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Reconsidering Religion, Pedagogy and Community: Mission and Society in Puritan and Catholic Traditions

by

Julia Leslie Stanbridge 

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfilment of the requirements for the degree of Master of Education

Department of Secondary Education

Edmonton, Alberta

Spring, 2002

University of Alberta

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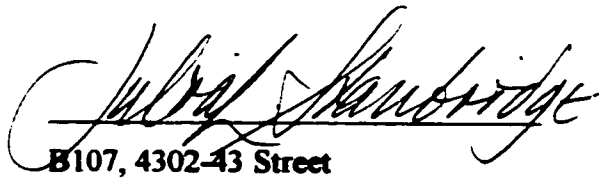
Degree: Master of Education

Year this Degree Granted: 2002



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Stony Plain, AB Canada T7Z 1M6

Date: December 20/01

University of Alberta

Faculty of Graduate Studies and Research

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled **Reconsidering Religion, Pedagogy and Community: Mission and Society in Puritan and Catholic Traditions** submitted by **Julia Leslie Stanbridge** in partial fulfilment of the requirements for the degree of **Master of Education.**

David G. Smith

Dr. David G. Smith

Dr. Max van Manen

Dr. Julia L. Ellis

R. Hague

Dr. Rose Marie Hague

Date: December 12, 2001

Abstract

What is the relationship of educational mission statements to pedagogical integrity?

This study broaches the relationship between the educational mission statement and pedagogical practice, and poses the question of pedagogical integrity within the context of contemporary New Right educational policies. A study is made of a specifically Canadian Catholic educational context, and the problematic of Catholic mission, Catholic social teaching, in a Protestant inspired, highly individualistic culture. To this end, a historical study is included of the Calvinist interpretation of mission and its development through the growth of Puritanism in the English Reformation: a study that identifies links with the growth of capitalism, and suggests the resurgence of the Protestant ethic within neoconservative societies today. Can *any* pedagogical practice – whether specifically Catholic or not - remain compatible with an earlier definition organized around morality and virtue? Or has the present political environment changed the definition of pedagogical practice and thus pedagogical integrity?

Acknowledgements

I am indebted to:

Dr. David G. Smith, my advisor, for his encouragement, guidance, insightful patience and unwavering faith in the viability of this enterprise.

Dr. Max van Manen, Dr. Julia Ellis and Dr. Rose Marie Hague for their time, interest and willingness to serve on the examining committee.

The staff of All Saints' Catholic High School (pseudonym) for their warmth of welcome, cooperation and generosity of time in the compilation of data.

My sons, Christopher and Jonathan, for their unconditional love, support, and seemingly endless patience in the completion of this work.

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Introduction

My own journey into the notion of mission and the problematic of integrity in pedagogical practice – especially the problematic of current *Catholic* pedagogical practice in a New Right, Protestant inspired political environment - was I think sparked in a childhood steeped in what was perhaps the best and the worst of both Catholic and Protestant traditions. It was not a childhood that afforded me particularly happy memories, brought up as I was by remote and unforgiving parents who were both Puritans and Puritanical, and who sought to control the very essence of my being by restrictive and punitive methods. It was a home where children were seen and preferably not heard, and where - as my father reminded me often - my opinions were neither actively sought nor particularly valued. If Hell was as real as my mother insisted it was, my only consolation was that it might have offered a somewhat *warmer* environment than the one in which I grew up.

At three years of age, I was sent to school: to a *Catholic convent* school in the small rural town in which we lived. The rather aberrant choice had been made apparently on the grounds of the proximity of the school to where I lived: the irony of the choice however became both a blessing in disguise and the start of what became a lifelong journey into paradox. I could never reconcile my mother's vociferous aversion to anything and everything Catholic with her acceptance – albeit grudging - of the *Catholic* in our lives. My Irish Catholic aunt's saving grace was that she had married my father's close friend and had subsequently become a confidante of my mother, despite the opinion expressed in the confines of our own home that her husband could have done better in his choice of wife, or despite the raised eyebrows at her seemingly constant state of pregnancy. That she was unerring in her kindness to us all, hard working and unassuming, were signs in my parents' eyes of a natural subservience, rather than of a spontaneous warmth and generosity of spirit on my aunt's part.

Then too there was the question of my own schooling. Despite the pre-Vatican II rigours of the convent school, I had found the freedom to expand and develop an active and exploratory mind: a delirious freedom that I savoured to the full and in which I intellectually blossomed over the next seven years. Reprieved from the confines of my

ascetic home life for five days a week to be immersed in Catholic doctrine, I absorbed and learned my catechism, creed and intercessory prayers as well as any Catholic child and although I knew I was different, in the minority, and excluded to some degree, it was never problematic. I was treated fairly, even kindly, in an accepting community despite the vague knowledge that there was a nebulous unnamed dimension to which I could not aspire: a curious dimension that included rituals that I could never experience as a Protestant child.

On Sundays however, I was marched off to the little Norman church where I had been baptized at a few weeks of age, and here I learned very early on to tread carefully through the Lord's Prayer and even the Creed, lest I forgot and out would come my Catholic preferences of the previous week. In general, there seemed so little difference between the two doctrines - despite my mother's insistence otherwise - that I often wondered what could possibly have ignited all the furor between Henry and the Pope: but of course, at the time I did not understand the capriciousness of a licentious king. As a result, in this often precarious footing between my Protestant upbringing and my Catholic schooling, I took a somewhat seditious satisfaction in the knowing that I was different: I knew things that the others in my Sunday School classes *didn't* know, and I held them close to my heart - a secret chrysalis of personal experiences that was to lie in waiting for its metamorphosis several years later.

And so, from a young age I experienced the tension between the community-oriented social teaching of Catholicism and the cool reserve of a Protestantism that stressed the individual's responsibilities over those of community. My later years at a Protestant grammar school reflected my parents' keenly honed emphasis on individual prowess and individual responsibility to avoid individual failure. As young women, we shared in the community of the school's activities, but beyond its walls there was no sense of a shared involvement within the larger community. Our families had precious little in common: we were, as Coleman (1987) suggests, a *value* community in that we were composed of "people who share similar values about education and childrearing" (cited in Pinar. Reynolds, Slattery & Taubman, 1996, p.622), but we were not a *functional* community, we did not have *social capital*. The only commonality that we

shared, despite the Protestant bias of the school, was hardly religious but simply that we were *not Catholic.*

It was not until several years later, after my immigration to Canada in fact, that I came face to face with the quietly dormant Catholicism of my years of secondary schooling, and of my teacher training during the turbulent social upheaval of the sixties. These had been my "desert years", the "I'm OK ..." years in which I had wandered quite happily through the free-wheeling, liberal arts centred, guru-seeking, yoga-dabbling whirl of a somewhat quirky college society. When I took the flowers from my hair and stopped dreaming of California, life didn't seem quite so carefree or OK: I had come to a lonely fork in the road, and the road less travelled seemed decidedly treacherous.

Quite by chance, I answered an advertisement in a local Alberta newspaper and was accepted for a position with a Catholic school board. It was an interesting position: one that required travelling within the community, talking to curators of museums, visiting art galleries, theatres and conservatories. All the time I was in constant contact with Catholic educators and perhaps more importantly for my choices at that time, with Catholic clergy. An interest stirred by these interactions was met with responses that resonated with a *something familiar* yet at the same time painful, a time past and misty eyed, a latent store of knowledge and memory that was inherently good and nurturing. So it was that without any misgivings I returned to a Catholic community that had embraced me as a child, except that this time I would be a *bona fide* member. This time I would truly belong.

So I continued my journey, and spent the next number of years teaching - not only within a Catholic setting, but also within public and private Protestant school settings. These combined experiences over time prompted several questions, not the least of which has been the difficult question of pedagogical integrity. In retrospect, the educational environments I encountered in each school were usually clear indications of the pedagogical practice within the classrooms. However, the question that became of interest to me was whether or not this pedagogical practice, this day to day classroom - and *staff room* - activity of the school, could ever *truly* reflect the ideal of the pedagogical mission: the articulated mission of administrators, school trustees, or the rather innocuous statements of mission adorning the walls of school offices.

Several years ago, in the late 1970s, I was asked to chair what was rather optimistically called a philosophy committee for the junior-high school at which I was then currently teaching. It seemed to me at the time a rather novel experience; one that I had certainly not encountered before in my teaching career, neither, as it turned out, had it been the experience of any of the participants. We were intent on forming a *statement*, a succinct and rather enigmatic statement that would fit neatly on the front of school stationery and student report cards. Its creation, I remember, was based largely on the recollection of my own grammar school motto, partly because we were operating from some fairly sketchy notions of what we were undertaking, partly I suspect because we couldn't come up with anything better. At any rate, our philosophical statement endured. In retrospect, I wonder if any one really ever contemplated it, or questioned it: once formed it passed into the archives of school history, to be resurrected three times a year when report cards were due and then returned to the shelf. As a vital, living, breathing component of staff relationships it was non-existent: realistically, I wonder if it ever truly could have been.

I didn't realize then that what we were undertaking was the start of something much larger and much more profound: the justification of our existence. At the time it was something that we did in response to a vague need to articulate what we were *all about*: a need generated perhaps by school board trustees, a superintendent, or even perhaps a principal. I no longer recall. What I do remember is that since that time I have sat on other committees to form similar statements of mission, equally well intentioned and equally doomed to a dusty reliquary. The reason, as I have come to realise later, is the ever-increasing dilemma within the teaching profession: that of linking the language of mission, of pedagogical integrity, to the language housed in economic interpretations of educational policy. It is a dilemma precipitated by current and pervasive New Right ideologies.

Robertson and Smaller (1996) "have conceptualized the broad trajectory of restructuring initiatives pursued by the state and capital around three broad themes" (p.8) which include a *resiting* of the nation state since the 1970s in a realignment of "economic growth and political influence toward new regional growth poles and the global economy" (p.8, 9). In Canada the realignment has resulted in structural arrangements

including NAFTA and GATT: arrangements that "encourage the tendency to reduce spending on the public sector. Translated this means cheaper schooling" (p.9). Secondly, the *reshaping* of the workforce, nationally and globally, has resulted in a fall-out for schools, in which students "are expected to learn the skills and competencies supposedly necessary for participation in the global economy, and teachers are encouraged to embrace new curriculum initiatives such as Outcomes Based Education (OBE)" (p.9). To add insult to injury, the economic goal of reshaping the teaching workforce was to result in

> cheaper labour with more diversified teaching and management tasks under conditions which are perceived to extract more value for money. In the lingo, restructuring architects call it 'smart' work; those on the left and in the know call it exploitation of labour (p.9).

A third theme identified by Robertson and Smaller (1996), is that of changes within *patterns of governance*. Following the economic and political upheaval of the 1970s and 1980s, government response has been to reduce spending on social services and to introduce user fees, to cut back on "a range of public provisions while privatizing others" (p.11). Thus the broad trajectories of restructuring, "shaped by the dynamics of economic globalization, have had particular consequences for public education and for the contexts and conditions of teachers' work" (p.11).

Historical research into the sixteenth century schism within the Roman Catholic Church that resulted in the Reformation - and more importantly for this study the ensuing *English* Reformation and the rise of Puritanism – points to the suggestion that within the economic, political and cultural dynamics of contemporary globalization can be seen the resurgence of a Puritan-Protestant ideology. This current, neoconservative ideology, where "the poor are blamed for being poor, the hungry for not eating well" (Mulligan, 1999, p.25), is marked by an "extreme individualism and unrestrained capitalism" (p.25). As a result, Mulligan asserts, we are intimidated by globalization: our growing response to what he sees as the "ravages of globalization" is one of powerlessness, of resignation to "things getting worse" (p.26). But this is a myth, a powerful myth nevertheless, that we are expected to believe.

For Catholic teachers especially, this resignation, this " 'cult of impotence' ... contradict(s) everything we profess in our vision of Catholic education" (Mulligan, 1999, p.26) and it is therefore the source of a subtle but deep tension between the ideals of Catholic social teaching and the Protestant inspired radical individualism of a New Right culture. This is the tension sharply revealed in the testimonies of the teachers of All Saints' Catholic High School. Although the relevance and utility of the school mission statement to a personal understanding of pedagogical practice is acknowledged, the participants' responses to the question of mission statements reveal different levels of spiritual maturity and self-understanding. Certainly those in administration feel very keenly the effect of government policies on the effectiveness of their roles, yet even so, there remains a sense of resignation in resolving the issues identified. In general, Catholic educators sense the tension but are lacking in an understanding of the dynamics involved.

Perhaps my initial questions were intensified by the growing awareness of educational policies that appeared to be not so much concerned with the development of the student for the sake of human growth and the development of human potential for the *common good*, but rather with the development of the individual as a practical resource, an entity that had a utility only to a few. These specific few embraced a *specific* good, a predominantly *commercial self-interest* that had benefit for those few but not necessarily for humanity as a whole. To this end, schools were becoming production sites with principals as resource and budget managers who had precious little time for the human resources of the school – as principal Harold McNeely's responses clearly demonstrate.

Parents too have become so concerned with the development of their children as useful *commercial* citizens that development of their children as useful *community* citizens has often become a secondary priority. Show me what you can do to ensure my child entry into post-secondary institutions, or into a lucrative workplace, rather than work with me to help my child become a compassionate and altruistic member of society. Or perhaps more importantly, as the parent at All Saints exemplifies, show me your provincial results, before I decide if your school is one to which I want to send my children.

