of their responsibilities in regard to leading Key Stage acts of worship, class prayers and liturgies, planning R.E. lessons and participating in whole school Masses?
- How new members of staff feel about these responsibilities and whether they felt sufficient support was available to them?

Chapter 3:

Methodology

Chapter 3: Methodology

3.1 Introduction

This chapter details the methodology for conducting my case study. Using the aims and objectives of my research, I will consider the different methods available to me and explain why I chose to use a case study using quantitative and qualitative data collection methods for my investigation. I will explain the methods I used to collect the data and will then explore the ethical issues that were involved to ensure the validity of my research.

3.2 Research Methods

Research is a careful and detailed study into a specific problem, concern, or issue. This is best accomplished by turning the issue into a question, the aim of the research to answer the question. I refer back to the aims and objectives of my research:

- to evaluate the extent to which the distinctiveness of Catholic education can be maintained in a school where teachers who are practising Catholics are in the minority
- the issues, faced by teachers of other faiths and none, will be examined with regard their attitudes towards acts of worship, class prayers, planning and teaching religious education
- to identify the existing strengths in the leadership of the school, relating to the current support of teachers of other faiths and none and maintaining the Catholicity of the school

I considered several research methods based on Judith Bell's 'Doing your Research Project' (2010). The methods I considered were: action research, case study and survey. I also discuss the suitability of qualitative and quantitative methods of data collection. Each of these methods have their advantages and disadvantages which I will discuss here.

Action Research

As Judith Bell (2010) explains:

'Action research is applied research, carried out by practitioners who have themselves identified a need for change or improvement.'
(Bell; 2010: 6)

In action research it is usual that the participants, as well as the researcher, participate in the analysis, design and implementation of the research. They will also add as much as the researcher to the decision making. Action research also implies that the results will be used to improve practice and will then be further investigated; so a form of continuous investigation, implementation and evaluation will exist. The main problem with this method is that 'deeply held views and practices of some participants are challenged' (Bell; 2010: 7). I felt that action research was inappropriate for the small-scale study I was proposing. I believed it would also be a challenge to involve other members of staff in research who did not consider my case study aims a priority in their already hectic schedules.

Case study

A case study is where a specific issue is studied and a conclusion is reached following the study. It is an in-depth study of a particular situation. The advantage of a case study is that you can focus on specific issues. Robert Yin (1994) defines a case study as one where 'the focus is on a contemporary phenomenon within some real-life context' (Yin; 1994: 1). In a case study, the researcher is deliberately trying to isolate a small study group.

Unlike a scientific study, which deals with facts, a case study is based on opinion. The researcher is interested in gaining a thorough understanding of people's experience. Critics of the case study method believe that the study of a small group cannot be used to establish generality (Yin; 1994: 10). Other critics believe that the findings will be biased because of the intense focus. Yin (1994), declares the main concern has been over the 'lack of rigor', stating that in many cases the 'investigator has ... allowed ... biased views to influence the direction or findings and the conclusion' (Yin; 1994: 9).

Survey

A survey is defined as a brief interview about a specific topic which results in data being collected. There are several techniques used in survey research; questionnaires, interviews and surveys. The advantages of survey research is that it is relatively easy to administer and can be administered remotely (i.e. face-to-face interviews are not required), a broad range of data can be collected (e.g. attitudes, opinions and factual).

The main disadvantages are that the reliability of the survey data depends on many factors. The respondents may not provide honest answers, they may not feel comfortable providing answers which present them in an unfavourable manner and the answer options could lead to unclear data because respondents interpret them differently (“somewhat agree” means different things to different people). As Bell (2010) states, ‘Surveys can provide answers to the questions “What?”, “Where?”, “When?” and “How?”, but it is not so easy to find out “Why?” (Bell; 2010: 12). There is also not the freedom to give a ‘conversational’ answer in response to a question on a sheet. These conversational responses are often where the most apposite comments are made.

Having decided to undertake a case study, I needed to consider the research methods appropriate for eliciting information for this study.

Qualitative or Quantitative?

Qualitative research is primarily exploratory research; it is used to obtain an understanding of opinions, the underlying reasons and to understand experience. The main method for collecting qualitative data is individual interviews; involving direct interaction with individuals on a one-to-one- basis can help the researcher delve deeper into the issues. The number of participants is therefore typically small as the data collection methods are time-consuming. The qualitative method is good for answering the “Why?” questions and can produce insightful information by using open questions. By asking open questions you could elicit an almost endless number of

responses. This would give you a very good idea of the variety of ideas and feelings people have, it would enable them to think and talk for longer and so show their feelings and views more fully.

The approach to qualitative data collection and analysis is methodical but allows for greater flexibility than in quantitative research. The disadvantages of qualitative methods are that it is, as mentioned above, time-consuming carrying out individual interviews and writing up notes. It can also result in a lot of data which takes a long time to categorise and analyse. It can be very difficult to quantify these results as all interviews are unique; all the comments must be read through and categorised in some way. Another disadvantage is that because the sample size is so small, the results are unlikely to be representative of a particular population. However, this would be research specifically into the case study school and as the numbers of interviewees comprise the majority of teaching staff, it would be fairly representative.

Quantitative research, on the other hand, is used to quantify the problem by generating numerical data that can be transformed into useable statistics. It is also used to quantify attitudes and opinions but tends to be used for much larger numbers of respondents. Surveys are the main quantitative method of collecting data. These are good for collecting factual data. They can be completed anonymously so are good for investigating sensitive issues, surveys offer a quick way of gathering data from a lot of people and the

results are data that are fairly easy to categorise and analyse as they use mainly closed questions.

The disadvantages are that they are not a suitable method for obtaining answers to open questions as the respondents may not want to write or say too much and there is no one there to prompt them for further information. Quantitative surveys are also of limited help in understanding more complex issues.

Collecting Qualitative Data

As an instrument of measurement, a questionnaire is a logical and easy way of collecting information from people. Questionnaires may have open, closed and multiple choice questions. Structured questionnaires are usually associated with quantitative research, i.e., research that is concerned with numbers (how many? How often? etc.). The advantages are that they are practical and large amounts of information can be collected from large amounts of people in a relatively short space of time. The results of a questionnaire can also be quickly and easily quantified.

The disadvantages include the fact that, depending on circumstances, response rate may be low. The researcher also has no way of knowing how much thought the respondent put into completing the questionnaire and how truthful a respondent was being. Patton (1990: 278) stated that

‘the purpose of interviewing is to access the perspective of the person being interviewed’

Indeed, the researcher may not even know whether the intended respondent actually completed the questionnaire. People may also read the questions differently and replies will be based on their interpretation of the question. The semi-structured interview is a 'formal encounter' (Drever; 1995: Ch.2: 10), in which the researcher contacts the interviewees to arrange a convenient time to meet, the interviewee understands what the interview will be about and that it will be 'on the record' (1995: Ch.2, 10).

The interview is usually face-to-face, though, for example, telephone and Skype interviews can be employed. The researcher should plan the main questions in advance so that the interview can be controlled; however, the researcher also wants the respondents to feel sufficiently comfortable and have the freedom to give as full answers as possible. Prompts and probing questions will be used to encourage the interviewee to answer and to give as much detail as they can, expanding perhaps, on brief answers.

The flexibility of an interview allows the researcher to adjust questions and change direction as the interview is taking place, picking up on the comments made by the interviewee. The interview will have a mix of open and closed questions. Munn and Drever (1990) make it clear that the questions should be unambiguous and leading questions should be avoided (1990: 20). The interview should begin with a welcome, to put the interviewee at ease, setting the tone for the interview, and a reminder of what the purpose of the interview is.

The first question should be an open question, something which can be easily answered, and which allows them to talk at length (Drever; 1990: Ch.3, 26); a semi-structured interview is not as formal and rigid as a highly structured one. A key issue the researcher needs to decide is whether the interview will be recorded and if notes will be taken. The disadvantage with recording the interview is that it can be time-consuming to transcribe.

An advantage of using a recorder, according to Patton (1990), is that tape recorders 'do not 'tune out' of conversations or change what has been said because of interpretation (either conscious or unconscious). They also allow the interviewer to be more focussed on the interviewee'. (Patton; 1990: 348) The researcher may choose to take notes in addition to the recording. The main problem with this is that the researcher will not be totally focussed on the interviewee. So a combined, balanced use of recording and note taking would be ideal.

3.3 Research Design

As I am undertaking a case study and attempting to ascertain the opinions and experiences of a small group of individuals, I decided to use a qualitative method of collecting data by using interviews as my instrument of measurement to collect data.

There are various methods of research and my choice was mainly determined by the fact that the case study school is a one-form entry Primary school with, currently, 8 teaching staff who hold responsibility for teaching

R.E., leading assemblies and class acts of worship. It was not too daunting a task, therefore, to undertake interviews with this amount of respondents.

Out of this 8, 3 are practising Catholics. To increase the number of respondents, I also interviewed 2 members of staff who had been with the school several years and who had left the case study school at the end of the previous year. I also invited a student, who had spent a significant amount of time in the school, to participate in an interview. The teachers I interviewed are non-Catholic, those who have no faith and one non-practising Catholic.

As a result, I planned to conduct 8 interviews. At a later date, this process had to be amended as it was not possible to meet two of the respondents. Their interviews were emailed as questionnaires, but I ensured that I contacted these respondents to clarify and expand on their written responses to the questions. In this way, I was able to simulate the responding to given answers of a real-life interview situation. Six of the interviews were therefore face-to-face interviews.

Semi-structured Interviews

Drever (1995) emphasised the importance of having a good interview schedule as,

‘the Schedule serves to guide the interview it also guarantees consistency of treatment across a set of interviews which allows you to compare people’s answers to questions which you have posed in the same way to everyone’

(Drever; 1995: 18)

I identified the staff members who would be invited to be interviewed. These were to be teachers, in the case study school, who were non-Catholic, of no

faith and one non-practising Catholic. When the teachers consented to be interviewed, I arranged the interview dates and times with the individuals and a participant information sheet was given to them outlining the process. I drew up an interview schedule. I then drew up a list of questions that were appropriate to the aims of my research. The majority of the questions were open questions as I wanted the staff to express their feelings about certain events. The main questions followed a logical path.

The interview schedule, attached in Appendix D, was piloted with a friend who is not a Catholic but who works in a Catholic school. This gave me a good idea how long an interview would take and also cleared up some ambiguities in the questions. During this pilot, it was obvious that there were too many questions and that some of them were repetitive. None of the questions were found to be objectionable and I found that the pilot interviewee felt able to give full and honest opinions.

Following this pilot the interview was refined, some of the questions were merged together and the wording of some was clarified. The interviews took place and digital recordings were made of the interviews. These were then transcribed.

3.4 Ethical considerations

I wrote to the Headteacher, explaining the research I was undertaking and asked for his permission to interview members of teaching staff at the school. He agreed and a letter of invitation was sent out to these staff members

(Appendix A), all agreed to take part. As part of the invitation, I also included a participant consent form which guaranteed anonymity to the participants (Appendix B).

In a small school, confidentiality is quite a challenge. According to Bell (2010), confidentiality is 'a promise that you will not be identified or presented in identifiable form' (Bell; 2010: 49). Thus, I removed one question which asked the respondent's role in the school as this would immediately identify which member of staff it was. I allocated letters to each respondent (A – H). The Head and school staff were aware of who was being interviewed so ultimately I had to make sure that any responses which identified the member of staff were coded, in the analysis, to remove this identification. In this way, I am confident therefore, that when feeding back my findings to the Head Teacher and Chair of Governors, the confidentiality of the participants will be maintained. Ethical approval was then sought and obtained.

Prior to the interview, the participants were issued with an information sheet (Appendix C) which reminded them of the reasons behind the interview and gave them brief, but relevant details about the subject of the questions. The participants were also informed that the interviews would be recorded and transcribed and that all information regarding their interviews would be held on a discrete memory stick. All interviews were transcribed and one is included as Appendix E.

3.5 Procedures

The data from the interviews had to be analysed. According to Drever (1995), this comprises three stages: data preparation, analysis and summarising results (Drever; 1995: 60).

Data preparation involves putting the data into a format that is easy to work with. I have already examined the advantages and disadvantages of transcribing recordings; I chose to make partial transcriptions and summaries. I transcribed what Drever (1995) calls 'rich material' (Drever; 1995: 63). This would be material that is especially pertinent to the aims of the research, rather than general comments. The other relevant material was summarised into note form. I made certain that the summaries 'used only the words and phrases used by the interviewee' (Drever; 1995: 63). In this way I would avoid any distortion or bias on the part of the researcher.

Analysis is finding various ways of categorising the data to find patterns and eventually, answers to my research questions (Drever; 1995: 64). Each question will have a range of answers; these will be grouped together into different categories. Some of the questions could be analysed by simple coding and counting. I gathered all the responses for each question together and then put these into various categories based on the data itself rather than having predetermined categories.

These categories were then used to summarise the results. The researcher used numbers rather than percentages as the total number of respondents

was small. Claiming that 50% would not consider CPD, for example, may give the impression of a large number. Using the patterns of the data, conclusions were developed.

3.6 Summary

In this chapter I have explained my decision to conduct my research using semi-structured interviews, with members of the teaching staff at a case study school, to collect data.

The following chapter presents the data gathered and my analysis and interpretation of that data. It is hoped that by analysing the data, the questions highlighted at the end of the Literature review will be answered.

Chapter 4:

Analysis

Chapter 4: Analysis

4.1 Introduction

This chapter presents the data gathered and my analysis and interpretation of that data. It is hoped that by analysing the data, the following questions will be answered:

- Whether new members of staff understood the term ‘Catholic distinctiveness’?
- Why teachers chose to apply and accept a role at a Catholic school?
- How new members of staff felt about their responsibilities regarding Key Stage assemblies, acts of worship and liturgies?
- Can the distinctiveness of Catholic education be maintained in a school where practising Catholic teachers are in the minority?
- What are the implications for leadership in a Catholic school where practising Catholic teachers are in the minority?

The data will be presented and then analysed according to these themes.

4.2 Presentation of Results

The response rate to the invitation to interview was excellent; 8 out of 8 members of staff participated, representing 100% of the staff invited.