Schools become competitive for funding as New Right provincial education cuts force school boards into have-not positions for adequate provision of schooling. Teachers are forced into competition with each other, not only for job positions and promotions but also for remuneration that realistically reflects the demands of their pedagogical practice. Too often, teachers' pedagogical worth is results-based, those that gain recognition and reputation as "good" teachers are those who "produce" according to government standards, and practice a pedagogy of future oriented content rather than one of content that addresses the here and now of the lived moments of their classrooms. As the research indicates, this is not simply a Canadian problematic, but an ominous mirror image of neoconservative educational policies globally. Over the past few years of political power in Britain for example, New Labour educational policies have instituted processes of teacher remuneration and school funding based solely on whether or not schools and individual teachers meet the standards and produce the results demanded by government - and thus corporate business - instituted criteria.

As this study hopes to illustrate, the origins of such corporate thinking can be traced to the rise of the capitalist spirit of English Puritanism, a spirit that sanctions economic interests as a viable part of Protestant thinking. Tensions prevalent at the time of the Reformation are still prevalent today and manifest themselves in the tensions between Catholic social teaching and the Protestant inspired radical individualism of our current New Right culture. The dilemma then for today's Catholic educators becomes that of the *viability* of Catholic ideals in the light of New Right actualities.

The questions to be addressed in this study become no longer simply ones of recognition but ones of proposed action: the problem is what exactly that action should *be*. How can the problem be addressed in a *Catholic* educational environment, given the tension that exists between Catholic social teaching and contemporary Canadian culture? How is the integrity of *Catholic* pedagogical practice understood in the light of neoconservative economic ideals that "rely on an ideology of individualism which is performance driven, but blind to the context of teachers' work" (Robertson and Smaller, 1996, p.16)? Consequently, the need for recognition and understanding of this tension within the lives of Catholic educators - *by* the educators themselves - is clearly identified,

but perhaps more importantly is the need to identify ways in which this tension can be addressed. It is to address these concerns that the research for this study is intended.

To seek any one answer, surrounded as we are by the social costs of radical individualism, becomes a complex undertaking. The results of the interviews with the teachers of All Saints Catholic High School contain anecdotes and personal insights that clearly illustrate the failings of the culture in which we live. Issues of greatest concern are those regarding the fragile structure of the family; the ensuing shift of parental responsibility, sometimes on to the children themselves, but more often on to the schools. Another issue, as identified earlier by Robertson and Smaller (1996), is the often questionable, burdensome and unrealistic demands of school boards, themselves subservient to the decrees of government departments of learning, that seem to bypass the realities of the classroom and ignore the value of input from practitioners in the field.

But above all, the overriding concern for the educators interviewed is that of the teacher-student relationship: the need to establish and maintain a pedagogical practice that is both nurturing and rewarding for both parties. We live in a society in which, as Halsey and Young (1996) observe (Chapter Four), the focus of attention has shifted away from the well-being of children to that of the well-being of adults in an adult-oriented world of business and commerce and individual gain. In the shuffle, children are often seen as commodities, to be fit into the adult society that "owns" them: teachers become very often the ones face to face with the repercussions of a society – and also a Church - failing in its responsibility to its young. The need to build relationships that reinforce the value of the child as child becomes paramount.

It is to this end that the Catholic teachers interviewed see the value of a mission statement, a statement containing ideals worthy of both a personal and an institutional commitment and one that provides them the sounding board, the measure by which they can assess the worth of their own specifically Catholic pedagogical practice. Poised as they are in the dilemma of balancing Catholic social teaching with the environment in which they themselves not only teach but must also live, the mission statement would ideally become the means by which pedagogical integrity for *all* involved in the educational well-being of the child could be maintained.

By extension therefore, as this study hopes to suggest, is that mission statements – if constructed *by* community *for* community – have the potential to become viable, vibrant tools, not only in the formation of pedagogical practice and the strengthening of pedagogical integrity, but in the assuming of "right" responsibility by all involved in the struggle for a "just" society. It poses a problematic that cannot be easily resolved. To live up to the standards that we set for ourselves becomes increasingly difficult when "corporatism has created a new culture which legitimizes personal profit over public good, thus impacting the ethos of every public institution in this society" (Mulligan, 1999, p.27).

Chapter One

Setting the stage

Part A:

Early days in England

> "I am who I am because of my past; my past is in my present. I will be who I will be because of my present and the past that is in it" (Groome, 1980, p.13).

In many ways, growing up in post-war Britain was a privilege that I came to appreciate as an adult rather than as a child. I certainly did not understand at the time that I was, as A.H. Halsey (1997) suggests, a product of economic nationalism living in the "prosperity, security and opportunity" of a "spectacular period of sustained economic growth" (Halsey, Lauder, Brown & Stuart Wells, 1997, p.2). I do remember that it was certainly a time of great productivity, and also of traditional family structure. Families were supported by husbands and fathers who were, at least as I recall, never out of work: mothers stayed home with the children; Church was attended on Sunday and washing was done on Monday. Given any hour of any particular day I could have detailed where each member of my family was, what they were doing, and even what we would be having for dinner. Life was routine, predictable, and even if not particularly happy, it was never, ever questioned. Such was my childhood: disciplined and ordered, yet caught in the unspoken tension of two people who strived to conform to a way of life that superficially had not changed, but in reality could never be the same again.

World War II had provided a good few British women with an unexpected taste of freedom and responsibility while the men had been overseas. My mother had joined the army while my father was in the Middle East, and had worked as part of Montgomery's secretarial team in London during the Blitz - not, I might add, with either my grandmother or father's blessing. Yet she had done so, and had returned with a feistiness that was to become somewhat of a dilemma for my father, and a source of inner turmoil for me. On the one hand were the accepted and traditional values of "woman's place": on the other, the possibilities of transcending that place to achieve my own potentially very

different place. On the one hand I was expected to conform: on the other, I was silently encouraged to escape.

When I was ten years old, we moved away from Bedfordshire, away from the tangible rural scents and the special, secret places of my childhood, and there seemed to develop a curiously nomadic aspect to my life - a sense that where I was at any given time was to be short-lived, momentary and transitory. In some ways this has been detrimental and has incurred a sense of loss, but at other times this constant movement and sense of journey has been a restless challenge and a source of renewal.

Perhaps it had begun with my baptism all those years before, seven miles away from my birthplace and the jail where in 1676 John Bunyan had composed *The Pilgrim's Progress* (I remember that I was given the book to read early on in my reading career, and I laboured over it with a misery equal to that of Christian himself!). I was baptized by a young missionary, who, I was told, was one of a special breed of singular and solitary men (I never ever heard of women as missionaries) who braved savage barbarians, inhospitable climates and exotic surroundings to carry the Good News to those poor unfortunates who most assuredly had none. But then a sense of mission was not new to Britain. The country had been for centuries on various missions, Christian missions to "save" newly conquered people since before the colonial expansion of the fifteenth and subsequent centuries: " ... Christianity combined with the legacy of Rome to convince Westerners that it was their destiny to civilize and convert the world" (Spring, 1998, p.10).

Growing up female: issues of gender

"A whistling maid and a crowing hen are neither good for God nor men" (Anonymous)

To be a virtuous Christian "meant a willingness to sacrifice oneself for the good of the Christian community" (Spring, 1998, p.10). Virtue was synonymous with sacrifice, and for me as a young girl growing up in a post-war society, I learned very quickly that sacrificing my needs for the sake of others was to guarantee my salvation and a place on the road to Heaven. Indeed, my own mission as a woman seemed predestined and carved in stone, almost as indelibly as the words in the lintel of the main entrance to

my girls' grammar school: " ... in praise of virtue ... and to the punishment of wickedness and vice". Behind every great man is a good woman, my mother used to tell me: "good" meaning virtuous, self-sacrificing and uncomplaining: "Women perceived themselves as good when they lived lives of obedience and service, a psychology that made women especially vulnerable to patriarchal education" (Pinar, Reynolds, Slattery & Taubman, 1996, p.656).

As our grammar school motto consisted of only two "virtues" that we girls needed to worry about – commonsense and courtesy – life appeared to be quite straightforward, but of course as every facet of human existence seems to fall within the parameters of commonsense or courtesy, life could become very confusing in the struggle between virtue and vice! I suspect that it was in my later years at grammar school that I began to be aware of the vacuity of the language, but it was not until years later that I would question it. In my school days, conformity was by far the safest route to follow!

A.Green (1990) suggests that:

> ... the major impetus for the creation of national education systems lay in the need to provide the state with trained administrators, engineers and military personnel: to spread dominant national cultures and inculcate popular ideologies of nationhood and so to forge the political and cultural unity of burgeoning nation states and cement the ideological hegemony of their dominant classes. (cited in Halsey et al, 1997, p.3)

There was no question that the mission of my own educators was to socialize me for the present: the future was determined by what was, and not necessarily by what could be. My present was founded on the past glories of Britain and the need to preserve them as the base for a nationalistic future of economic growth. I was encouraged to achieve, in the hope of being better educated, better socially elevated, and better able to command more income than my parents or grandparents. This was not only a hope but an expectation: education, along with government policy, business organizations and families was one facet of economic nationalism through which the three elements of prosperity, security and opportunity could be delivered: "the nation state not only had the power to deliver prosperity, security and opportunity, but ... had a responsibility to do so" (p.2).

The educational bureaucracy of my childhood posited that individually we were equal: despite race, class or religion we each had equal opportunity to achieve according to our ability. The main purposes of the doctrine of equal opportunity, Halsey (1997) suggests, are three: firstly, individuals are to be selected for roles in the labour market on the basis of their ability. Secondly, selection by ability is a moral selection, rooted in justice and thirdly, perhaps ironically for Britain, equality of opportunity as a consequence will have a homogenizing effect, "it acts as a tool of assimilation ... the means by which the heterogeneous peoples of a nation ... could aspire to and achieve common prizes offered in industrial society" (p.4).

The goal, according to Halsey (1997) was "to create a single measure of personal success in individualistic industrial societies: the attainment of wealth and status" (p.4). My mother would have agreed wholeheartedly. However, as Halsey continues: " ... the guiding idea that everyone would eventually get a middle class job and that occupation and status would be determined according to merit were myths" (p.5). And in my experience, so they were. Social class was still the primary path to social status and privilege: to adapt Orwell, some it appears are more equal than others.

My own education promoted and maintained the status quo; its purpose was to form me into a citizen that was firstly English, then British and perhaps, European. My spiritual life was an integral and undisputed part of my education, as was my socialization as a woman. My mission was decidedly subliminal: that of knowing my place. My "place" however demanded wit, intelligence, culture, grooming and style: as long as my aspirations did not come into conflict with those of my male counterparts, I could be whatever I wished. Whatever my talents, they were for the benefit of others, not solely for myself – unless I was prepared to face a life of spinsterhood, as had the majority of my grammar school teachers.

Fitting in: opting out

"There was a time when the nature of our role in the community seemed obvious and was taken for granted ..." (Groome, 1980, p.266)

As a new teacher, I was expected to perpetuate the tradition - especially at the secondary school level. Despite the promotion of child-centred education in the Plowden report of 1967, and the adoption of the developmentalist considerations of Piaget and Kohlberg at the elementary level, the emphasis on the distinctively philosophical structure-of-the-disciplines approach in curriculum in secondary and post-secondary education remained traditionally teacher-centred. By the time I finished my teacher education in 1969, England seemed to have fallen into the trap of self-absorption, navel-gazing and potential stagnation: I was for all intents and purposes a clone of the teachers by whom I had been taught.

"School is notorious for neglecting to mention, let alone study, some of the more important events in human history" (Postman, 1996, p.82). He continues by warning of the dangers of promoting "sameness" over diversity: "sameness is the enemy of vitality and creativity ... Stagnation occurs when nothing new and different comes from outside the system" (p.78). Both Postman and Thomas Groome (1980) warn of the dangers of education engaged solely in the "fitting" of people into society: "if the future dimension of educational activity is coopted totally by concern to maintain and fit people into present society, the consequence is more domesticating than educative" (p.10). It was perhaps no wonder that for my brother and myself, the future that we entertained was overseas: we "intervened" (Freire, 1973, p.4) in a blinkered and myopic reality and became pilgrims on the road less taken.

Like Bunyan's pilgrims I was to follow a different *curriculum vitae;* my pedagogical mission was no longer predestined, as Bunyan's Calvinist doctrine would have had his pilgrims believe, but I was as a pilgrim on an open journey through life, as David Hamilton (1990) suggests is the path of the pilgrim Christian also. Ironically, it was after my exit from Britain, that British education entered the age of Reconceptualization during the 1970s – an age that saw "a sense of educational journey ... rearticulated" (Pinar et al, 1996, p.517):

> Christian's progress ... follows a Calvinist pattern in that it takes place across well-mapped terrain and is directed, ultimately, towards a pre-ordained destination (i.e. aided by the Calvinist doctrine of predestination). Nevertheless,

> Christian's progress was also an open journey, or an open course through life (or curriculum vitae). (Hamilton, p.34, cited in Pinar et al, p.517)

Beyond a critical pedagogy

"If men are unable to perceive critically the themes of their time, and thus to intervene actively in reality, they are carried along in the wake of change" (Freire, 1973, p.7).

Throughout the current literature surrounding the issues of moral and religious education, the *curriculum vitae* is one of pilgrimage, of quest and ultimately of transcendence: a moving forward and beyond that which is temporal for both parties in the pedagogical relationship. Whether "religious" education is to be considered as a specific entity or not, all "good" education is that which "directs educational activity toward the total person ... (and) must be cognitive, affective and behavioural" (Groome, 1980, p.21). Education must emphasise the "potentialities" of students: "The constant human quest is toward the realization of our possibilities. The education we undertake together should empower us as individuals and as a pilgrim people along that journey" (p.21).

Groome (1980) warns against "religious imperialism" in the quest for fulfilment of potential. *All* education " ... at least implicitly, is a reach for the transcendent ..." and as a result, "all good education can be called religious" (p.21). Neil Postman (1995) shares similar sentiments. Whether the transcendent is the core, "a transcendent, spiritual idea that gives purpose and clarity to learning" (p.5) in schools that celebrate the glory of God, or the genius of man reflected in the "creation of narratives that give point to our labours, exalt our history, elucidate the present, and give direction to our future" (p.7), the message, the missive, is the same. Pedagogy, good pedagogy, is the journey, the pilgrimage, and quest of both teacher and taught, for meaning in the world.

Moral and spiritual issues have raised much controversy in the literature of the past three decades: Huebner (1993) suggests that much of the concern is "misplaced":

> That very focus is unfortunate, because it assumes there is something special that can be identified as moral or spiritual. This assumption is false. Everything that

> is done in schools, and in preparation for school activity, is already infused with the spiritual. (cited in Pinar et al, 1996, p.627).

Nevertheless, other researchers including James Macdonald (1975), Philip Phenix (1975), and William Pinar (1975) continued the exploration of the relationship between moral education and curriculum and laid the groundwork for David Purpel (1989) and others in the 1990s. Purpel's work seeks "a liberating discourse regarding the relationships among society, culture and education to reduce the probability of social disaster" (cited in Pinar et al, 1996, p.631), and to move beyond "the critical pedagogy focus on empowerment to a moral and religious discourse" (p.631). His sense of urgency comes from a need for advocacy: to "explore theological discourses" (p.631) that will illuminate the need for curriculum that is both human and spiritual.

Moral education however, cannot be limited to dimensions of theology or psychology: "Education is ultimately a moral activity and as such it cannot be understood without recourse to, and thus must be held accountable to, ethical principles and obligations of justice and responsibility to other persons" (Apple, 1975, cited in Pinar et al, 1996, p.629). Groome (1980) would concur. All educational activity is political: "a deliberate and structured intervention in people's lives which attempts to influence how they live their lives in society" (p.15). British politicians of the 1950s and 1960s were quick to recognize the all-party post-war support of educational expansion and to "extol the virtue of 'keeping politics out of education' ..." (Halsey et al, 1998, p.5), yet the move to expand post-war education in Britain was most definitely in the political arena. It was the means by which economic nationalism could achieve "the dual objectives of economic efficiency and social justice" (p.5). The fact that it failed miserably in the latter has impacted the educational journey ever since: "Despite the rapid expansion of education, the privilege of the middle classes has remained" (Pinar et al, 1996, p.632).

Politics and education have been uneasy bedfellows since the early teachings of Plato and Aristotle, who viewed education "as a political activity that serves to maintain the state" (Groome, 1980, p.15). The problem today however is that the best maintenance of the state is not necessarily the best maintenance of the people: the role of schooling today, although concerned with the potentiality *of* students, is not necessarily concerned with potentiality *for* students.

Seeking the soul in the market of minds

> The old dealt with its pupils as grown birds deal with young birds when they teach them to fly: the new deals with them more as the poultry-keeper deals with young birds – making them thus or thus for purposes of which the birds know nothing. In a word, the old was a kind of propagation – men transmitting manhood to men: the new is merely propaganda. (Lewis, 1947, p.33)

Historically, the search for the rise of the mission statement includes not only a study of the medieval religious concept of *mission*, but also a study of the interpretation of *mission* as envisaged in the later rise of English Puritanism, and the subtle shift in its implementation that saw, on the one hand, a seeming blend of the worlds of religion and commerce, and on the other a deep rift that divorced them. It is not easy for educators to accord the terminology of business productivity to a school setting, but in today's educational systems – religious or secular - educational language is a reflection of that used in the marketplace. It is perhaps the interpretation and implementation of the language of the educational mission statement then which is crucial for Purpel's (1996) "liberating discourse regarding the relationships among society, culture and education". Of greater importance is that the language of mission be couched in terms that affirm the humanity *and* the spirituality of the pedagogical relationship, and engenders the *hope* that sustains the participants in their pedagogical journey. Sue Books (1992) states:

> Radical educational theory and criticism in this country are not bereft of ideals, but those ideals tend to be expressed in a political or aesthetic language and not in a religious or spiritual one, which, I believe, leaves us with a far too shallow discourse of hope. (cited in Pinar et al, 1996, p.634)

The corporate and technological agenda of the marketplace has had a profound effect on the political global scene today. As a direct result of this, the impact on education has necessitated a need for schools to be viewed as production sites for human resources – resources that will meet the demands of the world of business and technology. This demand is seen as a life-long process, one that requires life-long learning on the part of human beings to ensure themselves a productive role in the

marketplace. Not only has this impact on education affected the nature of the pedagogical relationship within the classroom, but is also in itself a symptom of the change in family and community dynamics brought about by the individualistic ethic of a political New Right ideology.

Research that is concerned with the moral and ethical issues that are at stake in pedagogical practice has historically been seen as a focus on religious identity and differentiated schooling. However, with an increased global presence within the classrooms of both public and separate schools, the educational climate for *both* is often based on religious difference as well as ethnic difference. Thus the line between what have been traditionally seen as religious issues can now be viewed as cultural, and can no longer be defined strictly on one basis or the other. Cultural difference very often cannot be divided from religious difference: for some cultures they are one and the same (e.g. Sikhs). The role of teachers today is one that demands an understanding of both religious and cultural difference – especially in the interpretation and realisation of a school's mission statement.

The demarcation lines between areas of research are not without overlap, as each takes shape from the other. The history of the mission statement has a direct bearing on the climate of today's classroom, imposing a business-like yet somehow religiously validated aspect that may appeal to the "consumer" but may or may not have the same appeal to what has been traditionally the producer-oriented field of education. The resulting changes in, and demands on, pedagogical relationships both within and without the classroom are a consequential area of interest for this study. As a result, the moral and ethical considerations that come to bear on all pedagogical relationships – whether within a specifically religious environment or not - are of great importance.

Literature written from a religious perspective confirms the view that no "religion" (often implying "culture") can be exclusionary, practising sectarianism or parochialism (Groome, 1998, p.44) at the expense of another. As a consequence, that which has been seen strictly as an issue of "religion" in North American schooling must be reviewed in the light of moral and ethical attitudes and behaviour. The literature also includes that written from the point of view of business and management, and as such has provided insight into the recognised need for an ethical morality in business practices by

those within the marketplace itself. Perhaps the interest in spiritual affairs is a fad of modern life, "spirituality books on the best-seller lists, high-powered executives doing retreats" (p.323), but more importantly, as Groome suggests, it is a significant acknowledgement of human spirituality present in all aspects of life, and especially within all human relationships:

> ... this spiritual awakening is significant and reflects people's abiding desire for something more than possessions or personal success. It hints at renewed consciousness of the hunger of the human heart that only Transcendence can satisfy ... However people name their Higher Power, and even among those who do not believe in a personal God, an unprecedented number are tending to affairs of the soul. (p.323)

It is not enough however to tend to the affairs of one's own soul: the danger in the modern spiritual "fad" is, I think, the perpetuation of the Puritan individualistic ethic - the persuasion that one's own spirituality is somehow strictly personal and self-contained. Surely, the moral and ethical quintessence of *every* pedagogical relationship is formed not only by an individual but also a *communal* call to wholeness, to *holiness*, to transcendence? No longer can we hold to Bunyan's Puritanical view of salvation for the few, or for only the individual seen as socially or financially "successful" along life's journey today. A truly meaningful pedagogical relationship calls all educators to recognize the *universality* of spirituality. Groome (1998) observes: "It is more accurate to call ourselves spiritual beings who have a human life than human beings who have a spiritual life" (p.332).

Part B:

Introduction and Background of the Study

Mission statements appear to be a controlling concern of an increasingly global and market-oriented society, intent on accountability and credibility in the eyes of the consumer. An online search for mission statements and education produces an interesting and rather significant finding: information pertains to post-secondary institutions, and embraces the role of business and management faculties. It is within the educational role of the business educator, "faced with the possibility of corporate hypocrisy" (Cavaliere &

Spradley, 1995, p.1) that questions of social responsibility arise. What accord *is* there between the rhetoric of business education and the actual actions of the business community? Douglas (1994) also addresses the challenge of upper-business students to develop personal mission statements that can then match "with a congruent corporate model" (p.241), where personal philosophy and purpose are to be regarded of critical importance in the choice of an appropriate workplace.

"Mission statements are no longer sugar-coated boiler plates that lack substance" (Douglas, 1994, p. 241). If the world of business faces such issues within the corporate structure, what is the dilemma of teachers faced with the encroaching world of business structures on the traditional world of educational structure? What is the place, the purpose of the mission statement within an educational institution? As a fairly new construct within the educational field, the mission statement smacks of the corporate interest that has become the infiltrator of educational systems today, the not-so-silent influence on educational decision-making.

A lessening of provincial government financial responsibility has shifted the responsibility for public education more into the hands of teachers, parents and as a consequence into the hands of corporate interests that view educational institutions as prime fields for improving their own profit margins. The school has become another corporate marketplace, along with a corresponding market terminology. Principals are now site-based managers, dealing more with managing school-based budgets than with school-based pedagogical relationships, teachers are facilitators; students are products and resources. In this milieu, how does a school philosophy translate into a mission statement that truly reflects what is happening within the classroom? Or into one which guides teacher and student, teacher and administrator, in the development of a spiritually nurturing pedagogical relationship? Is the school mission statement yet an example of a corporate "sugar-coated boiler plate" lacking substance?

Statement of Purpose

The purpose of this study is to explore one school's mission statement in the light of the present educational environment within Alberta. A case study of the mission statement of a small rural Catholic high school has been made, through which, it is

hoped, insight into an educational community striving to maintain a separate identity within an increasingly secular social framework will be provided. My interest lies in the language and the structure of the mission statement adopted by the school; the social semiotics of the phenomenon, and ultimately the influence on the pedagogical relationship. This relationship I believe to be impacted by both corporate and political interests, and by issues of globalization within increasingly secular classrooms. As a result, the pedagogical relationship - not only within the classroom, but also within the educational hierarchy of the school system - is influenced to a greater or lesser degree by the existence of a school mission statement.

Exploratory Questions

The primary question that determines the research methodology of this study is that of the genesis of *mission*: as a consequence, from where does the notion of *mission statement* come? What is the social-historical context ... the accord between the economic and the religious discourse of a mission statement? What is the actual relevance of a mission statement to pedagogical relationships, the ideal versus the actual of an increasingly secular classroom? Guiding this research will be several questions relating to the idea of *mission*, tracing the historical contexts of both the European and the English Reformation, specifically the interpretation of Calvinist doctrine, to a perception of salvation from a more modern neo-liberal context. Has schooling become inseparable from liberal ethics, New Right politics and business interests? Is the key to modern salvation to be gained through the *mission* of the corporate sponsor rather than that of the Church? If so, what is the utility, the viability, of a school mission statement - in this case, a *Catholic* school mission statement - to a fruitful pedagogical relationship?

Rationale for the study

The rationale guiding these questions is one of personal and professional interest in the pedagogical relationship. They have been formed as a result of many years teaching in a variety of school environments: public, separate and private, urban and rural. They have, I think, surfaced as a result of reflections over the years on situations that have been both troubling and rewarding. These situations have left me with an

unsettling sense of the frequent disparity between theory and practice, the ideal and the actual, in pedagogical practice.

Specifically, it is hoped that the results of this study will provide both insight and practical information for teachers interested in furthering their own understanding of *mission* within an increasingly market–oriented school environment. It is further hoped that the results of this study will provide insight into the rationale behind the formation of a school mission statement, and provoke questions of relevance for today's educational policy makers.

Review of Related Literature

Organization

The research for this study can be divided into three areas: the historical ramifications of *mission* - both internationally and nationally; current issues of globalization and the impact on modern educational practice, especially Catholic educational practice, and finally, the issue of moral and ethical considerations within the context of *all* school systems today, whether separate, private or public.

Research into the historical leads primarily into a study of the Reformation, the sociology of the Middle Ages, and the ramifications of Lutheran and Calvinist doctrines for not only the established Roman Catholic Church, but also for the steadily growing commercial interests of a Europe on the brink of Enlightenment. Perhaps more importantly for this study, were the ramifications of specifically Calvinist doctrines that were to inspire the English Reformation and to result in sociological and political turmoil. Related literature includes the following:

Erasmus D. (1511). *De Ratione Studii*. [On-line]. http://classics.holycross.edu/wziobro/ClassicalAmerica/ErasmusdeRationeHP.html

Green, R.W. (1959). (Ed.). *Protestantism and Capitalism: The Weber Thesis and its Critics*. Boston: D.C. Heath & Co.

Kennedy, D.J. (2001). Thomas Aquinas. In *Jacques Maritain Center: Readings*. [On-line]. http://www.nd.edu/Departments/Maritain/etext/stthomas.html

Tawney, R.H. (1926/1998). *Religion and the Rise of Capitalism.* New Brunswick, N.J./Transaction.

Weber, M. (1905/1930). *The Protestant Ethic and the Spirit of Capitalism.* New York: Scribner.

The issues resulting from globalization and the impact of New Right policies on the institution of the family, the Church and society as a whole have been the focus of both sociological and theological literature. Implications for pedagogical practice in both Catholic and public schools have been causes for both alarm and deep-seated controversy. Related literature includes the following:

Halsey, A.H., Lauder, H., Brown, P. & Stuart Wells, A. (1997). (Eds.). *Education: Culture, Economy and Society.* New York: OUP.

Hargreaves, A. (1994). *Changing Teachers: Changing Times: teachers' work and culture in the postmodern age.* New York: TCP.

Harrison, T. & Kachur, J. (Eds.). (1999). *Contested Classrooms.* Edmonton: UAP.

Spring, J.H. (1998). *Education and the Rise of the Global Economy.* Mahwah, NJ: Lawrence Erlbaum Associates Inc.