(i) Professional role

Question 1: When did you start employment at the school?

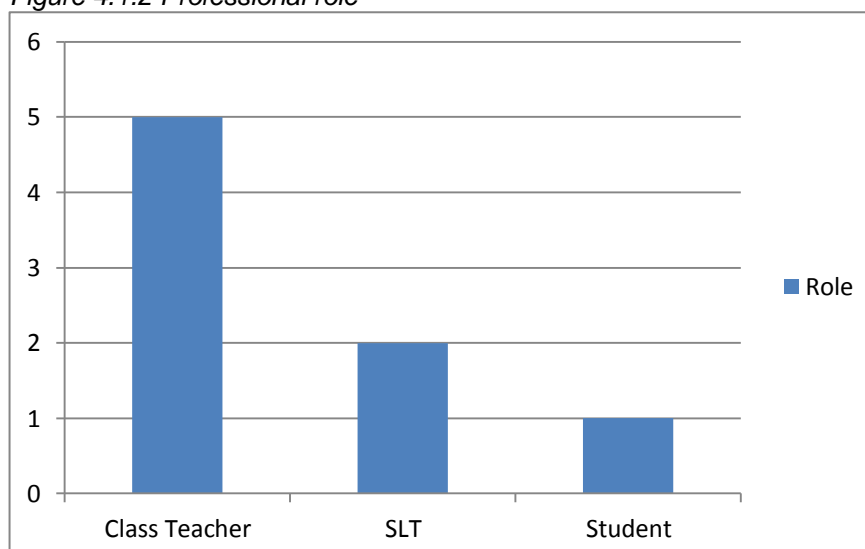
Figure 4.1.1 Length of employment at case study school



As can be seen, the majority of staff interviewed (7 out of 8) have been in role for less than 5 years.

Question 2: What is your role at the school?

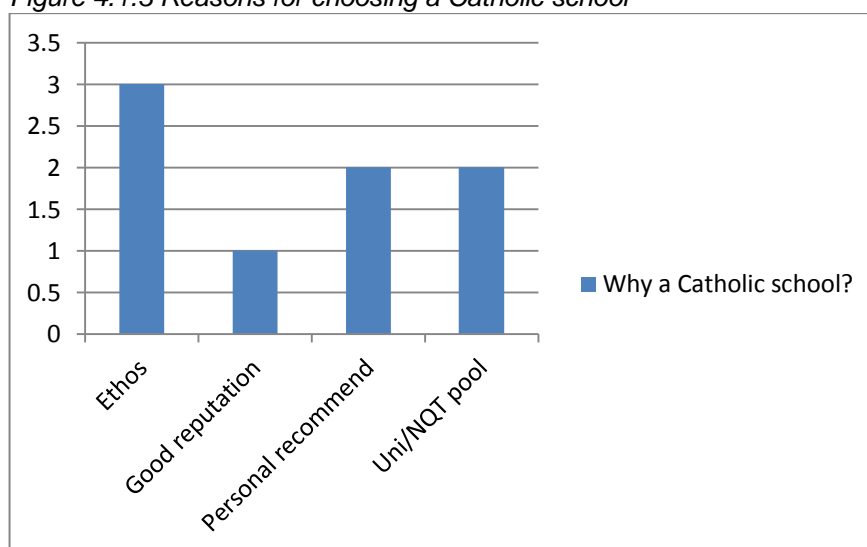
Figure 4.1.2 Professional role



As the graph shows, the majority of staff interviewed (5 out of 8) are class teachers. However, the 2 members of the Senior Leadership Team (SLT) interviewed are also class teachers. They have been represented as members of the SLT to identify that members of the leadership team were also interviewed.

Question 3: Why did you apply for a role in a Catholic school?

Figure 4.1.3 Reasons for choosing a Catholic school



The above graph shows that there was no distinct decision, on the part of the majority of staff interviewed, to work in a Catholic school. Only 3 out of 8 staff interviewed, indicated that they had made a conscious decision to apply to a Catholic school because of its ethos. Of the remaining interviewees, 2 found the school through their university or the county council's NQT pool, 2 applied to the school following personal recommendation from acquaintances who had worked at the school.

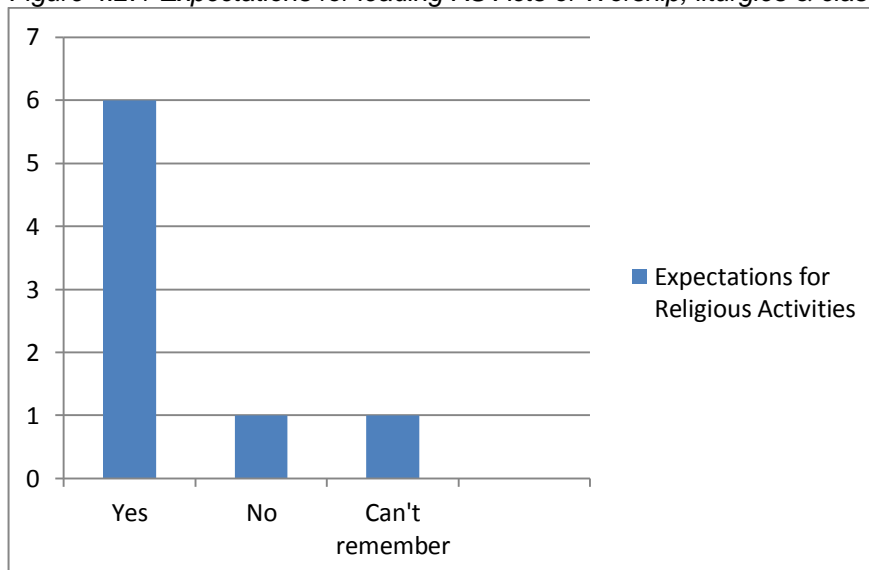
One of the interviewees, who gave the ethos as a reason for applying, is an Anglican. This person commented that they wanted a faith school because they knew that the Catholic identity was maintained throughout the school. They had worked in a Church of England school in the past and felt that the faith element of that school had been 'watered down' rather than being a main focus. The same person had applied to two Catholic schools and no others.

Another interviewee commented that they had attended a Catholic school themselves and remembered the caring environment. They also commented that they liked teaching the Bible stories to children because of what these stories teach the children about caring and respecting others. The interviewee, who chose to apply to the school because of its good reputation, attended the school as part of their teaching practice. They were amazed at the difference in behaviour between the case study school and other schools, which were not of a religious character, which they had also worked in. The good behaviour encouraged the teacher to apply to the case study school.

(ii) Expectations

Question 4: When you were interviewed for a teaching position at the school, were you made aware that you would be expected to plan and lead Key Stage Acts of Worship, class prayers and liturgies?

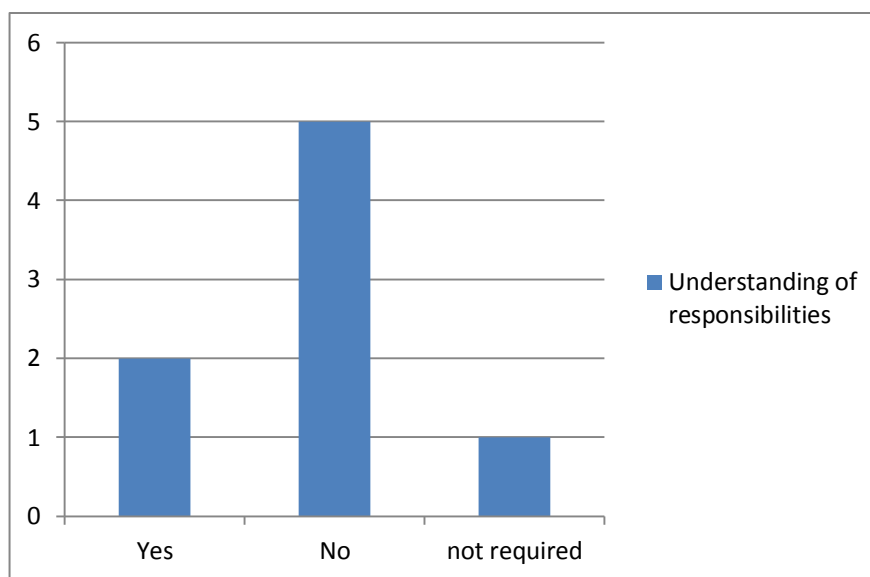
Figure 4.2.1 Expectations for leading KS Acts of Worship, liturgies & class prayers



6 out of 8 members of staff interviewed, were informed at their original interview (when they applied for a role in the case study school) that they would have responsibility to plan and lead Key Stage Acts of Worship, class prayers and liturgies. The interviewee, who was not informed, is the longest serving of those interviewed and was employed under the previous Head teacher. The interviewee who could not remember did state that they assumed the expectation to lead prayers was there.

Question 4a: Was it made clear what these involved?

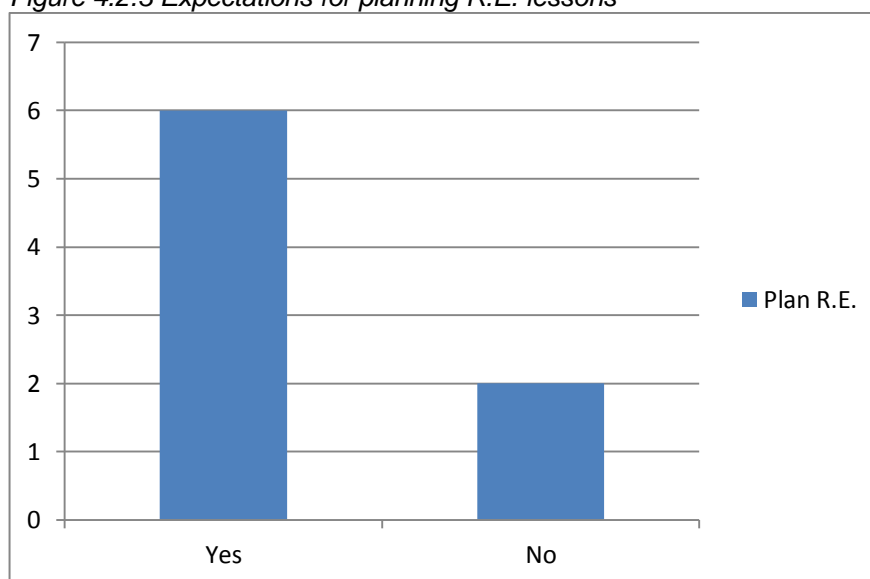
Figure 4.2.2 Understanding of responsibilities



More than half of those interviewed (5 out of 8) stated that it was not explained to them, at their original interview, what was expected of them and what was involved in these activities (planning and leading Key Stage Acts of Worship, class liturgies and prayers). The member of staff who replied 'not required' had previously worked at the school in a different role and was aware of the expectations in this area.

Question 5: When you were interviewed for a teaching position at the school, were you made aware that you would be expected to plan R.E. lessons (rather than follow existing plans)?

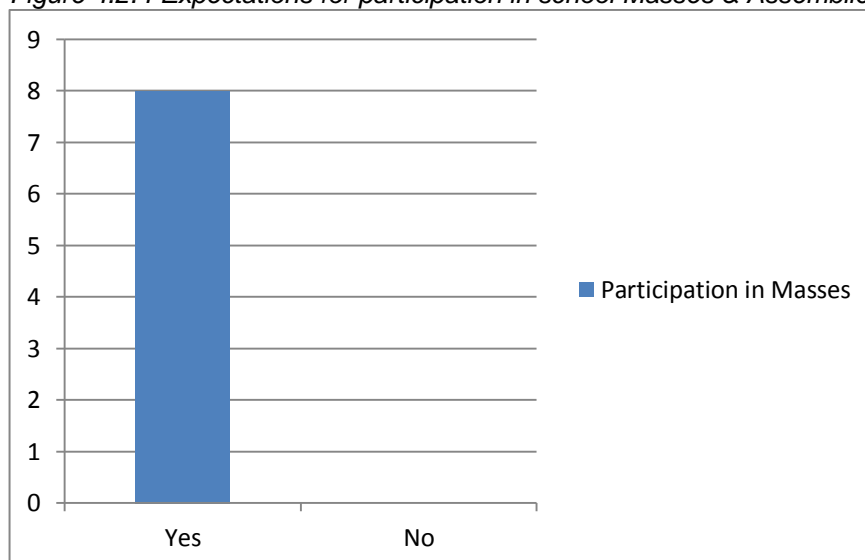
Figure 4.2.3 Expectations for planning R.E. lessons



The majority of staff interviewed (6 out of 8) were told that they would be planning R.E. lessons. One commented that this was surprising as they felt they had insufficient knowledge of the subject to do it justice. The two who were not informed, were told that lesson plans were provided. However, one of these two later discovered that there were no plans and just 'followed the book'. These two members of staff were employed under the previous Head teacher.

Question 6: When you were interviewed for a teaching position at the school, were you made aware that you would be expected to participate in whole school assemblies and Masses?

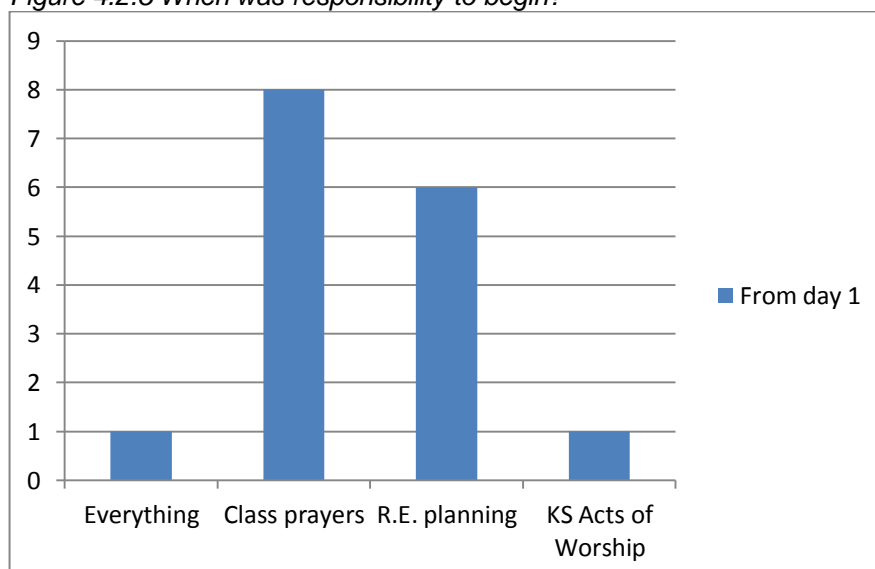
Figure 4.2.4 Expectations for participation in school Masses & Assemblies



All members of staff interviewed, were informed that they were expected to participate in school Masses and assemblies.