Moral and ethical considerations have led to an investigation of literature of both Catholic and non-Catholic orientation. The dilemma for Catholic teachers operating within today's neoconservative political and educational climate is at the centre of much current literature, as is the perceived need for a reclaiming of the spiritual in *all* educational institutions. Such considerations have led to reviews of current teacher formation if the present moral and ethical debate is to be addressed critically. Related literature includes:

Freire, P. (1973). *Education for Critical Consciousness.* New York: Continuum.

Groome, T.H. (1998). *Educating for Life: A Spiritual Vision for Every Teacher and Parent.* Allen, TX:Thomas More.

Mulligan, J.T. (1999). *Catholic Education: The Future is Now.* Ottawa, ON: Novalis.

Pinar, W.F., Reynolds, W.M., Slattery, P., & Taubman, P.M. (1996). *Understanding Curriculum: An Introduction to the Study of*

Historical and Contemporary Curriculum Discourses.
New York: Peter Lang Publishing.

Methodology of the Study

Overview

This case study will be predominantly qualitative in its orientation and will include a variety of methodological approaches and research traditions – for example, sociology, history, hermeneutics, theology - especially in the historical research of mission and the evolution of mission within the worlds of New Right policies and education. Flick (1998) discusses a theoretical approach to qualitative research that is both applicable and appropriate. This deals with the cultural framing of social and subjective reality within a structuralist model: it will form the theoretical framework for this research. "... a distinction is made between the surface of experience and activity on the one hand and the deep structure of activities on the other" (p.22).

In other words, the overt structures of relationships are available to all, but the covert, often culturally modelled deep structures are not. Flick (1998) notes that the relationship "between implicit social knowledge and individual knowledge and actions" (p.24) is unclear, however he proposes that research to study social representation might answer the question, and quotes Moscovici's (1973, p.xvii) definition of a social representation:

> A system of values, ideas and practices with a two-fold function: first to establish an order which will enable individuals to orient themselves in their material and social world and to master it; and secondly to enable communication to take place among the members of a community by providing them with a code for naming and classifying unambiguously the various aspects of their world and their individual and group history. (p.24)

This speaks to a personal interest in the meaningful application of a school's mission statement, and will guide an investigation into the mission statement in question. What is its perceived purpose; whom does it serve? As an extension, to what degree are the values implicit in the mission statement unambiguous and appropriate? Within

pedagogical practice, it is both the explicit and implicit understandings of the mission statement that determine its value and productivity.

Collection and analysis of data

Collection of field data was made through an initial questionnaire, given to five participants the weekend prior to the day of interviewing. The participants were required to reflect and formulate ideas for the interview time following. All participants were extremely positive about the opportunity to preview the questions: one participant chose to answer on the sheet of questions, but also welcomed the opportunity to expand on those answers during the interview time. Each interview lasted approximately forty-five minutes.

The interviews are focused and semi-standardized, with the intent of guiding the participants into narratives, which happened in the majority of cases. Following is a copy of the mission statement under study: a complete listing of the discussion questions used during the interviews is included in Appendix Three:

MISSION STATEMENT

> **... Following in the footsteps of Jesus Christ and in Partnership with the Home and Parishes, we are committed to serve each individual student in an atmosphere of Faith, Hope and Love. We strive to educate the whole student spiritually, intellectually, esthetically, emotionally, socially and physically.** (All Saints' Catholic High School, 2000 – 2001 Student Handbook, p.4)

Chapter Two

The legacy of history: a living tradition

Introduction

The awareness of the tension between my Catholic schooling and Protestant upbringing was one more of perplexity than of anything else. Living as I often did on the edge of the two like a bilingual child, equally at home in both discourses, I could not for the life of me have given any real explanation of difference - outside of the doctrine of transubstantiation, of course. My childhood Catholic friends seemed quite as "normal" as my Protestant friends, despite what my mother might have thought: there was no marked difference in appearance – except on Ash Wednesday of course, and that was only temporary after all.

It was not until as an adult, after my Profession of Faith in 1974, that I seriously began to question what radical divisions between the two great doctrines were so deep seated as to be the cause of martyrdom, violence and bloodshed, anger and hatred. I thought that perhaps I must have been quite theologically naïve to have missed something so radically important in my life, but in retrospect I think it had more to do with my belief in a prevailing and universal human *goodness* and less to do with what I was supposed to know as being theologically, socially or politically correct.

For an understanding of the problematic of pedagogical integrity in pedagogical practice, especially that of *Catholic* pedagogical practice in the Protestant-inspired culture of contemporary western Canada, research into the historical roots of Protestantism leads inevitably into the roots of the schism within the established Church of Rome. It leads also into the subtle yet radical shifts that over time changed the face of Calvinist practice. The rise of English *Puritanism*, coupled with the growing changes in commerce and trade in European society, led to that shift in Calvinist thought that was to breed a new English society, dominated by rather ascetic, individualistic, yet influential and wealthy *middle* sorts of men. The centuries old traditional English society, ruled by a somewhat indolent and extravagant, predominantly Catholic aristocracy, was never to be the same again: neither was the English Roman Catholic Church.

When Puritanism migrated into North America, the scene was set for what was to be more centuries of Protestant-Catholic sociological and theological turmoil, as this chapter intends to show. Within the educational discourses of both America and Canada today, the issues of Catholic education, religious and moral education, public funding, private schooling are all issues that impact pedagogical integrity in various ways. The impact on publicly funded Catholic education in Canada has been significant – especially when posited against the contemporary New Right philosophies of neoconservative – and mostly neoPuritan - governments. It is an impact visualized by Catholic teachers today but not identified: sensed but unexplained. For Catholic teachers, identifying and implementing a pedagogical mission grounded in Catholic social teaching is increasingly difficult in today's Protestant inspired culture of radical individualism.

Living between two eternities

"... and there resides within that present the consequences of the past ..."(Groome, 1980, p.13)

The notion of mission is primarily that of evangelization, and thus primarily Christian in origin. Other faiths share similar concepts of journey and pilgrimage, but no other faith has its origins in such a sense of evangelization or a sense of universality, or perhaps even such a sense of autonomy as has the Christian faith. As a result, Christianity has impacted the history of nations to a greater or lesser degree since the death and putative resurrection of Christ – only too often, as in the case of colonization, with devastating and decidedly un-Christian results. At the centre of Christian teachings have been the role of the individual in society and the nature of his or her relationship with God: arguments that have been at the centre of debate since before Christ's debut in the temple at twelve years of age. The continuance of this debate led to the societal upheaval and religious conflict of Europe during the Middle Ages: the aftershocks of which spread outwards over time to emerging colonies and far flung peoples on the other side of the world - and continue to dominate current social and religious conflicts.

The societal and religious upheaval caused by the Reformation was, perhaps, in many ways the precursor, the foreshadowing, of reforms initiated by neoconservative

movements in government today. The tension revealed in current sociological, theological, educational, and especially *religious* educational literature, is present in the testimonies of the educators of All Saints' teachers, a tension that has its roots in that which grew and finally erupted between the established Church of Rome and the Reformers of the Middle Ages. The resulting *English* Reformation was to bring forth the fruits of Puritanism, an ascetic discipline of abstinence from the superfluities of the world with one declared purpose: to deepen one's relationship with God. In practice, it laid the seeds of a radical individualism that has become the hallmark of a current New Right philosophy of education and government.

Significantly, the life of the Puritan was also to be a life insulated and isolated from human relationship, even to the avoidance of "excessive devotion to friends and relatives ... an irrational act, and therefore not fit for a rational creature, to love anyone farther than reason will allow us ..." (Tawney, 1926/1998, p.243). Neither was one's fellow-man to be deserving of compassion: poverty was "not a misfortune to be pitied and relieved, but a moral failing to be condemned, and in riches, not an object of suspicion ... but the blessing which rewards the triumph of energy and will" (p.230). Puritan ethics may have been "a timely stimulus to economic efficiency ... but (they) naturally, if unintentionally, modified the traditional attitude towards social obligations" (p.253).

> The moral self-sufficiency of the Puritan nerved his will, but it corroded his sense of social solidarity ... A spiritual aristocrat, who sacrificed fraternity to liberty, he drew from his idealization of personal responsibility a theory of individual rights, which, secularized and generalized, was to be among the most potent explosives that the world has known. (p.229, 230).

For Catholic educators and school trustees – Catholic clergy also - the struggle to maintain a *Catholic* ethic, a sense of Catholic mission and journey that is in direct contrast to the current political and educational environment, has become increasingly and frustratingly difficult.

What occurred during the time of schism was, as Tawney (1926/1998) states: "a revolution in thought which made a very particular set of practices possible" (Seligman, 1998, cited in Tawney 1926/1998, p.xxii). Tawney's work contributes to the study of the

sociology of religion begun by the German sociologist Max Weber in 1905, who enlarged on Werner Sombart's (1902) theory of a "spirit of capitalism". Weber had proposed "the tentative thesis that this crucial element had appeared as a kind of by-product of the religious ethic of Calvinism" (Green, 1959, p.vii).

> Economic acquisition is no longer subordinated to man as the means for the satisfaction of his material needs. This reversal of what we should call the natural relationship, so irrational from a naïve point of view, is evidently as definitely a leading principle of capitalism as it is foreign to all peoples not under capitalistic influence. (Weber, 1905, cited in Green, p.xi)

Tawney believed that Weber had not gone far enough in his explanation of the relationship between Protestantism and capitalism, and proposed that it was the emergence of "individualism" that had caused major changes in both the political and social beliefs of Europe.

The "revolution in thought" was clearly seen in the reversal of Thomas Aquinas' *principium unitas*. Thomistic theology had governed the teachings and precepts of the Roman Catholic Church since Aquinas' death in 1274 and the *Summa Theologica* was deemed to be the official Catholic interpretation of the sacraments by the Council of Trent (1545 – 1563). The *principium unitas* maintained that both natural and ecclesiastical law had their origins in a divine source. As a result, "it became possible to regard natural social institutions as though they had been directly derived from the Christian moral law, and thus ... the tension ... between the world and that which transcends the world, had been directly overcome" (Troeltsch, 1960, cited in Tawney 1926/1998, p.xxiii). Aquinas – as St. Augustine before him – readily acknowledged the influence of the works of the Greek philosophers Aristotle and Plato – an influence recognized also by the European humanists, Erasmus and Thomas More among them. It was Erasmus' perseverance that had been influential in the acceptance of Greek philosophy in the study of theology at Oxford.

Reason, Aquinas proposed, is not enough to guide human beings: we need revelation. It is important that we distinguish between the truths made known through reason and those higher truths made known through revelation. It is equally important to understand that reason and revelation are not in opposition: "faith preserves reason from

error; reason should do service in the cause of faith" (Kennedy, 2001, p.13). Thus reason and natural law are essential components in the human being's quest for transcendency, but the Thomistic rationale posited that they are in a "subordinate position to the sacramental, ecclesiastical, and miraculous realm of divine grace" (Seligman, 1998, cited in Tawney 1926/1998, p.xxiii). In other words, the law of nature was supplemented by the divine law.

It was the reversal of this fundamental assertion of Catholic doctrine that the Lutheran Reformation achieved: it was however the consequences of this on the economic doctrines of Europe that Tawney (1926/1998) suggests were an unintended outcome. He proposes that rather than any specific component of Lutheran or Calvinist thought being responsible for the change in economic thought, "what was transformed was very precisely the manner in which the relations between this-worldly and other-worldly realms were henceforth to be conceived" (Seligman, 1998, cited in Tawney 1926/1998, p.xxiv). It was to be "a fundamental reorientation of religious attitudes to the life of the world" (p.xxiv).

Natural law was now perceived as being grounded in reason alone. No longer was there a supplementation of reason by revelation: reason was no longer subordinate to divine grace. Grace itself was no longer external, a gift from God, but was internal, rooted in God's Word and a *voluntary individual* obedience to the law of God. This was the basis of the new order of humanity, a new and ideal Christian society; one in which essentially "the maintenance of Christian morality was moved from the hands of the ecclesiastical institutions to those of the State" (Seligman, 1998, cited in Tawney 1926/1998, p.xxv).

> Since salvation is bestowed by the operation of grace in the heart and by that alone, the whole fabric of organized religion, which had mediated between the individual soul and its Maker – divinely commissioned hierarchy, systematized activities, corporate institutions, drops away, as the blasphemous trivialities of a religion of works. The medieval conception of the social order, which had regarded it as a highly articulated organism of members contributing in their different degrees to a spiritual purpose, was shattered, and differences which had been distinction within a larger unity were now set in irreconcilable antagonism to

each other. Grace no longer completed nature: it was the antithesis of it. (Tawney, 1926/1998, p.xxiv-xxv)

A major difference that set Lutheran doctrine apart from Calvinist doctrine was the nature of predestination. Within Calvinism, the doctrine of predestination was considered to be its most characteristic dogma, and to which Max Weber (1905/1930) ascribes the greatest historical importance in the light of its causal effect on cultural and historical events that were to follow: "Again and again it was looked upon as the real element of political danger in Calvinism and attacked as such by those in authority" (p.99). It is seen today within the sectarian conflict and rivalry that exist within the educational discourses of the western world.

The May 1987 issue of *Educational Leadership*, the monthly journal of the Association for Supervision and Curriculum Development contained discussion on issues concerning religion in the public school systems: "Editor Ron Brandt set the tone by defending public education from those he characterized as 'neo-Puritans.' Brandt reminded educators that dogmatism is irreconcilable with the most basic tenets of education" (Pinar et al, 1996, p.615). Just as Puritan dogma is irreconcilable with certain basic tenets today, the doctrine of predestination was irreconcilable in certain political and ecclesiastical circles in Reformation Europe.

The schism in the English Church under James I was attributed to differences between the Crown and the Puritans on the same issue: the synods of Dordrecht and Westminster "made its elevation to canonical authority the central purpose of their work" (Weber, 1905/1930, p.99). The content of the doctrine is contained in the Westminster Confession of 1647, which states that Man is naturally in a state of sin from which he is unable by virtue of his own strength to convert himself: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death" (p.100).

Unlike Luther, whose belief in the *amissibilis*, the regaining of grace by repentance and trust in a forgiving God through sacramental practice was an article of faith, Calvin asserted that "God does not exist for men, but men for the sake of God" (Weber, 1905/1930, p.102). Perhaps this was a rewording of the admonition of St. Antonino much earlier, that "riches ... exist for man, not man for riches" (Tawney,

1926/1998, p.32). It was however, an admonition to be turned upside down by the rise of English Puritanism. God, therefore, the human and understanding Father of the New Testament is replaced by a "transcendental being" whose grace is "as impossible for those to whom He has granted it to lose as it is unattainable for those to whom He has denied it" (p.104). It is the "unprecedented inner loneliness of the single individual" (p.104) that Weber suggests marked the asceticism of the Puritan doctrine.

With the means to salvation now firmly removed from an established Church and the superstition of sacraments, "Calvinist thought prepared the way for the breakdown of the existing solidarities of Christian society and posited a new set of ties between people" (Seligman, 1998, cited in Tawney 1926/1998, p.xxvii). These ties were to be realized in the formation of covenanted communities and "gathered churches" in the sixteenth and seventeenth centuries. Weber (1905/1930) suggests that within these communities, the Puritan – as an elect Christian – could fulfil God's commandments more effectively by his or her removal from the contamination of sensuous and emotional elements within external culture and religion. Also, as "the social activity of the Christian in the world is solely activity *in majorem gloriam Dei*" (p.108) it follows that labour is a "calling which serves the mundane life of the community" (p.108).

The 'calling' to labour and the restriction of worldly pursuits of the Calvinist communities were central to Weber's (1905/1930) thesis of a Protestant Ethic: "It was thus only with the Reformation that secular callings were given a religious legitimation and were perceived as possible paths to salvation" (Seligman, 1998, cited in Tawney 1926/1998, p.xxix). For Weber, the methodical, rational way of life for the Puritan

> paved the way for the spirit of modern capitalism. The premiums were placed upon 'proving' oneself before God in the sense of attaining salvation – which is found in all Puritan denominations – and 'proving' oneself before men ... Both aspects were mutually supplementary and operated in the same direction. (Weber, 1905, cited in Tawney, 1926/1998, p.xxxii).

Tawney (1926/1998) is less concerned with the notion of individual motivation and more concerned with the manner in which this notion led to the concept of *otherhood* in the new business ethics of the time. For Tawney, the breakdown of the "Christian commonwealth" (p.xxx) and the respect for mutual obligations that guard against self-

interest, was the result of the Calvinist practice of rejecting obligations to mainstream society and withdrawing into covenanted communities.

Tawney (1926/1998) believed that the synthesis of Aquinas' teachings of the *principium unitas* - the derivation of both natural and ecclesiastical law from a divine source - had been shattered. There was not the blend of this-worldly and other-worldly concerns as a means to salvation, the proving of oneself to God and one's fellow man, that Weber (1905) had proposed, but a "relegation of social ethics beyond the pale of soteriological action (which) left it to develop free from the constraints and conscription of Christian fellowship and universalism" (Seligman, 1998, cited in Tawney 1926/1998, p.xxxiii). In one way, the division between the secular and the religious world seemed to disappear, yet in another, the two worlds were distinctly separate.

This increasing separation Tawney (1926/1998) argues was the basis of the difference between sixteenth century and later eighteenth and nineteenth century Calvinist thought. Only the inner life of the Puritan, the life of conscience and intention, could be sanctified, the concern for which led to increasing "internalization and privatization of Puritan religiosity over the course of the second half of the seventeenth century and the first decades of the eighteenth, in both England and New England" (Seligman, 1998, cited in Tawney 1926/1998, p.xxxv). Thus, within English Calvinism a shift in ethical thought occurred that saw a transition from a highly communal society in the sixteenth century to one that became more individualistic as time passed.

The shift and its consequences were to become the basis of much philosophical thought, especially that of Immanuel Kant in the late eighteenth century. Kant's philosophy of the fundamental freedom of the individual and a world of republican states influenced the work of Hegel, and ultimately that of Karl Marx in later years: " ... the key (the calling) to that developing individualism in the sanctification of the inner self alone ... was to be such a critical component of modernity as a social formation and so ... constitutive of all of our own political, legal, economic and social thought" (Seligman, 1998, cited in Tawney 1926/1998, p.xxxv). Joel Spring (1998) illustrates the emphasis placed on individual responsibility and "sanctification of the inner self" by conservatives in Britain and America during the 1970s and 1980s: it was a reaffirmation of the

> blend of religion, capitalism and nationalism (that had) provided a justification for British hegemony over the global economy in the 19th century and American hegemony in the 20th century. With claims that their political and economic systems were supported by the teachings of God, these nations could sanctify their role in building a free market global economy (p.127).

With such claims, Prime Minister Margaret Thatcher could attack the welfare state of post-war economic nationalism for removing individual responsibility: "Any set of social and economic arrangements ... which is not founded on the acceptance of individual responsibility will do nothing but harm" (Thatcher, 1988 cited in Spring, 1998, p.128), and President Ronald Reagan's Secretary of Education, William Bennett, could blame "the economic problems facing the African-American underclass as the lack of an individual responsibility ... engendered by an absence of religious and moral instruction" (p.130). The shift in thought that would provide the future springboard for modern conservatism was to be the basis of yet more criticism, especially among those who challenged the concepts of both Weber and Tawney.

Criticisms abound: tensions surface

"... studies on the relationship of Protestantism to capitalism ... had become a sort of scholarly melee" (Green, 1959, p.viii).

In the years following the proposals of both Tawney and Weber, critics have hotly debated their findings and offered several challenges to the theories linking Calvinism to the emerging sixteenth century spirit of capitalism. However, the theories of both have outlasted even their staunchest critics, and it is from their viewpoints that this chapter has been written. Of interest however, is that in the study of criticisms of both Tawney and Weber's work, tensions within seventeenth century English society are revealed: tensions that find their echoes in the tenets of a New Right society. These tensions reveal themselves in the present dilemma of Catholic educators, and in the dilemma of *all* educators struggling to orient both themselves and their students in a morally and spiritually grounded pedagogical practice.

Winthrop S. Hudson (1949) disagrees with Tawney's interpretation of the Calvinist "calling" that places this concept at the centre of the separation of economic interests from ethical interests. Rather, Hudson suggests, the danger of this interpretation lies in the resulting isolation of the doctrine of the "calling" from the larger context of Calvinist thought. Hudson suggests that the chief characteristic of Calvinism was the "preoccupation with God as the supreme good and the only worthy end ... of all endeavour" (cited in Green, 1959, p.58). The seventeenth-century Puritan held God in the highest esteem, above everything else – especially above any of the "goods" of life. As the Puritan Richard Baxter (circa 1650) demonstrates, the antithetical nature of the relationship between God and Mammon cannot be reconciled:

> Take heed that you think not of reconciling God and mammon ... When seeming Christians are as worldly and ambitious as others and make as great a matter of their gain and wealth and honor, it showeth that they do but cover the base and sordid spirit of worldliness with the visor of the Christian name ... (cited in Green, 1959, p.58)`

The tensions and fears of the early Puritans regarding abuses of the Calvinist doctrine are easily identifiable in our society today. As William Pinar (1988) observes:

> ... the right has wrapped itself in the mantle of religion and morality. In successfully identifying its political causes with transcendent rationales, the right ... had successfully undermined traditional understandings of the separation of church and state ... fundamentalists misunderstand Christianity and ... progressive educators must join with progressive church people, including theologians, to resist the continuing threat from the right. (Pinar, 1988, cited in Pinar et al, 1998, p.636)

Tawney had fully recognized the dilemma of an earlier Puritan society, but had ascribed it to changes in the English economy and social structure after the Civil War. Certainly the English social and political environment had bred a form of Puritanism that was not seen at first on the Continent:

> ... the tendencies in Puritanism, which were to make it later a potent ally of the movement against the control of economic relations in the name either of social morality or of the public interest, did not reveal themselves till political and

economic changes had prepared a congenial environment for their growth. (Tawney, 1926/1998, p.227)

Indeed, neither Tawney nor Weber (1905) ascribe the ascent of capitalism solely to the rise of Puritanism: " 'The capitalist spirit' is as old as history, and was not, as has sometimes been said, the offspring of Puritanism. But it found in certain aspects of later Puritanism a tonic which braced its energies and fortified its already vigorous temper" (Tawney, 1926/1998, p.226).

Interestingly, criticisms of Tawney and Weber put forward by Amintore Fanfani (1955) illustrate the tension that continues to exist between Catholic and Protestant inspired understandings of economic ethics. The dilemma of the early Puritan society that Tawney (1926) had identified and Baxter (circa 1650) had exemplified, Fanfani suggests is the result of Calvin's changed perception of usury "as corresponding to the natural order" (cited in Green, 1959, p.90). The earlier economic ethics of the Reformers, especially English Reformers and the early Anglican Church, were, Fanfani suggests, actually based on *Scholastic* doctrines rather than positing anything new. "That Catholic teaching is reiterated by Protestants is indisputable" says Fanfani, (cited in Green, 1959, p.90).

Significantly however, despite the Protestant desire for a return to Gospel teachings and the opposition of various Protestant sects to "the manifestations of capitalism" (p.89) - situations that Fanfani (1955) views as Catholic in orientation, Calvin's justification for no longer forbidding usury is based on the fundamental precept that truly separates Protestantism from Catholicism: "the uselessness of works as a means of salvation" (p.90). It is the same fundamental precept that is to forge Enlightenment thinking and to initiate the present schism between Church and State.

Success redefined: saving the financial soul

"So the epitaph, which crowns the life of what is called success, mocks the dreams in which youth hungered, not for success, but for the glorious failure of the martyr or the saint" (Tawney, 1926/1998, p.198).

The growth, triumph and transformation of the Puritan spirit was the most fundamental movement of the seventeenth century. Puritanism, not the Tudor secession from Rome, was the true English Reformation, and it is from its struggle against the old order that an England which is unmistakably modern emerges. (Tawney, 1926/1998, p.198)

The development of Puritanism in seventeenth century England was fostered within the "congenial environment" of the early Enlightenment - the emancipation of man from the strictures of the Middle Ages. It was, Tawney suggests, a revolution - not only in the outward manifestations of change within Church and State, but more profoundly within the individual soul. The *curriculum vitae* becomes an obsession, a striving: "like a man who strives by unresting activity to exorcise a haunting demon, the Puritan, in the effort to save his own soul, sets in motion every force in heaven above or in the earth beneath" (p.199). Every aspect of life is remade, and continues to be so even unto death: life is disciplined, ordered and rationalized. For it is only by the discipline of individual will – the "essence of Puritanism" (p.201) – that the Puritan can hope for salvation: "Conscious that he is but a stranger and pilgrim, hurrying from this transitory life to a life to come, he turns ... to pore with anguish of spirit on the grand facts, God, the soul, salvation and damnation" (p.200).

Critics of Tawney and Weber have suggested that the middle classes were less bound by tradition than others within society and therefore were more willing to entertain the ideas of Puritanism. Tawney (1926/1998) however suggests that the term "middle class" is problematic when used in reference to seventeenth century English society: there was no tradition to bind them. After 1660, the practitioners of Political Arithmetic described "the middle sort of men" as those who formed "a many sided business community" eager to be "free to absorb elements drawn from a multitude of different sources ... free to pursue its own way of life, and ... to practice its own religion" (p.205). Many-sided they certainly were, and as Tawney notes, the small master workman, although differing in wealth from "the prosperous merchant or clothier" (p.207), formed the majority of the ranks of the "middle sort of men".

However, despite their composite differences, these business classes considered themselves to be a separate order of society, distinguished not by their birth but by "their

social habits, their business discipline, the whole bracing atmosphere of their moral life" (Tawney, 1926/1998, p.208). Commerce and finance had forced the redistribution of wealth, and by the later seventeenth century "Georgian England was to astonish foreign observers", among them the French *philosophes*, Charles de Montesquieu and Voltaire, "as the Paradise of the *bourgeoisie*, in which the prosperous merchant shouldered easily aside the impoverished bearers of aristocratic names" (p.208).

Tawney (1926/1998) suggests that the Civil War had revealed Puritanism in its true colours. It was a battle fought however "not between a Puritanism solid for one view and a State committed to another, but between rival tendencies in the soul of Puritanism itself" (p.212). The Puritanism that had emerged was far more rigorous than any seen before. Hudson (1949) has argued that the rise of capitalism signalled the end of Puritanism, however Tawney suggests the opposite. The rise of capitalism came not "from that part of the Puritan mind which looked backward" (p.239), but in that which looked forward. It was to find

> in the rapidly growing spirit of economic enterprise something not uncongenial to its own temper, and went out to welcome it as its ally. What in Calvin had been a qualified concession to practical exigencies appeared in some of his later followers as a frank idealization of the life of the trader, as the service of God and the training-ground of the soul ... Puritanism in its later phases added a halo of ethical satisfaction to the appeal of economic expediency, and offered a moral creed, in which the duties of religion and the calls of business ended their long estrangement in an unanticipated reconciliation. (p.239)

This shift from a moral code enforced by the early Calvinist church to the "economic individualism of the later Puritan movement" (p.219), was not easily accomplished. The condemnation of usury had been as much part of the Puritan doctrine as it had been the Papist. However, the blatant hypocrisy of the Catholic Church in this regard had added further fuel to the fire of the Reformation:

> The Papacy might denounce usurers, but, as the centre of the most highly organized administrative system of the age, receiving remittances from all over Europe, and receiving them in money at a time when the revenue of other Governments still included personal services and payments in kind, it could not

> dispense with them ... The Papacy was, in a sense, the greatest financial institution of the Middle Ages, and as its fiscal system was elaborated, things became, not better, but worse. (p.29)

Richard Baxter, as cited earlier, had been one of the champions against usury: "The Christian, he insists, is committed by his faith to the acceptance of certain ethical standards, and these standards are as obligatory in the sphere of economic transactions as in any other province of human activity" (p.221). As Aquinas had done before him, Baxter was attempting to reconcile this-worldly and other-worldly states within a common state of grace: "Puritans as well as Catholics, essayed the formidable task of formulating a Christian casuistry of economic conduct" (p.226). It was not to be.