Question 4c: When were you expected to undertake any of these activities?

Figure 4.2.5 When was responsibility to begin?



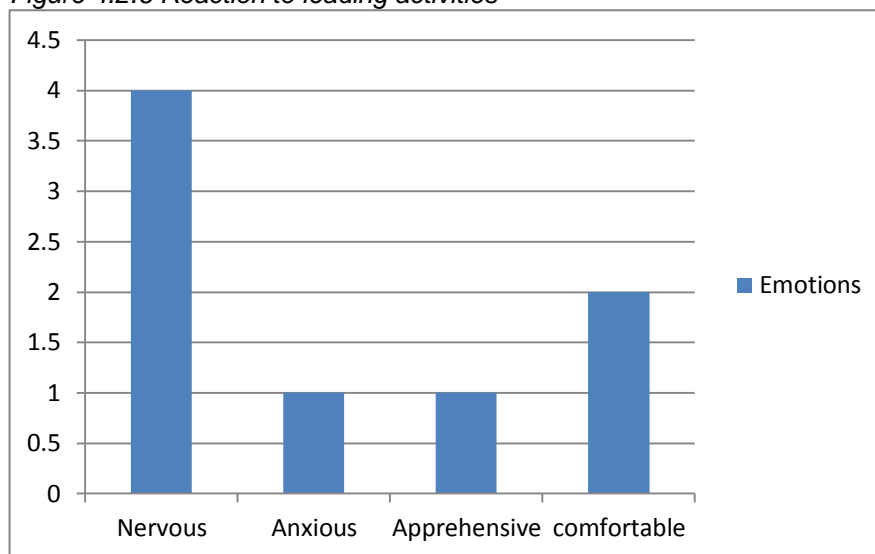
From their first day in the classroom at the case study school, all members of staff interviewed (8 out of 8) were expected to lead class prayers. One of

those commented that her TA, who was Catholic, guided the Class Teacher in the delivery of these. 6 out of those interviewed were expected to plan their R.E. lessons from day one. The 2 who were not, were informed that they would be following existing plans (see Question 5 above). 7 out of 8 interviewees stated that they were not expected to lead KS Acts of Worship straight away. They commented that they were given the opportunity to observe these events being undertaken by Catholic members of staff, which guided them when it came to planning their own. These 7 members of staff led their own KS Acts of Worship in the third term.

Only one member of staff commented that they were expected to 'do it all' from day one (seen in graph above under 'everything' but also noted on graph under 'KS Acts of Worship'). This member of staff had worked in another Catholic school prior to working at the case study school and was aware of what was expected.

Question 4b: How did you feel when you were informed that you had to lead KS Acts of Worship, class prayers and liturgies?

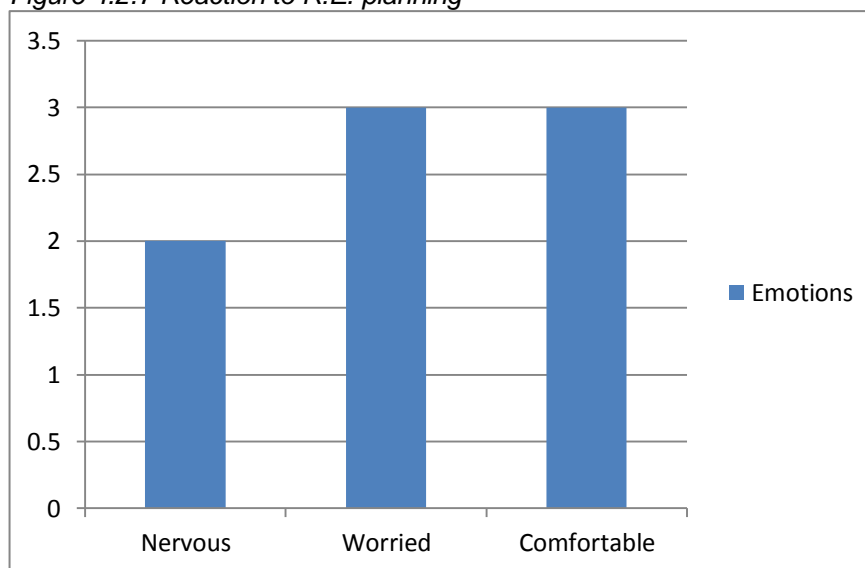
Figure 4.2.6 Reaction to leading activities



From the graph above (Fig 4.2.6), it is clear that the majority of staff interviewed (6 out of 8) felt a range of difficult emotions which could be grouped together as consistent with feelings of nervousness and trepidation when faced with the prospect of leading these events. Only 2 members of staff stated that they felt comfortable carrying out these activities, one commenting that they had 'no qualms because they had done it before and that they were a Christian'. The other member of staff felt 'comfortable' because they had observed plenty when they had been employed by the school previously.

Question 5a: How did you feel when you were informed that you had to plan R.E. lessons?

Figure 4.2.7 Reaction to R.E. planning



5 out of 8 of those interviewed felt apprehensive (and associated feelings) when they were told they had to plan R.E. lessons.

Comments from these members of staff include:

‘concerned I would get things wrong’,

‘concerned I did not have the subject knowledge to teach the subject adequately’,

‘I did not feel confident’,

‘nervous in case a child asked a question which I couldn’t answer’,

‘very anxious’,

‘very nervous as I didn’t think I had much knowledge to share’.

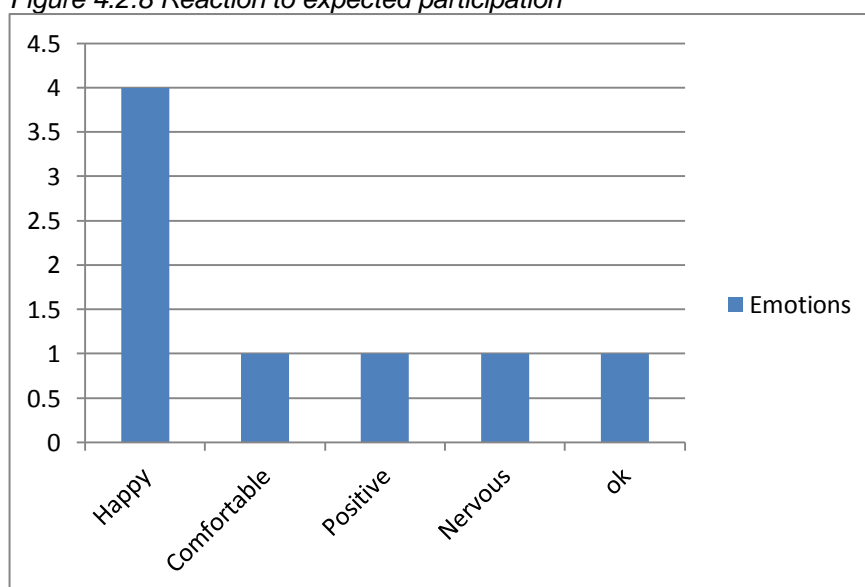
One member of staff even said that they felt quite worried and put off coming to the school. (Fortunately, they did join the school.)

One of those who felt 'comfortable' stated that they felt it would just be similar to planning any other lesson and was happy to do this 'with support'.

One of the others who felt 'comfortable' commented that they were 'ok with the Christianity bits, but needed some guidance on the specifics of Catholicism'.

Question 6a: How did you feel when you were informed that you had to participate in school Masses and assemblies?

Figure 4.2.8 Reaction to expected participation



The majority of staff interviewed (6 out of 8), felt favourable emotions concerning participation in school Masses and assemblies. Comments include:

'pleased because it was one part of wanting to come to a Catholic school',
'positive as it seemed to bring the staff and children together',
'it felt nice to be able to participate'.

One member of staff stated that they would feel uncomfortable but this was solely because 'I feel nervous that I might do something wrong'.

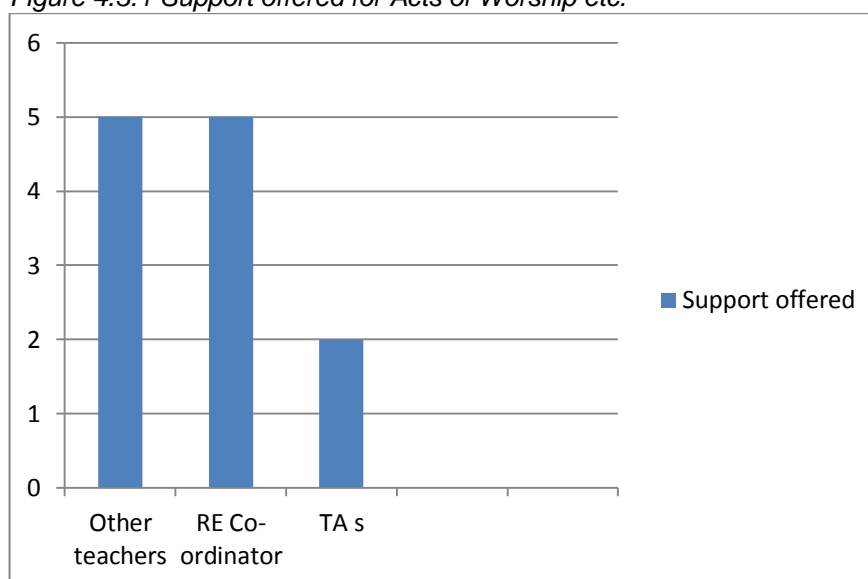
Another member of staff commented that they knew they were 'expected to be there but they would not participate' and would not go up for a blessing.

(iii) Support

Level of Support

Question 4d: Who offered you support to help you prepare KS Acts of Worship, class prayers and liturgies?

Figure 4.3.1 Support offered for Acts of Worship etc.

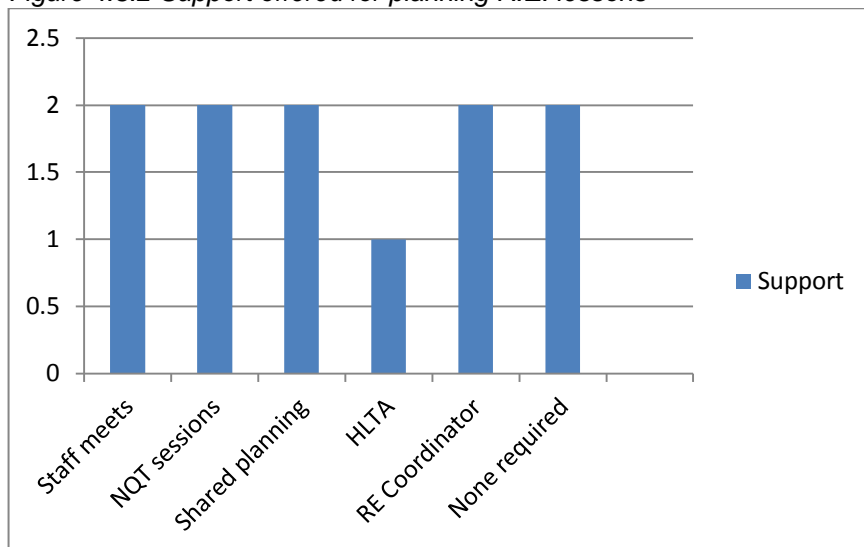


7 out of the 8 interviewees stated that they received support from other teachers or the R.E. Coordinator. One interviewee commented that they would have 'run ideas past the R.E. Coordinator' if they had need to.

Two interviewees said that their TAs had been particularly supportive and they felt they could ask them for guidance with regards to class prayers where necessary.

Question 5b: What level of support was offered to help you prepare R.E. lessons?

Figure 4.3.2 Support offered for planning R.E. lessons

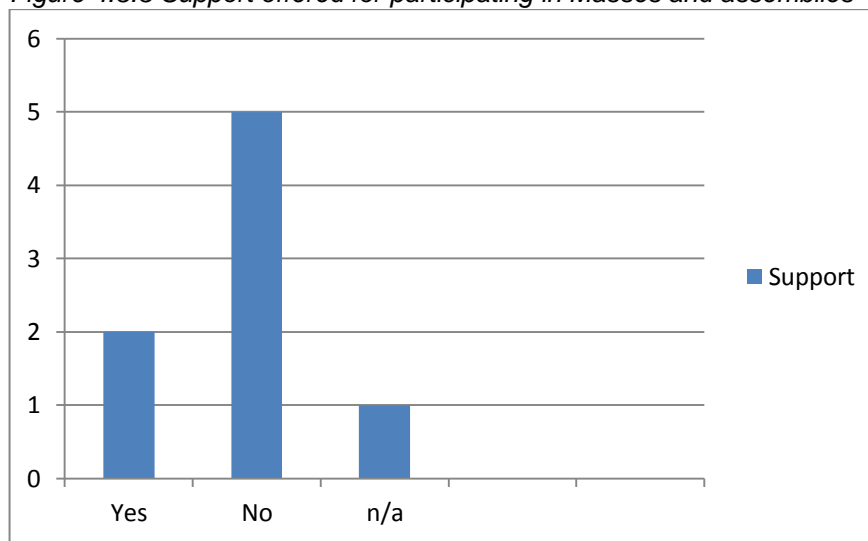


There was a broad selection of support available for planning R.E. lessons, which depended on the needs of the interviewees. (The interviewees came up with more than one method each; hence the totals are more than the numbers of interviewees.) The selection included dedicated staff meetings and in-house NQT sessions.