The post-Civil War Puritan had no doubts that the revelation of divine grace within the individual soul was paramount: more importantly, the revelation of God within Puritan theology was all-encompassing, demanding nothing more than a "secret and solitary communion" (Tawney, 1926/1998, p.227). Everything else was superficial, threatening and bleak in a world of sin, and thus to be treated as hostile, untamed, an entrapment. The Puritan mission, the lonely *curriculum vitae* of the predestined soul, was to fulfil the "calling", to engage in the battle of life and thus to secure salvation "not merely *in vocatione* but *per vocatione*" (p.241). Thus, works became the *proof* of salvation as they could not have been the *means*: "the Puritan flings himself into practical activities with the daemonic energy of one who, all doubts allayed, is conscious that he is a sealed and chosen vessel" (p.230). The "calling" is both spiritual and temporal: by faith one is saved, but genuine faith is demonstrated only through works - not simply works that satisfy physical needs, but works that satisfy a spiritual end: "for in it alone can the soul find health, and it must be continued as an ethical duty long after it has ceased to be a material necessity" (p.241, 242).

The simultaneous rise of Puritanism with the shattered credibility of an authoritarian government, decentralization of control, the disruption of the Civil War and the redistribution of wealth within society, were the forces Tawney (1926/1998) suggests behind the changes in social policy in the latter half of the seventeenth century. They were, however, forces that contributed to an uneasy shift in the notion of social

responsibility. Certainly, the emphasis on individual responsibility and the individual's relationship with God were laudable, but:

> how easy it is to slip from that truth into the suggestion that no man can help his brother, that the social order and its consequences are not even the scaffolding by which men may climb to greater heights, but something external, alien and irrelevant ... In emphasising that God's Kingdom is not of this world, Puritanism did not always escape the suggestion that this world is no part of God's Kingdom. (p.254)

Tawney (1926/1998) has argued that the social and political conditions in England, accompanied by the commercial and financial expansion of the sixteenth and seventeenth centuries, fostered the rise of Puritan ideals. The pull of both "economic interests and political theory" (p.234) under the Stuarts drew the commercial and business classes - the "middle sorts of men" - away from Calvinist *social* doctrine, but towards Calvinist *theology*. However, the transformation of Calvinist theories which "had begun by being the very soul of authoritarian regimentation ... (and which) ended by being the vehicle of an almost Utilitarian individualism" were to quickly take hold on the Continent - and in the developing colonies of New England.

Ripples across the Pond

"Those who escaped the judgment of heaven had to face the civil authorities and the Church, which, in the infancy of the colony, were the same thing" (Tawney, 1926/1998, p.128).

In New England, the theocracy of Massachusetts had adopted Calvinist doctrines more in line with those of Geneva than England, and had applied the same rigidity of social doctrine to that of business profits: "Legalistic, mechanical, without imagination or compassion, the work of a jurist and organizer of genius, Calvin's system was more Roman than Christian, and more Jewish than either. That it should be as much more tyrannical than the medieval Church ... was inevitable" (Tawney, 1926/1998, p.131). Calvin's doctrine, lacking the European discipline and social order from which it had sprung, had consequently reached heights of tyranny "the orgies of devil worship (that)

shocked at last even the savage superstition of New England" (p.132). But gradually, as economic interests grew farther apart from ethical interests, the New England states of Rhode Island and Pennsylvania were to undermine the Massachusetts control of both Church and State with more tolerant, individualistic and utilitarian doctrines.

These doctrines, as in England, were to influence and control not only temporal and spiritual policy, but also the religious involvement in American education until the public system of education was instituted in the nineteenth century. As in England, the early colonists stressed the role of the family in education and in 1642 the General Court of Massachusetts had instigated the first educational ordinances outlining the responsibility of the family in the education of their children: if this was not possible, the State assumed responsibility. The objective of the "Old Deluder Satan Law" of 1647 was the ability of all to read and understand the principles of "religion and capital law, thereby combating moral evil and social unrest" (Pinar et al, 1996, p.607, 608).

"If the Reformation was a revolution, it was a revolution which left almost intact both the lower ranges of ecclesiastical organization and the traditional scheme of social thought" (Tawney, 1926/1998, p.154). During the centuries prior to the English Reformation and Civil War, the Church had been responsible for the life of the community: religious and social obligations were jointly observed; it was the centre of business and worldly news. Education was solely the responsibility of the clergy or the parish schoolmaster: however, under Edward VI, school.endowments were seized, and the number of schools per capita dropped drastically, leaving only those grammar schools that bore the name of the king.

The result of the Protestant Reformation had seen the devastation of education in England instead of its enhancement, and protests by those "whose religion was not money" (Tawney, 1926/1998, p.144) were in abundance – both from the pulpit and from the printing press. This was to be the age of pamphleteers, of increased literary interest - especially within the commercial and business classes, and greater availability of popular commentary. It was also to be the age of radical change within the field of English education. The demand of the burgeoning "middle ranks" (p.207) for an education and a literacy removed from "the centuries-old monopoly of the Church" (Millward, 1996, p.225), had resulted by the later sixteenth century in schools instituted by the merchants

and gentry, who were anxious to have their children schooled and educated; able to continue in business for themselves. No longer was Latin regarded as the primary language of education for the young, and the new schools – staffed by Protestant laymen, rather than either Catholic or Protestant clergy – had a far greater "emphasis on English at the expense of Latin" and were to lead "ultimately to the almost complete transfer of the responsibility for education from the church to the state" (p.225).

Colonial education was typified by strong religious influences, contradicted by cultural and governmental influences that prevented the establishment of a national curriculum. It was, as Herbert Kliebard (1986) notes "an undeclared, almost unconscious, détente" (cited in Pinar et al, 1996, p.608). By the beginning of the nineteenth century "a kind of religious hegemony had evolved ... (the) more specifically Protestant majority ... exercised dominance" (p.609). The dominance of Protestantism resulted in intolerance of minority religions – especially that of Roman Catholicism – and accounted in large part for the creation of sectarian schools within the American school system. The largest by far was that of the Catholic parochial school system established by the Catholic Church's Councils of Baltimore (1829 – 1884).

Anti-Catholic sentiment persisted within the American culture until the twentieth century, but after the election of John F. Kennedy to the Presidency in the early 1960s, it declined - only to result in a greater debate regarding private and parochial education. Arguments came from both sides of the political spectrum. Far-right supporters in the 1970s and 1980s called for a public school core curriculum promoting the "three c's" of character, content and choice (Pinar et al, 1996, p.619): William Bennett (1986) proposed that "common culture – common values, common knowledge, and a common language - are essential to sharing dreams and discussing differences" (cited in Pinar et al, 1996, p.619). The objective was to "recreate a common American culture and lead to greater productivity in the economic sector" (p.619). However, curriculum theorists on the left posited that common values and a core curriculum are "vehicles for continued oppression of racial, gendered and religious minorities ... and (are) in the *service* of economic productivity, not the emancipation of oppressed groups" (p.619, italics mine).

Parochial and private education, on the other hand, provided an alternative that was perceived as a "religious choice and a moral imperative" (Pinar et al, 1996, p.622).

The Coleman Report, (*Public and Private Schools*, James Coleman, Thomas Hoffer and Sally Kilgore, 1981) "concluded that private schools – and most of these were religious schools – are closer to the American ideal of the common school than are public schools" (cited in Pinar et al, 1996, p.622). Private schools appeared to have teachers committed to students' learning; more emphasis on academic subjects; stricter discipline; more homework and greater support from parents: students believed that they were treated more fairly than with the public schools. More importantly - and for Coleman et al, more controversially - it was concluded that: "students in private schools consistently outperformed public school students" (p.622).

Significantly, Coleman et al (1981) argued that religious schools create a "functional community" that is, a community that has generational values within the church and community that students share. Some public schools may create a "value community" that is, a community sharing "similar values about education and child rearing but ... are not a functional community". Arbitrary attendance zones hinder the development of either functional or value communities for American public schools. Thus, Coleman (1987) argues in *Public and Private High Schools: The Impact of Communities*, "Catholic schools are the most effective at increasing 'human capital', which economists define as the skills and capabilities that make people productive" (cited in Pinar et al, 1996, p.623). In addition, Coleman concludes that Catholic schools provide "social capital", students with strong relationships with members of the community: "In part his conclusion is due to the egalitarian ethic of religion itself and, in part, to the abstraction of a single arena of activity from the total fabric of social and economic life" (p.624).

In contrast are religious schools of a fundamentalist nature that have risen in response to "social uncertainty and economic decline" (Pinar et al, 1996, p.624). Their mission is no longer evangelization overseas, or even so much the notion of "manifest destiny", but to restore Christianity to America. Fundamentalist schools are "an experiment in cultural reproduction as well as social reproduction" (Rose, 1988, cited in Pinar et al, 1996, p.624): they are also "unknowingly reproducing the American social structure while producing their own community" (p.624). This social exclusivity is problematic and community destructive: "Educating the young must take place in a

social setting which is accompanied by community building" (p.624). As cited earlier, Thomas Groome (1980) would agree: "we Christians remind ourselves that we do not own the enterprise but are only one expression of it" (p.25). He continues: "A true grounding in the particular should create openness to the universal" (p.25).

Reformation doctrines remain, still powerful and still influential, in the political, social and educational discourses of western nations today. As will be seen in the subsequent chapter, the problematic for Catholic teachers becomes the struggle of integrating Catholic social teachings into pedagogical practice: a pedagogical practice influenced and permeated with the ideals of a New Right, Protestant inspired political and educational climate of radical individualism. As educational discourse is by its very nature a political discourse, all debates regarding religion in the public school "are debates over power: efforts to shape the religious dimensions of the curriculum are also political power struggles" (Pinar et al, 1996, p.617).

No less important is the precarious balance between "this-worldly" and "other-worldly" issues: the vision of salvation and the *curriculum vitae* of its achievement are as controversial today as in the English Reformation. Leonard J. Waks (1985) suggests that:

> ... we will require religious practices that are demonstrably useful in assisting a linkage with the mystery, and the living of a life that derives from it, a life transcending narrow personal, social, religious, and national boundaries, and materialist values such as greed and domination. These requirements establish the problems and priorities for religion and religious education at this time. (cited in Pinar et al, 1996, p.660)

Chapter Three

Five teachers - five stories

Introduction

The tension between the ideals of Catholic social teaching and the political and educational environment within which these teachings take place is clearly demonstrated in the responses of the five educators from All Saints' Catholic High School. More importantly, it is the lack of knowledge and thus the lack of understanding of the underlying *causes* of the tension that is most clearly revealed, despite the awareness on the part of some participants that government intrusion and fiscal restrictions are the cause of their frustration or sometimes their disillusionment in their role as educators.

The erosion of traditional family structure and, for some, a perceived lack of leadership within the Catholic Church itself were also identified as contributing factors, yet the underlying factors, the factors that in many ways place Catholic social teaching at great odds against the Protestant inspired policies of New Right politics were not identified. Hardly surprisingly, the causes that *were* identified are in the main locally tangible and visible: school trustees, administrators, parents, departments of education and learning. The *conditions* of the educators' discontent were more easily articulated than the deep, underlying *causes*: causes that have their foundations in Reformation history and the rise of Puritanism.

Interview location: introduction of participants

All Saints is a small rural Catholic High School located in a central Alberta regional school division. The amalgamation of smaller Catholic school districts had resulted in the merger of two neighbouring school divisions in the first half of the 1980s and a third division was added fairly recently, in the late 1990s. The interview participants consisted of the principal, one of two vice-principals and three classroom teachers.

The principal, Harold McNeely, has spent several years with this school division, predominantly within the field of counselling. Six of his past seven years at All Saints have been spent as counsellor and one as vice-principal: currently he is in his first year as

principal. The vice-principal, Margaret Robertson, also has a counselling background into which she moved after having spent a number of years in a variety of teaching positions: she has held the position of vice-principal for one year. Of the three classroom teachers interviewed, Anna Sinclair and John Coleman have been teaching for more than ten years; both have spent a minimum of eight years with this particular school division.

The youngest participant, Karen Philips, has a history of five years at All Saints as classroom teacher, and approximately six months with another school district. Both she and Anna are teachers of English and Drama, but include other teaching assignments according to staffing requirements. Anna currently teaches Religion 15, 25 and 35; Karen has taught Social Studies, Law and Psychology. The third classroom teacher, John, has taught Math for many years at the junior – high school level, and is in his first year of teaching Math 10 at All Saints' Catholic High School.

Interview structure

The interview questions are divided into five sections: each section focuses on a specific line of inquiry in regard to the mission statement of All Saints' Catholic High School (Appendix III). As well, each section increases the scope of the participants' input by encouraging more subjective responses as the interview proceeds, with the intent to discover the unique impressions and interpretations the participant brings to his or her own understanding and implementation of the school mission statement. An objective of the interviews also was to determine to what extent each participant judged the utility of the mission statement: to what extent did the mission statement influence the pedagogical practice of the classroom? A further objective that perhaps initiated the most animated discussion was that of assessing the extent to which external factors in society impacted the implementation of the mission statement.