One interviewee was supported by an HLTA who had taught R.E. lessons before and supported the class teacher where necessary. Of the 2 who stated that no support was required, 1 interviewee stated that they undertook the planning on their own. However, as a result, 'my lessons were more literacy focussed' and they acknowledge that it took a 'long time to fully understand the R.E. objectives'.

Question 6b: Were you offered support to help you understand what would be expected of you at school Masses and assemblies?

Figure 4.3.3 Support offered for participating in Masses and assemblies



Of the 2 interviewees who replied 'yes', one commented that they were given a Mass card and the other said that there was support 'as we went along'.

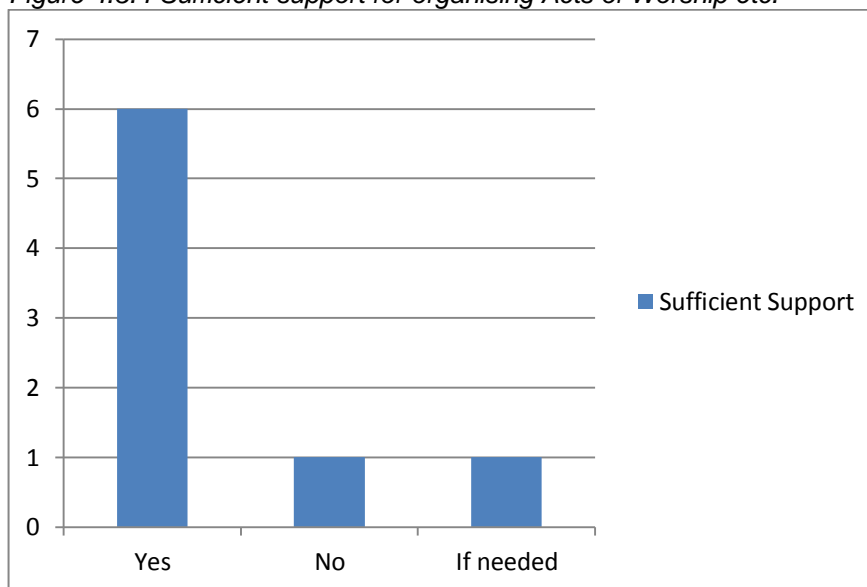
Out of the 5 who replied that they had not received any support, 1 stated that they were 'quite nervous' for the first Mass they attended even though they had a Mass booklet to follow. The n/a response was from a staff member who already knew what was expected of them.

Another teacher suggested that they felt nervous because they were expected to be an example to the children of how to behave during Mass. This staff member suggested that new teachers be invited to a Mass by the Head, outside of the school setting.

Sufficient Support?

Question 4e: Did you feel you received sufficient support organising Acts of Worship, class prayers and liturgies?

Figure 4.3.4 Sufficient support for organising Acts of Worship etc.

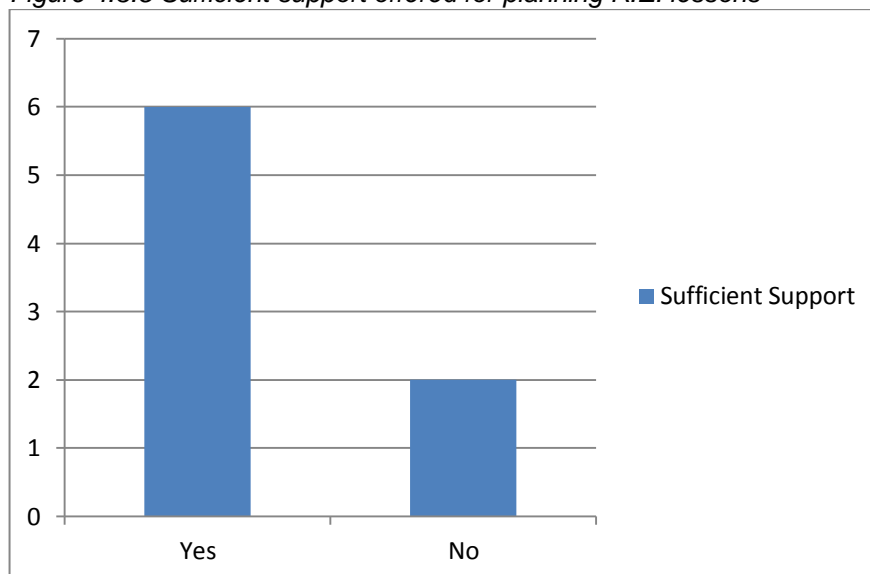


The majority of those interviewed (6 out of 8) felt that they received sufficient support for organising KS Acts of Worship, class prayers and liturgies.

The one person who commented 'if needed', was clear that when they felt they needed it, support was readily available. One of the interviewees who said that they had received sufficient support also stated that 'I came to enjoy these parts of the day'. One person commented that when it was their turn to run the KS Act of Worship, that there was someone to turn to for guidance. But it was something 'which I stressed about and I asked other members of staff to leave ... in case I said something wrong'.

Question 5c: Did you feel you received sufficient support when planning R.E. lessons?

Figure 4.3.5 Sufficient support offered for planning R.E. lessons

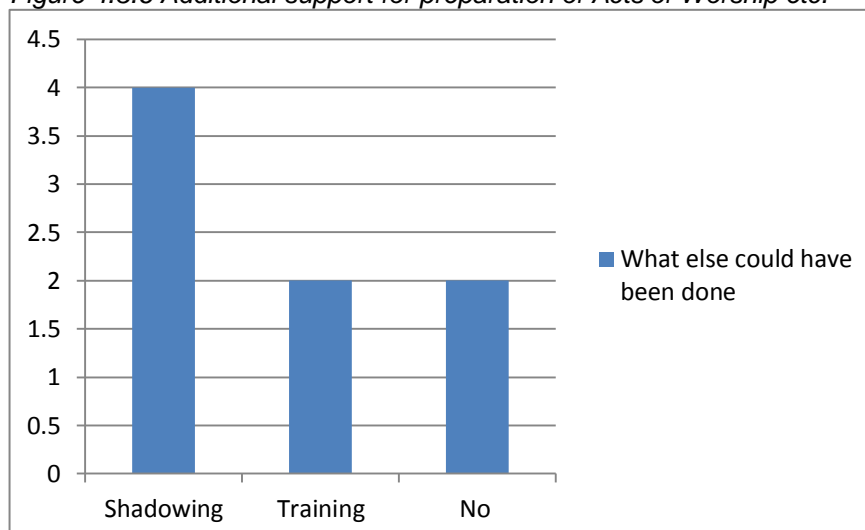


The majority of those interviewed stated that they had received sufficient support when planning R.E. sessions. Of the 2 who stated that they had not received sufficient support, 1 commented that 'assessment was a nightmare' which led to issues planning lessons to feed into assessment.

What else?

Question 4f: What else could have been done to help you prepare the Acts of Worship, prayers and liturgies?

Figure 4.3.6 Additional support for preparation of Acts of Worship etc.

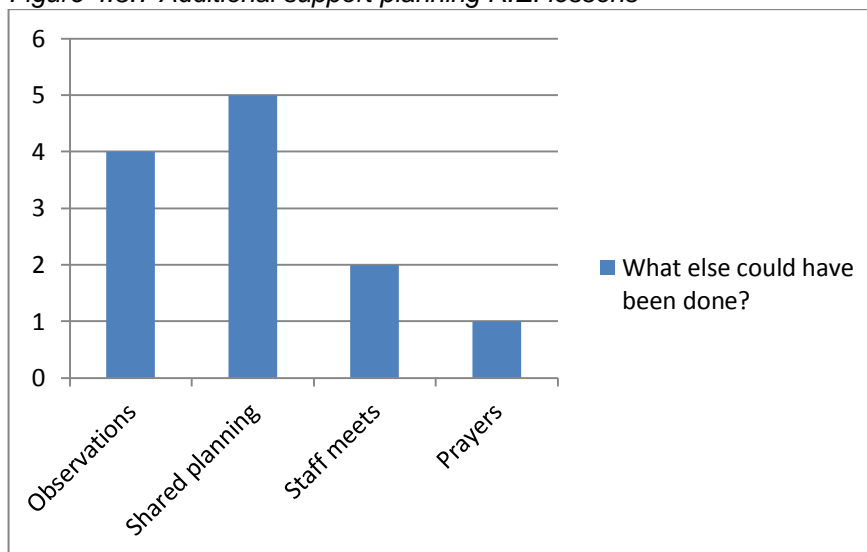


Half of those interviewed (4 out of 8) commented that it would have been helpful to have shadowed another experienced member of staff leading class prayers and liturgies. All the interviewees said that they had the opportunity to observe KS Acts of Worship but that ideas for themes would be useful. Six of the interviewees also mentioned that when they started at the school, the only prayer they knew was the Our Father. The other standard prayers (Hail Mary, Glory Be) were unknown and it would have been useful to have these written down for them.

Two teachers suggested that some form of training during a staff meeting would have been useful 'with some demonstration liturgies'. All members interviewed commented that this support needed to be undertaken as soon as possible in the new school year, as one interviewee stated, to avoid feeling 'out of my depth'.

Question 5d: What else could have been done to help you plan R.E. lessons?

Figure 4.3.7 Additional support planning R.E. lessons



This graph represents all the support methods put forward by the 8 interviewees. Some of them suggested more than one support method.

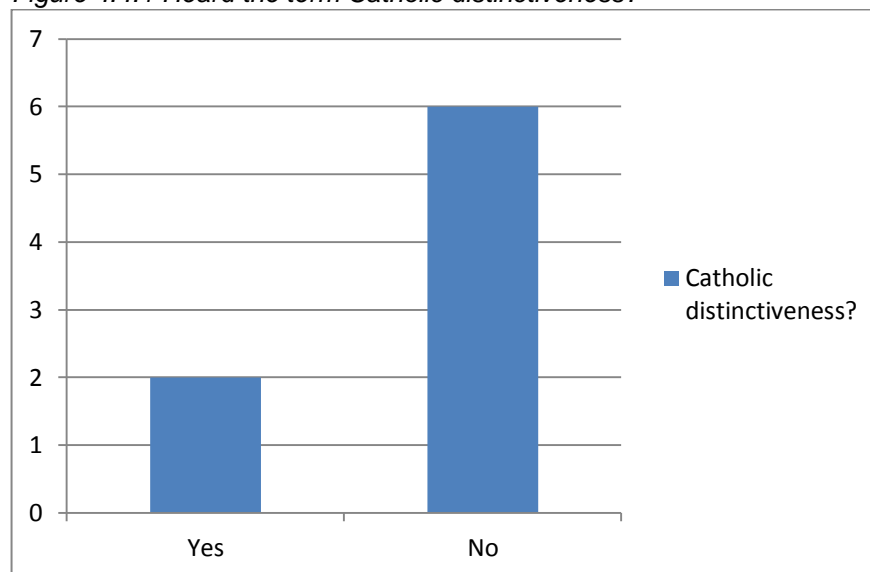
The majority of the interviewees (5 out of 8) commented that shared planning would have been the most useful support method. This was taking place but not in a structured way, except for the NQTs. Four teachers would have liked more observations of experienced teachers. This was to understand the way the teaching and activities, from the R.E. scheme of work used, worked in the classroom.

Two members of staff indicated that dedicated time in a staff meeting to cover the issues experienced and to go over the basic prayers would be useful. One person commented that they had prepared to teach in a Catholic school by reading a book which covered the basic beliefs of Catholicism.

(iv) Catholic Distinctiveness

Question 7: Have you heard the term 'Catholic distinctiveness'?

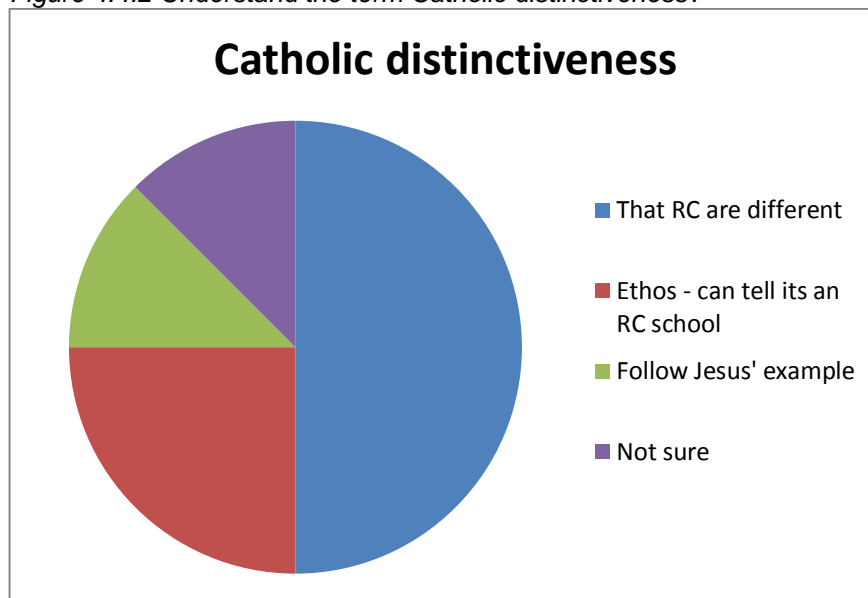
Figure 4.4.1 Heard the term Catholic distinctiveness?



6 out of the 8 interviewees had not heard the phrase 'Catholic distinctiveness'. Of the 2 who had heard it, 1 had worked in a Catholic school previously and the other had attended a Catholic university for their teaching qualification.

Question 7a: What do you understand by the term 'Catholic distinctiveness'?

Figure 4.4.2 Understand the term Catholic distinctiveness?



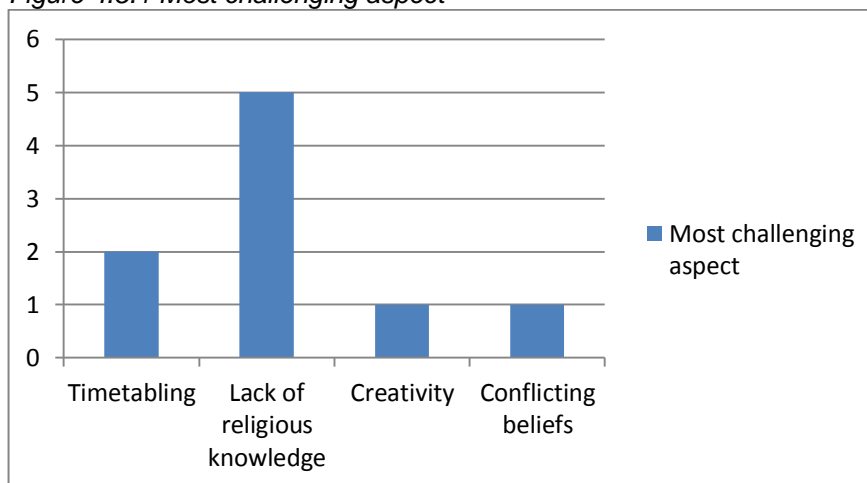
One member of staff was not sure what 'Catholic distinctiveness' meant – it was explained to them. Half of the interviewees commented that it is what makes the Catholic school different from other schools, what makes it unique. (One of these interviewees suggested that it implies that a Catholic school is different and that could cause a division, a 'them and us' situation.)

Two out of 8 staff stated that it was the ethos of a Catholic school which gave it a strong identity. 1 interviewee commented that 'we teach the children to follow Jesus' example and, because of this, the children are kinder and more caring than children in non-Catholic schools'.

(v) Teaching at a Catholic school

Question 8: What do you find the most challenging aspect of teaching in a Catholic school?

Figure 4.5.1 Most challenging aspect



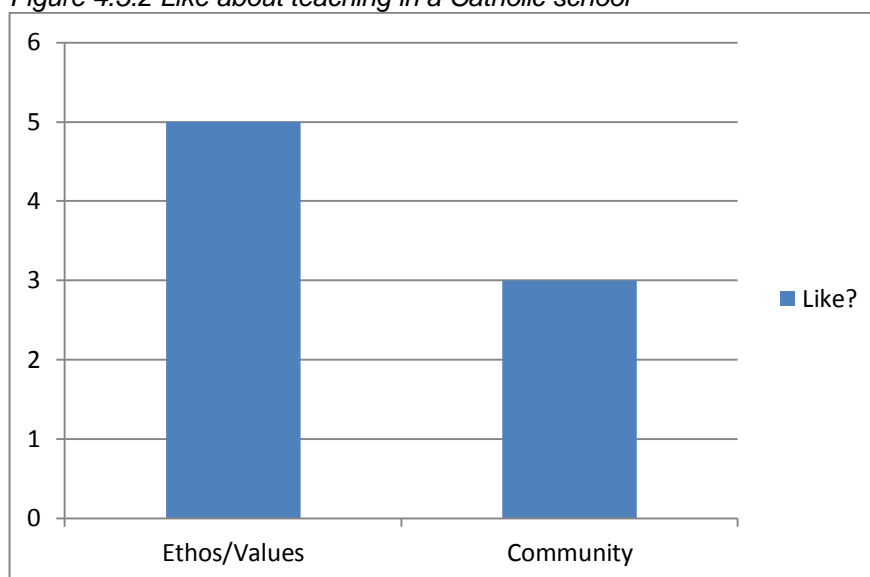
The majority of staff interviewed indicated that it was a lack of religious knowledge which they found the most challenging aspect of teaching in a Catholic school. One commented that it was ‘a whole other subject which I hadn’t studied’. Another stated that ‘it was a core subject and I didn’t feel confident teaching it, even though it was from set plans’. This respondent was worried about giving incorrect answers to the children’s questions because of the lack of knowledge.

The 2 members of staff who said that timetabling was the most challenging aspect commented about the fact that R.E. lessons had 10% of timetable time (2.5 hours a week in a Primary school) and that ‘R.E. being a non-negotiable core subject meant that it was sometimes difficult to fit everything into the timetable’. One person added an extra comment that they found planning creative R.E. lessons was the most challenging aspect, while another added that there were not any challenging aspects because of the

outstanding behaviour in the case study school and ‘what lies behind it – the ethos’. One interviewee commented that the most challenging aspect for them was the conflicting beliefs they held.

Question 8a: What do you like about teaching in a Catholic school?

Figure 4.5.2 Like about teaching in a Catholic school



The majority of those interviewed said that it was the ethos and values which they liked about working in a Catholic school. Comments made include:

‘the children think about how privileged they are and are encouraged to be charitable’,

‘the children don’t feel entitled to things and don’t take things for granted’,

‘Christ is at the centre, we nurture the children in their Christian lives’,

‘it is an eternal investment’,

‘morals we teach the children and the adults they become’.

Three members of staff indicated that it was the sense of community which they liked above all. Their comments include:

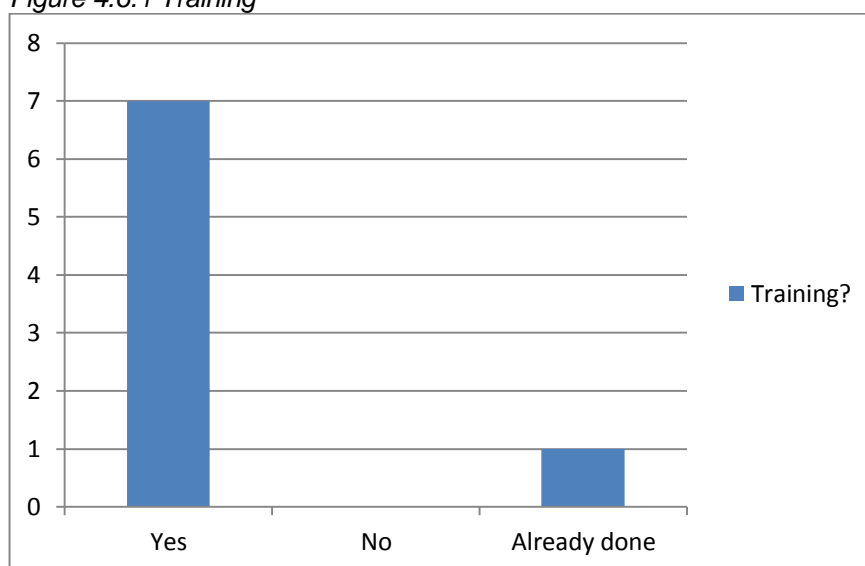
‘you feel like a real community because of the shared faith’,

‘a definite sense of community...the children are thinking of others’,
‘we come together often to reinforce our school community through prayer’.

(vi) Training

Question 9: Would you have participated in some form of training about the Catholic faith?

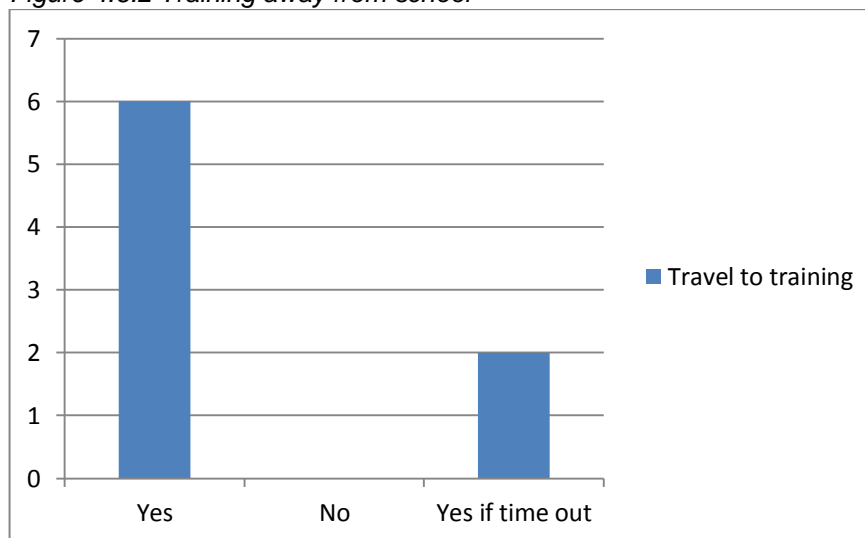
Figure 4.6.1 Training



The majority of staff interviewed indicated that they would undertake some form of training about the Catholic faith. One member of staff had already had some form of introduction to the Catholic faith at a previous school. One of those who said they would take part in training commented ‘anything that would help make it less nerve-wracking and help build my confidence’. This comment echoed by all of the others.

Question 9a: Would you have considered this, if you had to travel to Luton or Milton Keynes for the training?

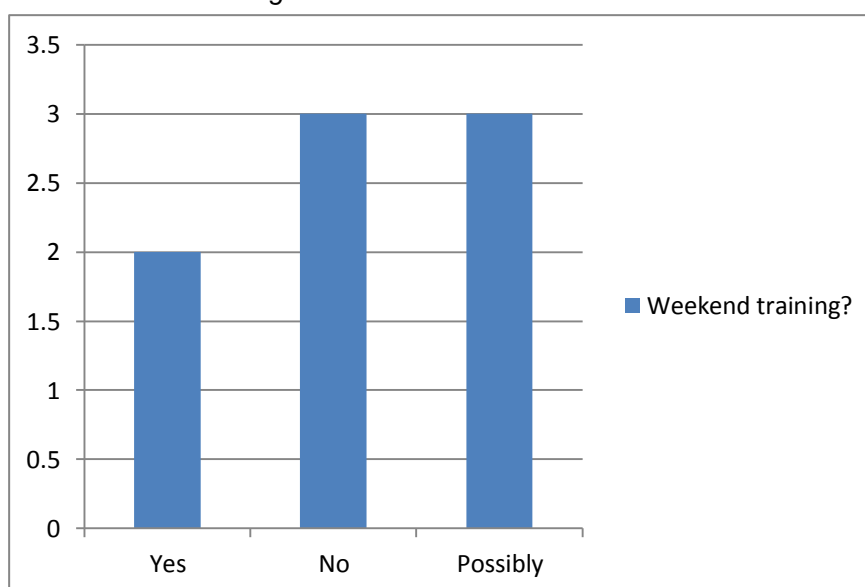
Figure 4.6.2 Training away from school



Six interviewees stated that they were prepared to travel between 25 – 35 miles (each way) to attend training sessions without reservation. However, 2 others commented that they would only consider it if it was in school time and travelling costs were covered.

Question 9b: Would you have considered this, if the training took place at the weekend?

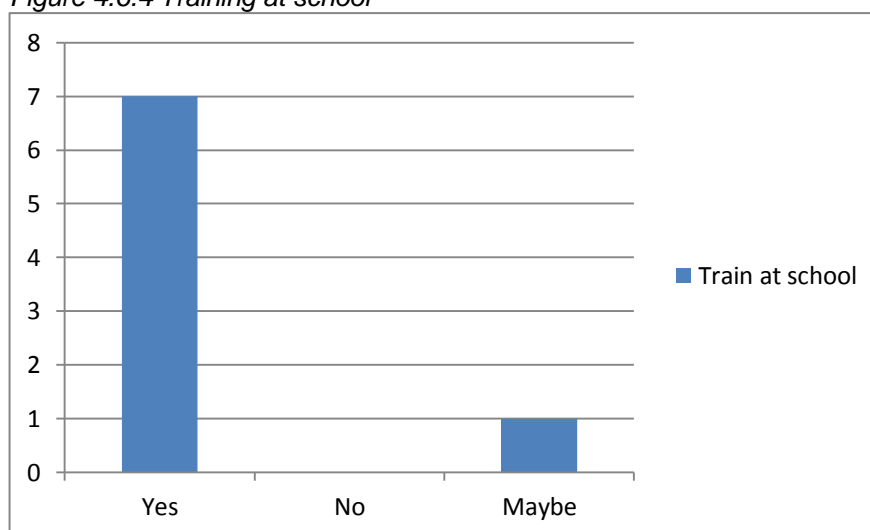
4.6.3 Weekend training



Both of the interviewees, who said they would consider attending training at the weekend, added the proviso 'only if it didn't clash with other activities'. Of the three who replied 'no', two gave no reason and the third has a young family. Of the three who replied 'possibly', one made the proviso that there should be some form of overtime payment or agreed non-contact time in school to compensate for using 'their own time'. Another replied 'possibly, but less likely'.

Question 9c: Would you have considered taking part in training if it had taken place at school and after school hours?

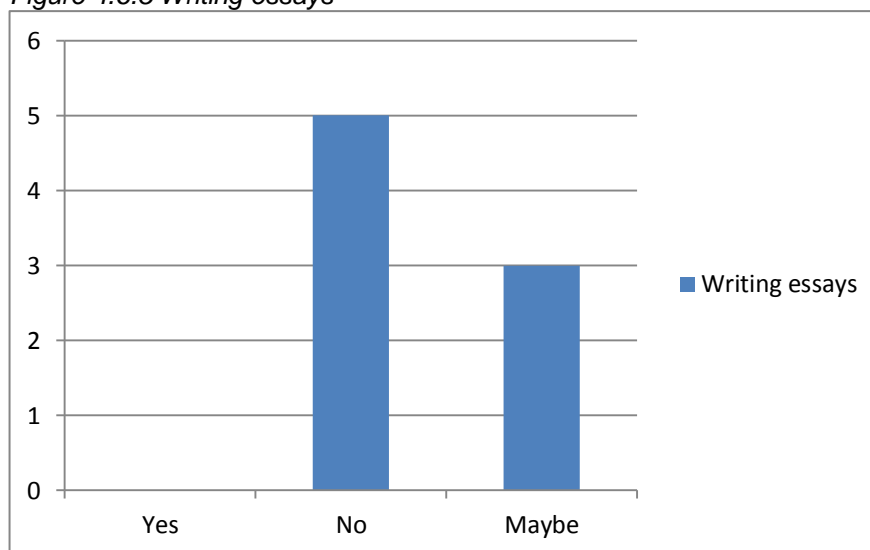
Figure 4.6.4 Training at school



As three of the interviewees commented, 'this is the best option'. 7 out of 8 members of staff interviewed stated this was the preferred option. One member of staff commented that 'we used to go to ones arranged by the diocese but they weren't specific to the scheme we were using and not very helpful'. The one interviewee who said 'maybe' was a member of staff who had undertaken some training at a previous school and didn't want to replicate what they had already covered.