To these ends, the interviews were semi-structured, in that questions were used as springboards into eliciting observations beyond the content of the question itself: for the majority of interviewees the interview space became an increasingly safe environment in which to express deeply personal reflections in regards to their own pedagogical practice. Thus the order of questions or even whole sections was often changed to suit the needs of the participant, and was not adhered to rigidly: responses often became quite emotionally

charged, revealing only too clearly the underlying tensions and frustrations these educators experienced under the conditions of their work. At times the participant digressed, and at this point the interview guide proved useful in returning to the topic at hand. Interviews were planned to be approximately forty-five minutes in length, however very often the participant became so involved in the topics under discussion that it was a matter of the interviewer bringing the interview to a close rather than the participant lacking further input!

Interview responses

Harold McNeely (A full transcript of Harold's responses is included in Appendix One).

Harold's responses were brimming with personal examples and anecdotes, both insightful and illustrative of the many challenges and issues that he has confronted in his first year as principal at All Saints. They portrayed an enthusiastic and deeply caring person whose professional journey was guided and influenced in many ways by a journey of personal growth and discovery.

Harold regarded the mission statement as a source of direction for the school staff, and thus indirectly as input and information for the community at large. He believes that a statement of philosophy is important to state clearly what the school *is*, and also what it *is striving to be*: "... and that has to permeate within the classroom as well ... not only within the relationships between the staff and students, but also in the subjects that we teach ..." (May, 2001). He too believes that it is of great importance for the teachers to be role models so that the students "would buy into it (the mission statement) more" (May, 2001).

It is also imperative that the students be included as stakeholders in the creation of the mission statement - he gave the example of a school motto that had been a joint creation between staff and students of the school in the preceding few months – and suggested that all those involved in All Saints, at all levels, should be included in the creation of a school mission statement. Although the present mission statement had been adopted from the school district, Harold felt strongly that the school should create its own: "each school is a community in itself, and so you know your students, you know the

philosophy of what makes the school run, how it developed over time and so on, and so that's important ..."(May, 2001).

There had been a shift in parent involvement, Harold noted, over the past few years at the school, and although the school had not had an official Parent Council over the past few years, the present one had good representation from parents and was very vocal. Margaret too had noted that the Parent Council was more actively involved in policy review, and as a result had the opportunity for input to board decisions. The present Council was very interested in the activities of the school: discipline, academics, diploma courses and examinations, and how the school "was setting students up for success" (May, 2001). Although Harold did not elaborate on this comment at this point in the interview, he did have much to say regarding the definition of success later.

Harold felt that the influence from government was increasing negatively, to the point where schools and school boards could not get on with the job of education without interference. By weakening school budgets with a lack of proper funding, the government was adding insult to injury by superimposing changes that the school boards and schools were to make in response to these depleted revenues. Karen's concerns in this regard earlier would also appear to make the label of "site-based management" somewhat of a misnomer. Furthermore, as Harold was to allude later in the interview, his own position as principal appears to be a case of management with *all* the responsibility, but too few resources.

As the present school mission statement had not been created within the school, Harold spent some time reflecting on his own mission as an educational leader. He suggested that it was not good enough to simply state: "Following in the footsteps of Jesus ..." as in the present mission statement, but that the best way to *follow* is to *do*. Both personally and professionally, Harold's emphasis is on service: respecting and celebrating differences, being to slow to judge. He gave examples of inner-city church and community programs in which the students and he had been involved over the past year, and included examples of how his ideal of a school faith community had been enriched by involvement of the parish within the school. He cited also a Development and Peace project that he had initiated within the school, and that the idea of involvement he believes to be essential to the notion of following in the footsteps of Christ.

Harold suggested that the present mission statement pertains only to staff and to educational professionals: it is not really relevant to students. It does however mirror his own personal philosophy, and he cites examples and anecdotes of personal growth within his faith community that reinforce a sense of service and sharing. He believes strongly however that having personal integrity is not enough: " ... it just can't be me, it has to be all stakeholders ... personally, I can walk the journey, but to walk the journey I need help along the way, and I need to go to certain people to help me along the journey, otherwise I'm not going to get there" (May, 2001). This extends into the school community also: both staff members and students are at different stages in their personal journeys: " ... and we really have to respect that ... we can't tell someone, you should be doing this – I'm not there yet. So, OK, how can we help you get there?" (May, 2001). In this manner, Harold envisages an educational community of strong pedagogical relationships that are both transformational and nurturing, bound by a mission statement that is truly lived and not just stated:

> I feel sometimes that people will make mission statements because they have to, but not necessarily follow (them). It's there: that's what the school board wanted; that's what the parents wanted. But the question is: is this a mission statement that you can live by and profess? It had to be there because it looks good, or we are Catholic, or we do have a mission ... I think it's one thing to have it in print: it's another thing to live it. (May, 2001)

In Harold's opinion, the mission statement plays a major role in defining good pedagogy. It is the modeling that takes place in the pedagogical relationship that Harold believes to be crucial: the care and compassion, the non-verbal elements of teacher-student interaction that truly reflect the goals of the mission statement. Above all it is the preservation of dignity – for both student and teacher - that is paramount:

> Make sure you discipline with dignity: that a student can leave that situation still with their dignity intact. If they can do that every time, both of you have won big time. If they haven't ... they're either going to want to get back at you, or you're going to want to get back at them ... (May, 2001)

Harold has difficulty with the division that exists within a Catholic school between those teachers that teach Religion and those that do not. He believes that

teachers need encouragement to share not only their faith within a Catholic school, but also their life experiences - with honesty and a certain amount of vulnerability. All teachers then should be considered Religious Education teachers:

> because they need to role model, they need also to just be who they are and be real ... And that's what the kids will remember: they're not going to remember the passage in the Bible or that, they're going to remember life's stories, the journey again. That's the important thing for them: that's real. They can hang on to that and take it with them. (May, 2001)

As counsellor, as vice-principal, and now as principal, Harold has witnessed great changes in his role during his time at All Saints: changes that have turned him into a manager and a taskmaster rather than the student and staff oriented person he would rather be – changes that see him balancing budgets rather than timetables, and sending e-mail rather than walking to the staff room. He related several anecdotes to illustrate the necessary changes he has had to make in his role: changes that have put him back into the world of human interaction and provided him the opportunity to re-evaluate the importance of pedagogical relationships. It has not been easy for him – or for the others in administrative roles at All Saints:

> One of the things I learned early this year was that Margaret stopped by my office, and this was probably in mid-October, and she said to me – and I don't think she was telling me this because she was thinking ... How am I going to tell Harold this? I think she was just making a statement about something. And it really caught on because her statement centred around: Boy, you know, this new position as vice-principal - I'm finding I'm becoming more of a taskmaster than a people person. And when she said that ... I closed my door and did some reflection there. I thought, you know, what's going on here? I'm doing a lot of tasks, but I'm not meeting the people or kids out there. And I think the biggest thing ... was when I was walking down the hallway about mid-October, because I thought I've got to get out there! I love being amongst kids and people - I've got to get out there! So, I'm walking down the hallway and this student's going off to class and she turns and she says: Are you the principal here? And I knew right then and there what I needed to change. (May, 2001)

Despite his sense of humour, it was not difficult to feel the tension surrounding his making of decisions that take Harold away from "the cave" - as he describes his office:

> I know there are days where I can't do that: I can't get out there ... the school board has something coming down that you've got to get ready that ... Alberta Learning's brought in. You've got to get this all set up and you don't make it. But I've really made it a point for five minutes at least during the day, to talk to some students and some staff members – somehow! (May, 2001)

In his consideration of government influence in education, Harold finds Alberta Learning's concept of standards difficult to reconcile in the context of a school mission statement. It is a struggle to integrate government and parental expectations for objective, standardized, measurable and utilitarian success with a school's more often subjective, more humanizing and perhaps more spiritual concept of success: the result is inevitably a moral conflict of interest:

> I had a parent at the school play pat me on the back and say: Congratulations! I said: For what? He said: For finishing so well in the province out of 200 and some odd schools ... And that's difficult when you can see a student's successes in school ... a student that's struggled all year, but maybe they went from a 45 to a 55. And that's success. Or they couldn't spell (eight) words correctly out of twenty last time you did a test: now they can spell (ten). Those are real successes. And that's a struggle because you try to tell people that and, Oh yes, well, that happens everywhere, but where are your diploma results right now? Is it worth sending my son or daughter to your school? (May, 2001)

Harold was critical of government restraints on education funding, and suspicious of programs and projects aimed at school improvement that he sees as having such a short lifespan, that within three years the benefits are gone: "My thing is: Why don't you fund us properly and then we can have vision for a long time?" (May, 2001).

For Harold, technology is both a blessing and a bane: it's easier to e-mail messages to staff, than to get up to go and find them to talk to. However, he now makes the effort to go to the staff room and talk to teachers one on one: "Our whole faith is driven on humanity and you can lose that very quickly and lose sight ... and that's all tied

again into budget … we *need* this: we *ought* to be up – it's almost like we have to keep up with the Joneses next door!" (May, 2001).

Margaret Robertson (A full transcript of Margaret's interview responses is included in Appendix Two).

Margaret's participation in the interview process was both reflective and insightful. As vice-principal for the first time, she had brought a good deal of expertise to the position as classroom teacher and counsellor, and was very clear as to her own personal expectations of her position. She had a view of her relationship with students and colleagues that had been honed from personal experience as well as from her earlier studies, and came to the interview after having obviously spent much thought and deliberation on the topic.

Margaret felt that a school mission statement should provide "direction and focus … the guiding principle behind decisions, actions, behaviour of staff and students" (May, 2001). The decision to create the mission statement used by All Saints was initiated by the amalgamating school boards she states, although she did not speculate as to the reasoning behind that decision, or the external influences that may have been at play. She described the process as having been quite formal, with a facilitator who led the initial proceedings with school boards and central office administration. Afterwards, the draft was sent to schools for input from school staffs and parent-advisory councils: the parish priest was also given the opportunity to respond. The addition of a third school board later resulted in the adoption of the mission statement by all. All Saints adopted the district mission statement when it came into being as a high school in the early nineties.

Margaret too stressed the visual importance of a mission statement, as a reminder, a reaffirmation of where the teacher, administrator, or student within the school should be focused. On a personal level, Margaret's own philosophy of leadership within education revolves around the goals articulated within the mission statement: this became very apparent as she elaborated on the issues raised within the interview. For her, the completion of her B.Ed. degree highlighted the importance of the pedagogical relationship: the curriculum, the content, "becomes the gravy" (May, 2001). Of more

importance is the relationship with the student, a relationship within which the classroom teacher must "sneak the curriculum in through the cracks" (May, 2001).

As a new administrator, Margaret finds that this philosophy fits very well with her administrative duties; her approach to disciplinary measures is always to work with the person: "if you can get to the bottom of what's going on with that student, the behaviour becomes explained" (May, 2001). In her dealings with colleagues too, Margaret sees her role as one of conciliator and mediator, to reconcile differences rather than to cause confrontation:

> If a teacher's sent a student down, what's quite common for me is to get the student and the teacher together and work through a mediation process: powerful modeling. Depending on how the dynamics are, it could be very challenging for the classroom teacher to stay grounded and well-rooted (May, 2001)

Learning can only occur where there is a strong pedagogical relationship, Margaret believes; a teacher cannot focus on curriculum only. It is imperative that all teachers model good relationship skills that the students can take with them when they leave All Saints, and not simply within the relationship between teacher and student, but between all stakeholders in the educational mission statement.

Again the family features strongly in the discussion of challenges within the broader dynamics of society. Margaret sees a too-materialistic world that demands the time and finances of a dual-income family, a family that no longer shares daily experiences over an evening meal, or spends meaningful time together: a family that is too often living staggered lives, meeting the demands of shift-work or the hectic pace of two or three part-time jobs. Sometimes, the students themselves are working, some out of necessity as was the young girl in Karen's experience, and others out of a perceived need for material possessions. Margaret labels this the "fast-food" world of being constantly on the run: a high-speed world that offers limitless selection and choice. She sees the results of this on students within the classroom. Short attention spans are the result of a "remote control" attitude, tuning in and tuning out at will, being selective about what is considered important and what isn't. Her concern is with student survival in adult society:

> where they need to be prepared to dig in with self-initiative and self-discipline and lots of tenacity. (They have to) struggle to work with two to three jobs because a lot of it is contract work (there's) no benefits. What they don't realise is that they need probably more tenacity than my generation did. We've become so competitive. (May, 2001)

However, Margaret states, regardless of the content, the curriculum, if the teacher focuses on relationship building "and how important it is to at least look after one another in this world, maybe some of the conflict and competition can be removed ... We're in the game because we have hope, right?" (May, 2001).

Margaret's concern with government influences mirrored the concern of the two English teachers, namely the top-down dictates that she feels leave no room for teacher input or teacher expertise:

> I think the government is more and more handing things down for other people to look after, saying, these are expectations – you make it happen. Whereas in the past, I think there was more of 'here's a package for you, will you make it come together in the classroom?' sort of thing. Whereas now it's more of ... with the CTS, for example, curriculum ... these are the student modules and our expectations – you make it happen, without a lot of support documentation and breakdown for the classroom teachers. We're expected to develop materials for them (students): ideally, we have real world experience that you can do that, because a university training can't give you that, because it's (the curriculum) based on industry and business practices. (May, 2001)

As an administrator, she feels very much caught in the middle, especially as management is now "site-based": administrators place more expectations on their teachers to provide them with "what we're expected to feed back up the line" (May, 2001).

When asked for a personal reflection, Margaret chose to examine further her own journey to administration. She enjoys being in a position in which she can take on the responsibility "to help influence things in a positive way" (May, 2001). One of the greatest challenges she feels is that of conflict, whether it's a personal conflict with a colleague or witnessing a conflict between colleagues, or students, or both:

> I abhor violence and conflict: I really dislike it, because I think we so desperately need to look after one another in this world. And when I see it happening, and I'm not in a position where I have any influence on what's happening to resolve that; that I find really troubling. (May, 2001)

Being a vice-principal allows Margaret to have a part in the "bigger picture" of education: "not from a power perspective, but from a learning perspective" (May, 2001). However, as came to light in the interview with Harold McNeely, this has sometimes proved to be a very isolating learning perspective.

Margaret spent some time reflecting on her journey through the RCIA (Rite of Christian Initiation for Adults) to Catholicism, and her career within a Catholic school system shortly after. It was she remembered, an affirming – if challenging – experience. Her new principal asked her to teach a Religion class, at which she at first recoiled in panic, feeling that she was highly inadequate. As she put it, "I'm new at this Catholic stuff!" However, her newness and the fact that as an adult she had made a conscious choice to explore Catholicism stood her in good stead, and she found that she was able to help the students explore common values and a common spirituality that she has since found invaluable in her teaching of Religion:

> And yes, that's been affirmed throughout, and for me it's not the label on the Church (I say this to the students in my class, when I'm teaching Religion 35). It's not the label on the Church, or the name of your God, or even what your God may appear like to you; it's the values within you that are common to all of us. It's that spiritual presence within all of us that's really critical. And if we can focus on that – without judgment (of) others – then we can learn to be more accepting and tolerant of others. We've got it figured out! (May, 20)

Margaret's emphasis on common values and common spirituality extends to the interpretation and implementation of the mission statement. All stakeholders must adopt the mission statement equally: what applies to one member applies to *all* members, regardless of position or vested interest. There can be no value in a mission statement that is simply passed on from one generation of teachers, administrators, school board personnel or students, without careful consideration of the real implications of what is said:

> Unfortunately, a lot of people aren't even aware of the mission statement, but if it's presented top down historically, then it has to be sold top down consistently, all the way through the system. Division personnel really need to re-emphasise it on PD days – see this? This is what we're really all about! And (at) the school level, it has to be emphasised again if you want to live that mission statement. And in the classroom: this is our mission statement. Do you feel we're doing this in our school you know? And ask the students for input: how do you see this being used in our school? That's the only way a mission statement will be worth its weight in gold. (May, 2001)

This begs the question as to how the school board and administration in Anna's experience would have responded to this call to accountability!

John Coleman

In the 1980s, John had been a teacher in one of two smaller Catholic school districts that had been amalgamated in the first half of the decade, and had also been part of the steering committee for one of the original mission statements. When a third smaller district was included later, the mission statement of the original combined school boards had been adopted for the whole of the present district. He suggested that the creation of the original mission statement was in response to government pressures in the 1980s: pressures that questioned the right of Catholic schools to exist as separate, yet publicly funded, school districts. The Conservative provincial government had raised the question of funding, faced with the lobbying of *private* religious schools for a share of public education funds also. Catholic schools provincially (and nationally) were in the precarious situation of having to justify and validate their constitutional claim to remain separate from the public education system.

John did not recall any pressures to provide a mission statement from either the Church or the community at large, but certainly there was a need expressed by the school board trustees. As a consequence, parent-advisory members and administration personnel were invited to be part of the mission statement formation, and subsequent professional development days were allocated for the process so that all teachers could be included as well. At the time there was, John said: "a perceived need to have a mission

statement ... the thing to do in work, in business and in schools" (May, 2001). The resulting district mission statement was the response to much criticism about the rights of both Catholic and public school systems, and was seen as a Catholic response to the question: why have a *Catholic* school? The neighbouring Catholic district – which shared the same superintendent - composed their mission statement at about the same time John recalls, but there was very little difference between the two of them. When the two districts amalgamated, the two mission statements were combined into the one presently in use.

John's one concern with the resulting mission statement was the omission of the term *Catholic*, an important omission he believes, in the definition of a specifically Catholic mission:

> ... that's something I pushed for at the time, and I said that if we were any ... school, we could have the exact same mission statement and match all our beliefs. There's nothing in our mission statement that identifies our Catholicity ... and I remember, instead of a Christ-centred education, a Christ-centred *Catholic* education. People didn't feel it was as important. I don't remember why, they just didn't feel that it was important (and) that we really need(ed) that. And I thought that the word *Catholic* had to be in there because it identifies us as unique. (May, 2001)

John believes that the mission statement serves the whole community. It explains the Catholic identity to the public at large and also, in an indirect way, to the student: " ... that I'm not just looking that they understand Math: there's a broader part of what I do that encompasses the total them. Why do we have to have a Catholic teacher teach us Math as opposed to anyone else?" (May, 2000). The mission statement also serves as a sounding board for teachers to analyze and direct their own teaching praxis:

> If it's our mission and you read it, is it something that you already believe? Is it part of you? If the answer is yes, then it's something you can just hang up and keep going in the same way and the same direction. Whereas if you look at it and you read things that you are missing in yourself and your teaching, it's a guideline to remind you, hey, I need to look at the spiritual whole of that child, as well as this, as well as this. Not just that they understand Math. (May, 2001)

John did not consider influences from any outside source to affect his teaching in the classroom: he did not think that there had been any change in pressure on a personal level - despite his change of assignment - but this is due partly to the fact that he is not teaching departmental courses. If he was, he foresees that there would be a great deal of pressure on both teacher and student, but that if the teacher is doing his/her job well, then provincial averages or performance indicators should not be a concern. Where pressure comes, John believes, is in the teacher's focus:

> I think teachers feel the pressure in: I want to help these children get the best marks they can on the departmental, and the rest of it, comparison results – whatever – that's secondary. It really doesn't mean any thing. If Johnny's sitting at a 68 and he needs a 72 to get an average that will get him into NAIT or university, then I'm going to try and help Johnny get his mark up. Most of the kids want to get their marks up the last couple of months of the school year. I've never felt any kind of pressure. No: none at all. I've been at Grade Nine for years: I've had them all the time. I've never felt any pressure: just do what's best for your kids and ... (pressure at the 30 level?) No, not at all. You just do what's best for your kids. At the 30 level, you have to do what's best for your kids. In junior-high, if a kid's sitting at a 62, he doesn't care if he gets 65 or 68. But in Grade 12, every kid in that class cares what their mark is. In junior-high they don't generally care. (pressures different at the 30 level?) No, I don't think so: that's just my guess. (May, 2001)

As with all the teachers interviewed, John's focus is most definitely on the student: the criteria of the curriculum may be important, but the pedagogical relationship is paramount. Although he did not indicate a specific location for the mission statement within the school, he did view the mission statement as being a viable and integral part of the activity within his classroom: the challenges he sees come with class composition rather than class size. He cites an example of two math classes at the grade 10 level: one has eighteen students of which almost half the students are below a 50% average, the other has twenty-six students, all are passing the course and all have good work habits. The benefit John notes is that in the smaller class, he is able to spend far more time with the students on an individual basis (in this instance, I would add that class size *could* be

said to be an important factor). John believes that the needs of the less-able students are thus met in the Christ-centred and compassionate way advocated by the mission statement.

In John's opinion, the threat to Catholic education comes when the economy is poor. In Alberta, he says, because of the good economy:

> ... people don't question the need for the existence of Catholic and public education. There's only a few provinces that (have) it and if money becomes tighter and tighter and tighter ... and in the past we've (blamed) Ralph Klein's cutbacks and everything else. Thing's haven't been so tight! You know, when you talk about: What are we going to do? We need more money for education ... class sizes are pretty good: not too bad. We have technology in the school: we've got computers in the classroom. When you look around there's not a lot that we still want in this school, or where I've been teaching in my experience.
>
> So far as that goes, the economy's good and when you talk about (Catholic views) anymore, is there a need for this? That's the kind of pressure that comes with the economy, and if the economy's poor, there would be more pressure there. And I think we need to always be aware of that and be able to defend Catholic education as something that is necessary and something that we expect. (May, 2001)

As with other teachers interviewed, John has witnessed a major change in the dynamics of the family since he first began his career in teaching. It is here that John sees the greatest need for the implementation of the school mission statement: in the relationship developed between teacher and student. He believes that today's teacher needs to know *more* about the students he/she is teaching: "There's so much *less* happening at home, that there's so much *more* needs to be taken care of at school" (May, 2001). Again the need to focus on the student is crucial: " ... The kids have got more needs now than they did then. Just strive to help them. It makes it rewarding but it makes it frustrating at the same time for those you can't help, and they're just making some poor choices" (May, 2001).

When asked for a personal reflection, John said that he had nothing specific to offer. He did, however, add that to hear from past students who had appreciated him as

their teacher was always rewarding: "It's what you choose to look at ... and use negative experiences as learning experiences" (May, 2001).

Anna Sinclair

Anna was an effervescent, energetic and extremely forthright interviewee; passionate about her vocation - and genuinely interested in and concerned about the lives of the students that she taught. However, despite her time in the school district, she knew very little about the background of the mission statement. She had not been involved in its formation, but felt that it was primarily the school board that would have initiated the formation of a mission statement, perhaps in response to community interests and the need to raise the awareness of the public at large to the mission of Catholic education.

She did not know who had been involved in its creation, but guessed that it would have been school trustees and perhaps the principals at the time in response to a perceived funding threat: "I think there was a threat one time that Catholic education would be ... the funding would be different, that type of thing, and people wanted to protect that, that right to have a Catholic education" (May, 2001).

Anna felt strongly that the need for Catholic education has to be justified in its difference, its uniqueness. This is the importance of a mission statement: that it not only outlines that difference, but is also a viable part of every Catholic teacher's commitment to the student:

> When people come into our school do they know it's a Catholic school? Would they be able to tell? If everything to do with our faith, as a symbol, were taken down, would people still be able to tell that this is a Catholic school? You have all these reminders in the classroom, you know, the crucifix and ... the rosaries or whatever. I've lots of symbols in my room because I have a prayer corner ... but if you took all that down, how would you be able to distinguish between our high school and the comp (the public high school)? (size?) OK, size ... and the fact that we're teaching religion. (May, 2001)

Anna believes that Catholic teachers as role models should be Christ-centred, otherwise why bother teaching in a Catholic school? The mission statement then should serve as a reminder – as John's sounding board - for teachers. Anna also felt that the

mission statement could be more vocalized, used as part of school celebrations, such as awards or pep rallies. She suggested that it could be more visible than it presently was: she was unsure of where it could presently be found, but felt that it would serve teachers, students and visitors better if it were more available:

> I see it in the classroom (her own). No, I don't think (every classroom has one). Do we have one in the office? ... I think it's in the centre of the school here. I think it might ... I don't think Sheila has one in the library either. I think it could be placed in far more obvious areas: like it could be with the awards and in the trophy cabinets and all sorts of different places where people who go to look at things would see it too. It should be in every classroom ... it should be visible. It should be in the back of your mind – if you need reminding then you can see it. (May, 2001)

Like John, she believes that the mission statement should be reflected in the pedagogical relationship, that the goals advocated in the mission statement should be demonstrated in a Christ-centred and compassionate relationship between teacher and student. She was particularly vocal in the need for teacher responsibility and commitment to a specifically *Catholic* vocation. As a teacher of Religion as well as of English and Drama, she voiced the expectation that every teacher should be able to teach Religion:

> Not everyone feels comfortable teaching Religion, not everyone feels comfortable sharing or reflecting, so only certain teachers are teaching Religion. Now does that seem fair in a Catholic school where everyone should be professing their faith and learning their faith and following in the footsteps of Jesus? If you can't, why are you here? We tell our students to suck it up, you can do it: I feel like telling some of the teachers, you know, suck it up; get on with life; you can share your faith. Some of them profess ... that they cannot do it – I bet they could, if push came to shove. They just don't want to. But on the other hand, if I had a son or a daughter who went to this school, would I want someone who had no passion for teaching my child? Of course I'd want somebody who was passionate, right? (May, 2001)

Anna believes the mission statement to be a viable part of all her classes, especially in terms of practical implementation: she cited English texts that could easily be studied in terms of the goals of the mission statement. She noted too that class size and class composition played an important role in class management, and that there were times that she struggled with students "that haven't bought into high school yet" (May, 2001). She admitted that she could always use the mission statement "as a crutch if I have to" to reinforce disciplinary procedures, but that the effectiveness of the mission statement on classroom dynamics "really depends on each individual teacher and their own spiritual journey" (May, 2001).

Like John and other teachers interviewed, Anna noted primarily that the family dynamics of today's society challenged the pedagogical relationship within the classroom. She too remarked that teachers do not always know what's going on in the lives of their students: "You can't make snap judgments when you don't know where a person's coming from or what's happened in their lives ... it's easy to say, well, you know, this student's a challenge in my classroom ..." (May, 2001). She commented too on the weakening role of the Church in many of the students' lives within Catholic schools, noting that in her opinion, the Church had to be prepared to change to meet the needs of the times, and thus to be relevant to the student.

The overuse of technology in schools, and the careful and sometimes impossible monitoring that was needed to ensure that students remained on task while using the Internet, for example, for research, was a concern for Anna. She resented the push from outside administration to use technology in every course, especially in English (a view that was to be taken up by Karen later), and it was evident that this dictate, presumably made without adequate consultation with teachers in the field, was a source of aggravation and stress for her. It was certainly evident in her discussion of the role of government.

Anna views government influence as negative, an interference in the efficient administration of schools and the cause of teacher disenfranchisement. She believes that the government (provincial *and* federal) has a role to play in the regulation of curriculum and standards nationwide, but that there is little positive outcome, consideration or recognition for truly