Question 9d: Would you have considered taking part if the training involved writing essays or similar?

Figure 4.6.5 Writing essays



The majority of staff interviewed would not be prepared to undertake some form of training if it involved writing essays. Reasons given include:

‘it takes a long time to produce a good piece of work’,

‘the work load of a teacher is already high’.

One of those who responded ‘no’ commented that ‘it depends on how it would benefit my teaching’.

The 3 who indicated that they may consider the training commented that:

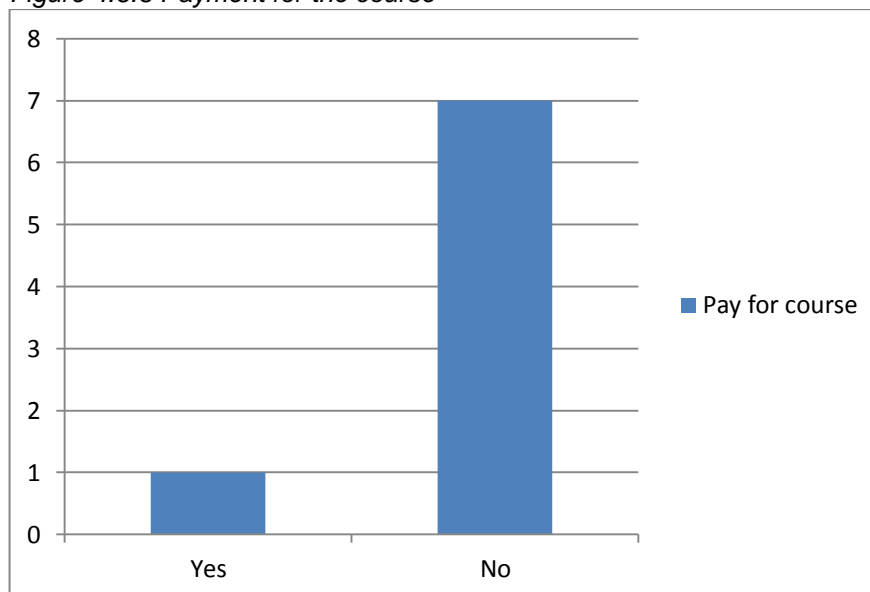
‘if I was given released time, then I would consider it’,

‘if there was extra PPA, then I probably would consider it’,

‘it would have been too much in my NQT year’.

Question 9e: Would you be prepared to pay for all or part of the course yourself?

Figure 4.6.6 Payment for the course

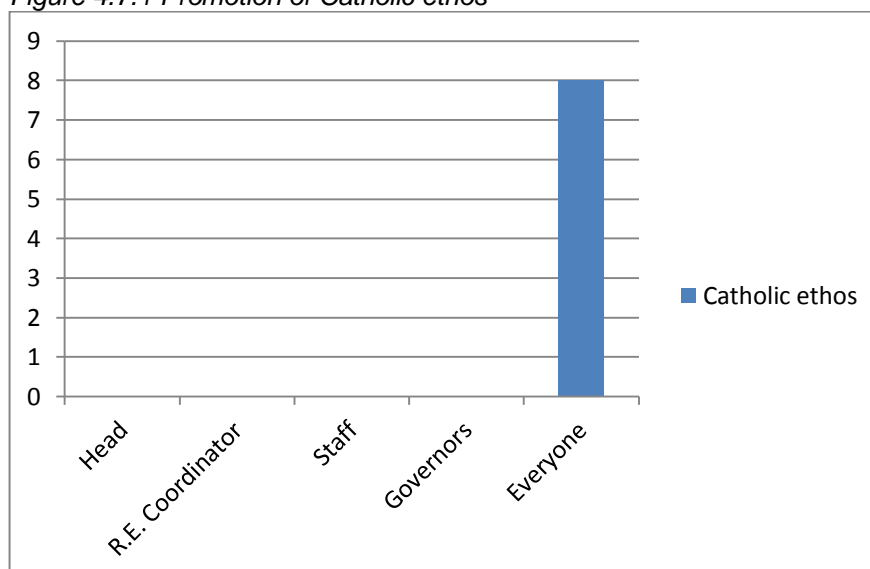


The majority of staff (7 out of 8) were clear that they would not be prepared to pay for all or part of the course fees.

(vii) Catholic ethos

Question 11: Who has the role of promoting the Catholic ethos of the school?

Figure 4.7.1 Promotion of Catholic ethos

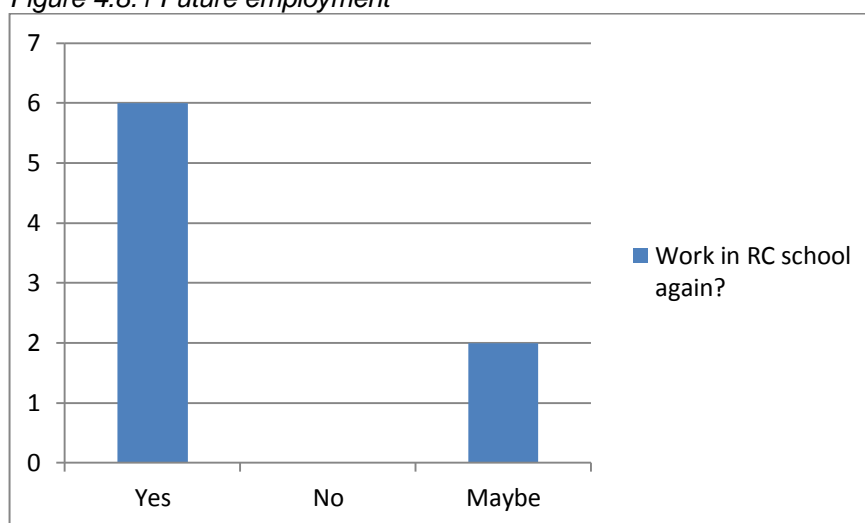


The response to this question was unequivocal – all members of staff believed that everyone in the school had a part to play in the promotion of the Catholic ethos. Two staff members qualified their answers with the comment ‘with strong guidance from the top’ and ‘guided from the top’.

(viii) Future employment

Question 10: Would you apply to work in a Catholic school again?

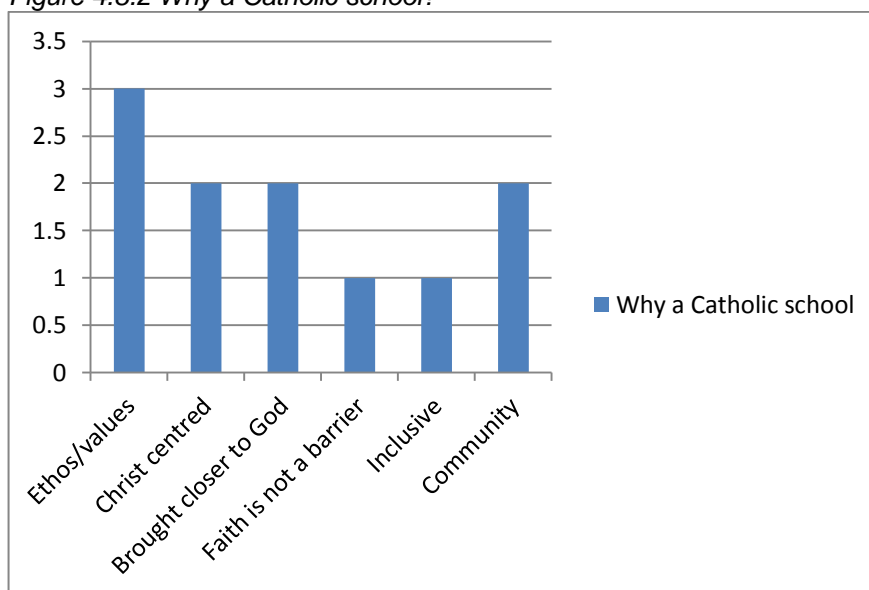
Figure 4.8.1 Future employment



The majority of those interviewed (6 out of 8) stated that they would work in a Catholic school again. Of the two who replied ‘maybe’ one qualified that with ‘if it is the right school for me’. The other was concerned about career progression; there was none for them in a Catholic school because of their faith, but commented that if career progression was not an issue they would definitely work in a Catholic school again.

Question 10a: Why would you apply to work in a Catholic school again?

Figure 4.8.2 Why a Catholic school?



The graph shows all responses given by the 8 members of staff; some interviewees gave more than one reason.

Three out of the 8 interviewed, stated that they would consider working or applying to a Catholic school in the future because of the ethos and values present and taught in Catholic schools. One respondent, out of these three, stated that 'I thought initially I would not agree with the amount of prayers and R.E.' and goes on to comment that the religious element is now important to them. Another of the three said that 'it makes me question myself and reflect on what I do'.

One interviewee, who has since moved on to teach in a non-faith school, stated that 'I was brought closer to God. This is something I miss now that I work in a secular environment'.

One teacher stated that they 'did not see the faith of a school as a barrier to teaching children at that school'. Another commented that the inclusive and supportive atmosphere led the children to think about others less fortunate than themselves. Two members of staff interviewed said that the sense of community in a Catholic school was a 'very positive experience for those working there'.

4.3 Analysis and Interpretation of Results

This section analyses the results of the research in relation to the aims identified:

- (i) can the distinctiveness of Catholic education can be maintained in a school where teachers who are practising Catholics, are in the minority;
- (ii) the issues, faced by teachers of other faiths and none, will be examined with regard their attitudes towards acts of worship, class prayers, planning and teaching religious education;
- (iii) the existing strengths in the leadership of the school, relating to the current support of teachers of other faiths and none and maintaining the Catholicity of the school will be identified;
- (iv) the issues for the leadership of the school will be identified.

(i) The distinctive nature of Catholic education in the case study school

The latest Section 48 inspection (5th July, 2012) stated:

'St. Veronica's is a good school with a strong Catholic ethos. Prayer and worship are central to the life of the school. ...The new Headteacher has put in place a number of new initiatives linked to the

Catholic life of the school ...These initiatives are well supported by s
staff and governors.' (Section 48; 2012: 1)

Although the majority of those interviewed had not heard the term 'Catholic distinctiveness' (question 7), half of the interviewees were able to give a good general definition of the term, based on their experience in the case study Catholic school. When we look at the responses to question 3 (Why did you apply for a role in a Catholic school?), 5 out of the 8 interviewed replied that it was because of the ethos of the school and personal recommendation. One of the personal recommendations was from a friend who had worked at the case study school and experienced the ethos first hand. So, as can be seen by these results, the distinctive Catholic nature of the school is generally understood by those not of the Catholic faith and it encourages them to apply to work in a Catholic school because they appreciate the morals and values connected with the Catholic ethos.

The distinctive nature was also the main reason behind the majority (6 out of 8) of those interviewed stating that they would work in a Catholic school again. So, we find that although Catholic staff may be in the minority at the case study school, the non-Catholic staff are maintaining the Catholic distinctiveness because they are keen to promote the ethos which attracted them to the school originally. Looking at the responses to question 11 (Who has the role of promoting the Catholic ethos of the school) again the answer was unequivocal – all those interviewed understood that they had a part to play in this, with 'strong guidance from the top'.

The evidence that the distinctive nature is being maintained can be found in the latest Section 48. Comments that 'prayer and worship are at the heart of school life (2012: 1) and that there is 'provision for spiritual development' (2012: 2-3) indicate that staff are working to maintain the Catholic ethos. There is good support from the school Chaplain (the parish priest) who leads Masses and visits classes on a regular basis; leading discussions with pupils and supporting class liturgies, which the pupils are actively involved in the preparation of. His support and guidance for those staff members of other faiths has been welcomed.

The Inspection report also states that the pupils 'respond positively to opportunities to develop in their faith journey' (2012: 2) and that they 'make a good contribution to the Catholic life of the school' (2012: 2). The R.E. lessons assist the pupils in applying aspects of Jesus' life and teaching to their own lives and the Report indicates that 'the quality of teaching and learning in religious education is good' (2012: 3). However, the Section 48 report also states,

'Teachers respond well to pupils' comments although occasionally opportunities to extend knowledge and develop understanding are missed. (2012: 3)

This is a result of the lack of religious knowledge on the part of the staff and is an area which needs to be addressed.

All of these comments show that the staff are working to promote the spiritual development of the pupils and the Catholic life of the community, thereby

maintaining the distinctiveness of the school. It also demonstrates that there is support for teachers of other faiths to help them in these tasks.

ii) The issues, faced by teachers of other faiths and none

In the CES document, 'Evaluating the Distinctive Nature of a Catholic School' (1999), it states that,

'The effective running of the school...depends on the commitment of every person who works within it.'

(CES; 1999: W-63)

According to the responses to questions 4, 5 and 6, it is clear that the majority of those interviewed were made aware at interview stage, that they would be expected to undertake various activities appropriate to working in a Catholic school. In response to question 4a (Was it made clear what these involved?), the majority of responses indicated that it was not explained. This led to feelings of nervousness, anxiety and apprehension on the part of those staff (questions 4b, 5a and 6a). Comments by those interviewed indicated that the general issue was that the staff worried they may give incorrect answers to children or may do something wrong (in the case of Masses) because they had insufficient knowledge. This does not indicate an inclusive and supportive environment and is one of the areas which needs to be addressed.

The majority of those interviewed stated that they had received support when planning R.E. lessons and Acts of Worship, class liturgies and prayers. However, no real support was offered to those interviewed in the case of

Mass attendance. This is another area which could be easily addressed in the future.

The Section 48 Report states that 'senior staff are 'good role models' (2012: 1). The interviewees made it clear the type of support they would have liked to have received. Most stated that they would have benefitted from shadowing the planning for Acts of Worship; they all attended and observed these but were not involved in the planning stage. Similarly, with planning R.E. lessons more senior teacher/coordinator input at the beginning of these teachers' employment would have been invaluable. There should be more opportunity for shared planning and lesson observation of experienced, Catholic teachers. Relying on previous teachers' plans does not give the new teacher the opportunity to understand and take ownership of the learning objectives and develop their own lesson and any misconceptions which are included in the planning may be perpetuated.

The majority of those interviewed said that their lack of religious knowledge was the most challenging aspect of teaching in a Catholic school. One of the key objectives of leadership in a Catholic school is to ensure that all members of staff are supported in an inclusive environment. For members of staff to feel uncomfortable about the tasks they have to undertake indicates that they are not supported to the level we expect in a Catholic school.

iii) The existing strengths in the leadership of the school

The Section 48 inspection report states,

‘The new Headteacher demonstrates very good leadership of the school through the way he promotes, monitors and evaluates the provision for the Catholic life of the school. He communicates a clear Catholic vision to the whole community and is supported in this by staff and governors who are all committed to providing the best possible environment for the pupils.’ (2012: 2)

The Report states that the senior leadership team and governors ‘have a clear vision for the Catholicity of the school’ (2012: 1). The senior leadership team ensures that religious education has a high profile and a central place in the life of the school. The school is a ‘welcoming community where everyone is respected and valued’ (2012: 2).

The leadership of the school has (since the Section 48 Report, 2012) put strategies into place to share good practice and support new teachers and that new staff are encouraged to improve their skills. These strategies have, over the past three years, done much to support the learning and progress of the pupils (2012: 3).

iv) The issues for the leadership of the school

Staff development is key, according to ‘Evaluating the Distinctive Nature of a Catholic School’ (CES; 1999: X-67).

It comments that for the staff to play a ‘full part in its (*school*) life’ the ‘needs of the individuals’ (as well as those of the school and community) must be considered and policies and ‘practices for staff development’ should be in place.

As mentioned above, strategies have been put in place to share good practice and support new teachers. From the evidence of the interviews however, this support does not appear to cover the needs which new staff have indicated they lack.

The responses from those interviewed indicate that all would want some form of training or introduction to the Catholic faith (7 out of 8 expressed this wish; the eighth interviewee had already received some instruction about the Catholic at a previous school). The comment in the Section 48 Report that the learning and progress of pupils is supported, this support needs to be extended to apply to staff.

The Section 48 Inspection stated,

‘Much emphasis is placed on staff development and teachers are encouraged to undertake further training.’

(Section 48, 2012: 2)

This training undertaken by staff members has been specific to aspects of the curriculum rather than information on the Catholic faith.

The Section 48 Report also commented on the positive marking but that teachers had not used next steps marking or indicated how the pupils could improve their work. Since the Report, strategies have been put into place for staff to include next steps marking but many staff members interviewed feel ill-equipped to comment on spirituality.

One of the points mentioned in the Report to help the school improve further was,

‘Develop the current assessment system to enable staff to plan lessons which will challenge all groups of pupils.’

(2012: 1)

The staff interviewed indicated that the most challenging aspect of teaching in a Catholic school was the worry that they would ‘get things wrong’. The leadership of the school needs to ensure that new staff are included in the sense that they have support to deliver the lessons they are expected to. These staff members will not be able to achieve their full potential if they are not adequately supported.

Only two of those interviewed mentioned ‘Christ at the Centre’ in response to question 8a. All staff should be aware of what this means in order for them to maintain the Catholic distinctiveness.

As all those staff interviewed commented that they would take part in some form of training or introduction to the Catholic faith, this is something the leadership team needs to address. Looking at the responses, the training would best be delivered at the school and after school hours. There are too many external commitments for staff to respond positively to training too far away from the school and at weekends. The cost of training is also something which the governors of the school should investigate and cover.

The following chapter will outline the implications of the research in relation to leadership in a Catholic school generally and recommendations for a staff formation programme based on the evidence provided by the case study.

Chapter 5:

Conclusion

Chapter 5: Conclusion

5.1 Introduction

This dissertation set out to evaluate the extent to which the distinctiveness of Catholic education can be maintained in a school where teachers who are practising Catholics are in the minority. In the previous chapters, I have reviewed the literature and research available and the aims of the dissertation were investigated by means of interviews with staff in the case study school.

This final chapter considers the implications for leadership in a Catholic school, the limitations of this research and any questions which may require further research. Recommendations will then be made for staff formation which will have the aim of promoting Catholic distinctiveness and introducing the staff to the basic beliefs of the Catholic faith. This training will help the whole staff undertake a more full and active part in the school community; promoting spirituality regardless of their own faith and thereby achieving their full potential as spiritual leaders.

5.2 Implications for leadership in a Catholic school

As Fincham comments in 2010,

‘There is an implication that there is a need to maintain a ‘critical mass’ of committed Catholic teachers working in Catholic schools. It would seem that Catholic schools still have a long way to go to meet the challenge of nurturing and encouraging the theological formation of their teachers.’

(2010:71)

The issues for the leadership of the school have been identified above.

- Can the Catholic distinctiveness be maintained where practising Catholic teachers are in the minority?
- Can the staff achieve their full potential if they are not adequately supported?

The Section 48 Inspection Report shows that the case study school is a 'good school with a strong Catholic ethos' (2012: 2). There is strong guidance from Governors, Headteacher and R.E. coordinator. Staff of all faiths can contribute to the distinctiveness of the school. By working in a Catholic school, staff are agreeing to promote Catholic values. If staff of other faiths are prepared to do this, they need the support and intervention from the leadership of the school. The Catholic distinctiveness is being maintained but the leadership needs to ensure that this is promoted by all staff not just the leadership.

If schools cannot recruit Catholic teachers they must ensure that the teachers of other faiths and none who are employed, have opportunities to learn about the Catholic faith as part of their induction into the school. If this does not take place we are in danger of educating the children in a form of 'watered-down' Catholicism.

Further comments from the Section 48 Report indicate that 'opportunities to extend knowledge' and 'marking ...rarely includes suggestions of ways to improve' (2012: 4) support the responses of the staff interviewed that they

often felt 'out of their depth'. As Archbishop Miller stated in 2006, 'the religious formation ... equal to their professional formation' (2006:5). The leader's role is to offer opportunities for staff formation so that over time the number of colleagues willing to play an active role in spiritual development is increased. The leadership needs to acknowledge that there are gaps in staff understanding and religious knowledge and that a programme is put in place to fill these gaps.

5.3 Limitations

This research was carried out in a small Primary school (208 pupils and 7 class teachers). Whilst it was important to gain the views of the staff who are of other faiths and none within this school context, do the results have relevance for other Catholic schools? As a result, this potentially limits the value of the research. In my opinion, and backed by the statistics quoted from the CES, the decreasing numbers of Catholic staff is a relevant, current issue in England and Wales. The recommendations may, therefore, be of value not only to the case study school but to Catholic schools generally.

5.4 Future Research

It would be helpful to carry out follow-up interviews with the staff at the end of the school year, following staff formation. This would include the issues which arose from the interviews:

- how are they contributing to the Catholic distinctiveness of the school

- are they receiving more support planning activities
- do they feel more comfortable following formation in some aspects of the Catholic faith
- do they feel more a part of the spiritual community of the school

It would also be interesting to conduct interviews in other Catholic schools to see if the issues outlined in the case study school are common to other Catholic schools; primary and secondary, large and small.

5.5 Recommendations

The findings of the research conducted at the case study school, suggests that the majority of the staff interviewed do not have a clear understanding of Catholicism and that a staff formation programme would be beneficial. The aim of this programme would be to ensure that the Catholic distinctiveness is understood and promoted. The staff formation programme should then cover the following:

- understanding of the history of Catholic education – why is it important that a Catholic school promotes its distinctiveness?
- Christ at the Centre – recognising and contributing to the Catholic distinctiveness of the school
- that all staff, regardless of their personal faith, can make a valuable contribution to this distinctiveness
- the basics of the Catholic faith

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Appendix A

Participant Invitation Letter

Dear

Can the distinctiveness of the case-study Catholic primary school be maintained if practising
Catholic teachers are in the minority?

As you are aware, I am studying for my MA in Catholic School Leadership. My dissertation (title above) will involve me in undertaking research to support my study.

I would like to invite you to take part in my research.

This research will be in the format of a short interview (30 minutes maximum). This interview will be recorded and the notes transcribed. The questions will ask you about your experiences in the school with particular emphasis on the Catholic nature of the school with regards to acts of worship and assemblies.

Your responses will be anonymous. The data gathered will be collated and a summary report of my findings will be made available to you.

The findings will also be reported back to the leadership of the school who may wish to use the information gathered to support teachers in the future.

I hope you will feel able and comfortable supporting me in this.

Please email me (address below) to let me know if you would be prepared to take part in this research. I will send you a consent form to complete; I am required to keep copies of these consent forms.

Many thanks

Ingrid Gardner

Appendix B

Participant Consent Form

NAME OF PARTICIPANT: _____

Title of the project: Can the distinctiveness of the case-study Catholic primary school be maintained if practising Catholic teachers are in the minority?

Main investigator and contact details: Mrs Ingrid Gardner

1. I agree to take part in the above research. I have read the Participant Information Sheet which is attached to this form. I understand what my role will be in this research, and all my questions have been answered to my satisfaction.
2. I understand that I am free to withdraw from the research at any time, for any reason and without prejudice.
3. I have been informed that the confidentiality of the information I provide will be safeguarded.
4. I am free to ask any questions at any time before and during the study.
5. I have been provided with a copy of this form and the Participant Information Sheet.

Data Protection: I agree to the University College processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me.

Name of participant (print).....Signed.....Date.....

Name of witness (print).....Signed.....Date.....

If you wish to withdraw from the research, please complete the form below and return to the main investigator named above.

Title of Project: Can the distinctiveness of the case-study Catholic primary school be maintained if practising Catholic teachers are in the minority?

I WISH TO WITHDRAW FROM THIS STUDY

Name: _____

Signed: _____ Date: _____

Participant Information Sheet

Can the distinctiveness of the case-study Catholic primary school be maintained if practising

Catholic teachers are in the minority?

- The research which I intend to carry out will take the form of a short interview.
- The interview will be arranged at a mutually agreed date and time within the time frame: 18th – 22nd May 2015.
- The interviews will take place in a meeting room at school.
- This interview will last for a maximum of 30 minutes.
- The interview will be recorded on a digital voice recorder and transcribed.
- During the interview I will ask approximately 30 questions.
- The questions will cover topics such as key stage acts of worship, class prayers and liturgies, whole school assemblies and Masses and R.E. planning.
- There will be 8 people interviewed for this study.
- The interviewees have been chosen specifically as they are either not of the Catholic faith or have no faith.
- Your responses will be anonymous and the data gathered will be kept on a discrete memory stick.
- The data will be collated and a summary report of my findings will be made available to you.
- The findings will also be reported back to the leadership of the school who may wish to use the information gathered to support teachers in the future.
- The findings may be used in future academic publications. A copy of the final dissertation will be stored in St. Mary's University repository.
- To preserve confidentiality, a fictitious name will be adopted for the school.
- This research has been granted ethical approval by the St. Mary's University Ethics Sub-Committee.
- If any participant, for any reason, wishes to withdraw, they are free to do so at any time during the process.

Appendix D

Interview Schedule

1. **When did you start employment at the school?**
2. **What is your role at the school?**
3. **Why did you apply for a role in a Catholic school?**
4. **When you were interviewed for a teaching position at the school, what were you told about Key Stage Acts of Worship, class prayers and liturgies?**
 - 4a. Was it made clear what these involved?
 - 4b. How did you feel when you were informed that you had to undertake these?
 - 4c. Were you expected to undertake any of these activities straight away? Which ones?
 - 4d. What level of support was offered to help you prepare these?
 - 4e. Did you feel you received sufficient support? Why?
 - 4f. What else could have been done to help you prepare for the events?
5. **When you were interviewed for a teaching position at the school, what were you informed about R.E. planning?**
 - 5a. How did you feel when you were informed of this?
 - 5b. What level of support was offered to help you prepare this?
 - 5c. Did you feel you received sufficient support? Why?
 - 5d. What else could have been done to help you?
6. **When you were interviewed for a teaching position at the school, what were you informed about your participation in whole school assemblies and Masses?**
 - 6a. How did you feel when you were informed that you had to do this?
 - 6b. Did you feel you received sufficient support to help you understand what would be expected of you? Why?
7. **Have you heard the term 'Catholic distinctiveness'?**
 - 7a. What do you understand by the term 'Catholic distinctiveness'?
8. **What do you find the most challenging aspect of teaching in a Catholic school?**
 - 8a. What do you like about teaching in a Catholic school?
9. **Would you have participated in some form of training about the Catholic faith?**
 - 9a. If the training involved travelling to Luton or Milton Keynes, would you have taken part? (Why not?)
 - 9b. If the training took place at the weekend, would you have taken part? (Why not?)
 - 9c. If the training took place at school and after school hours, would you have taken part? (Why not?)
 - 9d. If the training involved you in writing essays or similar, would you have taken part? (Why not?)
10. **Would you apply to work in a Catholic school again?**
 - 10a. Why/why not?

Appendix E

Transcribed Interview of staff member A

1. **When did you start employment at the school?**
(Omitted as this will identify member of staff)
2. **What is your role at the school?**
(Omitted as this will identify member of staff)
3. **Why did you apply for a role in a Catholic school?**
Because I knew this school had a great reputation for good behaviour and felt it would be an easier life for me. Training Practice schools had been a nightmare behaviour-wise.
4. **When you were interviewed for a teaching position at the school, were you made aware that you would be expected to lead Key Stage Acts of Worship and to lead and plan class prayers and class liturgies?**
No, not at all.
- 4a. **Was it made clear what these involved?**
No, not when I started
- 4b. **How did you feel when you were informed that you had to do this?**
I was very nervous during the first term's teaching RE. I'm not Catholic and felt I was unable or not qualified enough to lead school acts of worship and a member of staff helped.
- 4c. **Were you expected to undertake any of these activities straight away?**
From day one I was expected to plan and teach R.E. but not lead Key Stage Acts of Worship.
- 4d. **Was any support offered to help you prepare this?**
A little, but I feel I could have done with plenty more additional support. I definitely needed support to cover what happens during Mass and Catholic terminology when I first started.
- 4e. **Did you feel you received sufficient support?**
See above 4d
- 4f. **Could anything else have been done to help you prepare the event?**
It would have been great to have watched someone do their class acts of worship and prayers. More support when I had to do Key Stage Acts of Worship as well.
5. **When you were interviewed for a teaching position at the school, were you made aware that you would be expected to plan R.E. lessons (rather than follow existing plans)?**
Yes.
- 5a. **How did you feel when you were informed that you had to do this?**
Like planning any other subject but relieved when learned we were following a scheme. I was very nervous if a child asked a question as the age group were quite aware of their faith and I was well aware of my shortcomings in my knowledge of the Catholic faith.
- 5b. **Was any support offered to help you prepare these?**
Help was there by means of staff meetings and being directed to parts of the scheme.
- 5c. **Did you feel you received sufficient support?**
At the time, I just remember feeling nervous about teaching R.E. but I knew if I needed specific guidance I could ask and would get it.
- 5d. **Could anything else have been done to help you?**
Something about the basics of the Catholic faith.

- 6. When you were interviewed for a teaching position at the school, were you made aware that you would be expected to participate in whole school assemblies and Masses?**
Yes I was.
- 6a. How did you feel when you were informed that you had to do this?**
Pleased because it was one part of wanting to come to a Catholic school. One of my Training Practices was at a Church of England school, I also attended one as a child and I liked the idea of faith in school.
- 6b. Was any support offered to help you understand what would be expected of you?**
No, not for the Mass. I would have liked to have some – invited to a Mass by the Head outside of the school setting perhaps.
- 7. Have you heard the term 'Catholic distinctiveness'?**
No, I haven't.
- 7a. What do you understand by the term 'Catholic distinctiveness'?**
It could be misconstrued because it implies Roman Catholics are different and this could cause a feeling of them and us. A feeling we had at this school once.
- 8. What do you find the most challenging aspect of teaching in a Catholic school?**
Apart from the R.E. teaching, which I now feel I have a much better understanding of, I don't think there is anything. It is easier I think, because of the outstanding behaviour but also what lies behind it – the ethos.
- 8a. What do you like about teaching in a Catholic school?**
Ethos: that more than anything. I like the prayers because the children think about how privileged, charitable, wonderful and lucky they are. We promote what would Jesus do and the Good News.
- 9. Would you have participated in some form of training about the Catholic faith?**
Yes, definitely.
- 9a. Would you have considered this, if you had to travel to Luton or Milton Keynes for the training?**
Yes, if travelling costs were covered and we were given time out.
- 9b. Would you have considered this, if the training took place at the weekend?**
Possibly, but less likely.
- 9c. Would you have considered taking part in training if it had taken place at school and after school hours?**
Yes, for me this would probably be the best option.
- 9d. Would you have considered taking part if the training involved you in writing essays or similar?**
Probably not.
Why?
It takes a long time to write an essay because you want to produce a good piece of work.
- 9e. Would you be prepared to pay for all or part of a course yourself?**
No.
- 10. Would you apply to work in a Catholic school again?**
Yes.
- 10a. Why?**
Because of the reasons above: behaviour, ethos, religious element are all important to me.
I thought initially I would not agree with the amount of prayers and R.E. but I have come to enjoy these parts of the school day and realise how important and comforting they can be.



**St Mary's
University
Twickenham
London**

Ethics Application Form

1) Name of proposer(s)	Mrs Ingrid Gardner
2) St Mary's email address	115167@live.stmarys.ac.uk
3) Name of supervisor	Dr. David Fincham

4) Title of project: Can the distinctiveness of the case-study Catholic primary school be maintained if practising Catholic teachers are in the minority?
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5) School or service	Education, Theology & Leadership
6) Programme (if undergraduate, postgraduate taught or postgraduate research)	MA CSL
7) Type of activity/research (staff / undergraduate student research / postgraduate student)	Postgraduate

8) Confidentiality	
Will all information remain confidential in line with the Data Protection Act 1998	YES

9) Consent	
Will written informed consent be obtained from all participants / participants' representatives?	YES

10) Pre-approved protocol	
Has the protocol been approved by the Ethics Sub-	Not applicable

Committee under a generic application?	Date of approval:
--	-------------------

11) Approval from another Ethics Committee	
a) Will the research require approval by an ethics committee external to St Mary's University?	NO
b) Are you working with persons under 18 years of age or vulnerable adults?	NO

12) Identifiable risks	
a) Is there significant potential for physical or psychological discomfort, harm, stress or burden to participants?	NO
b) Are participants over 65 years of age?	NO
c) Do participants have limited ability to give voluntary consent? This could include cognitively impaired persons, prisoners, persons with a chronic physical or mental condition, or those who live in or are connected to an institutional environment.	NO
d) Are any invasive techniques involved? And/or the collection of body fluids or tissue?	NO
e) Is an extensive degree of exercise or physical exertion involved?	NO
f) Is there manipulation of cognitive or affective human responses which could cause stress or anxiety?	NO
g) Are drugs or other substances (including liquid and food additives) to be administered?	NO
h) Will deception of participants be used in a way which might cause distress, or might reasonably affect their willingness to participate in the research? For example, misleading participants on the purpose of the research, by giving them false information.	NO
i) Will highly personal, intimate or other private and confidential information be sought? For example sexual preferences.	NO
j) Will payment be made to participants? This can	NO

include costs for expenses or time.	If yes, please provide details
k) Could the relationship between the researcher/supervisor and the participant be such that a participant might feel pressurised to take part?	NO

13) Proposed start and completion date
<p>Please indicate:</p> <ul style="list-style-type: none"> • When the study is due to commence. • Timetable for data collection. • The expected date of completion. <p>Please ensure that your start date is at least 3 weeks after the submission deadline for the Ethics Sub-Committee meeting.</p> <p>Interviews will take place during the week beginning the 18th May 2015. Interviews will be completed on 22nd May 2015.</p>

14) Sponsors/Collaborators
<p>Please give names and details of sponsors or collaborators on the project. This does not include you supervisor(s) or St Mary's University.</p> <ul style="list-style-type: none"> • Sponsor: An individual or organisation who provides financial resources or some other support for a project. • Collaborator: An individual or organisation who works on the project as a recognised contributor by providing advice, data or another form of support. <p>N/A</p>

15. Other Research Ethics Committee Approval
<ul style="list-style-type: none"> • Please indicate whether additional approval is required or has already been obtained (e.g. the NHS Research Ethics Committee). • Please also note which code of practice / professional body you have consulted for your project • Whether approval has previously been given for any element of this research by the University Ethics Sub-Committee. <p>Not applicable</p>

16. Purpose of the study
<p>In lay language, please provide a brief introduction to the background and rationale for your study.</p> <ul style="list-style-type: none"> • Be clear about the concepts / factors / performances you will measure / assess/ observe and (if applicable), the context within which this will be done. • Please state if there are likely to be any direct benefits, e.g. to participants, other groups or organisations. <p>The aim of this research is to evaluate the extent to which the distinctiveness of Catholic education can be maintained in a school where teachers who are practising Catholics are in the minority. The research will focus on a case-study school.</p>

This topic is particularly relevant to the researcher as there are some members of the teaching staff at the case-study school who have indicated that they felt unprepared, ill-equipped and uncomfortable undertaking some of the tasks they were expected to. They felt unsure and were sometimes unable to answer the children's questions about the Catholic faith. They were even concerned that they would supply incorrect answers. These teachers were not made aware of the distinctiveness of a Catholic school and the belief that Christ is at the centre of all we do in school. This indicates that the staff concerned did not receive adequate support to fulfil the role expected of them. This is an issue for the leadership of the school.

By means of a questionnaire, I will ask teachers, who are non-Catholic or who have no faith, who are currently employed at the school, or who have left within the past year, about various activities they were expected to undertake. They will be asked to state whether they felt supported in undertaking these tasks and whether they felt uncomfortable about them or found them difficult to undertake.

From the perspective of the leadership of the case-study school, this research is important as it will highlight the issues relating to the induction of teachers of other or no faiths.

17. Study Design/Methodology

In lay language, please provide details of:

- a) The design of the study (qualitative/quantitative questionnaires etc.)
- b) The proposed methods of data collection (what you will do, how you will do this and the nature of tests).
- c) You should also include details regarding the requirement of the participant i.e. the extent of their commitment and the length of time they will be required to attend testing.
- d) Please include details of where the testing will take place.
- e) Please state whether the materials/procedures you are using are original, or the intellectual property of a third party. If the materials/procedures are original, please describe any pre-testing you have done or will do to ensure that they are effective.

- a) The study will take the form of interviews – these will follow a prescribed format.
- b) I will interview 9 members of current and previous staff and their responses will be digitally recorded. The interviews will then be transcribed.
- c) Each interview will take approx 30 minutes of the participant's time.
- d) The interviews will take place in a meeting room at the interviewer's school.
- e) The interview questions have been written by myself. They have been piloted with 1 teacher from another school.

18. Participants

Please mention:

- a) The number of participants you are recruiting and why. For example, because of their specific age or sex.
- b) How they will be recruited and chosen.
- c) The inclusion / exclusion criteria's.
- d) For internet studies please clarify how you will verify the age of the participants.
- e) If the research is taking place in a school or organisation then please include their

written agreement for the research to be undertaken.
a) There will be 9 participants. These participants have been recruited specifically as they are either not of the Catholic faith or have no faith. b) This is the total number of staff which work or have worked at the school over the past year. c) Inclusion criteria is that they are not of the Catholic faith. d) n/a e) Included.- see attached

19. Consent
<p>If you have any exclusion criteria, please ensure that your Consent Form and Participant Information Sheet clearly makes participants aware that their data may or may not be used.</p> <p>a) Are there any incentives/pressures which may make it difficult for participants to refuse to take part? If so, explain and clarify why this needs to be done</p> <p>b) Will any of the participants be from any of the following groups?</p> <ul style="list-style-type: none"> ➤ Children under 18 ➤ Participants with learning disabilities ➤ Participants suffering from dementia ➤ Other vulnerable groups. <p>c) If any of the above apply, does the researcher/investigator hold a current DBS certificate? A copy of the DBS must be included with the application.</p> <p>d) How will consent be obtained? This includes consent from all necessary persons i.e. participants and parents.</p>
<p>a) No incentives or pressures.</p> <p>b) None of these groups are represented in the participants</p> <p>c) n/a</p> <p>d) A participant invitation letter together with information sheet will be sent to the participants before the interviews take place. They will also be sent a consent form.</p>

20. Risks and benefits of research/ activity
<p>a) Are there any potential risks or adverse effects (e.g. injury, pain, discomfort, distress, changes to lifestyle) associated with this study? If so please provide details, including information on how these will be minimised.</p> <p>b) Please explain where the risks / effects may arise from (and why), so that it is clear why the risks / effects will be difficult to completely eliminate or minimise.</p> <p>c) Does the study involve any invasive procedures? If so, please confirm that the researchers or collaborators have appropriate training and are competent to deliver these procedures. Please note that invasive procedures also include the use of</p>

<p>deceptive procedures in order to obtain information.</p> <p>d) Will individual/group interviews/questionnaires include anything that may be sensitive or upsetting? If so, please clarify why this information is necessary (and if applicable, any prior use of the questionnaire/interview).</p> <p>e) Please describe how you would deal with any adverse reactions participants might experience. Discuss any adverse reaction that might occur and the actions that will be taken in response by you, your supervisor or some third party (explain why a third party is being used for this purpose).</p> <p>f) Are there any benefits to the participant or for the organisation taking part in the research (e.g. gain knowledge of their fitness)?</p>
<p>a) None</p> <p>b) n/a</p> <p>c) no</p> <p>d) no</p> <p>e) If any participant, for any reason, wishes to withdraw, they are free to do so at any time during the process.</p> <p>f) Benefits to the organisation is that it may help them to be better prepared to induct non-Catholic teachers and those of no faith into the school.</p>

<p>21. Confidentiality, privacy and data protection</p>
<p>a) What steps will be taken to ensure participant's confidentiality?</p> <ul style="list-style-type: none"> Describe how data, particularly personal information, will be stored. Consider how you will identify participants who request their data be withdrawn, such that you can still maintain the confidentiality of theirs and others data. <p>b) <i>Describe how you manage data using a data a management plan.</i></p> <ul style="list-style-type: none"> <i>You should show how you plan to store the data securely and select the data that will be made publically available once the project has ended.</i> <i>You should also show how you will take account of the relevant legislation including that relating data protection, freedom of information and intellectual property.</i> <p>c) Who will have access to the data? Please identify all persons who will have access to the data (normally yourself and your supervisor).</p> <p>d) Will the data results include information which may identify people or places?</p> <ul style="list-style-type: none"> Explain what information will be identifiable. Whether the persons or places (e.g. organisations) are aware of this. Consent forms should state what information will be identifiable and any likely outputs which will use the information e.g. dissertations, theses and any future publications/presentations. <p>a) Participants will be allocated a random number. During the interview no names will be mentioned and none will be transcribed. I will keep a list of names and associated</p>

numbers. The interview recording will be held on a digital recorder and transcribed interviews will be held on a discrete memory stick. As the participants are allocated random numbers confidentiality will be maintained at all times.

- b) The data will be stored on a discrete memory stick.
- c) Only myself and my supervisor will have access to the data.
- d) No people or places will be identified on the data results.

Only the responses to the questions will be identifiable, participants will be made aware of this. The consent form explicitly informs the participants that their responses will be used for the dissertation and may be used in future academic publications. To preserve confidentiality, a fictitious name will be adopted for the school.

22. Feedback to participants

Please give details of how feedback will be given to participants:

- As a minimum, it would normally be expected for feedback to be offered to participants in an acceptable to format, e.g. a summary of findings appropriate written.
- Please state whether you intend to provide feedback to any other individual(s) or organisation(s) and what form this would take.

All participants will be given a summary of the findings of the interviews.

The summary will also be given to the Headteacher of the school involved.

A copy of the final dissertation will be stored in the St Mary's University Repository.

The proposer recognises their responsibility in carrying out the project in accordance with the University's Ethical Guidelines and will ensure that any person(s) assisting in the research/ teaching are also bound by these. The Ethics Sub-Committee must be notified of, and approve, any deviation from the information provided on this form.

Signature of Proposer(s)	Date:
Signature of Supervisor (for student research projects)	Date: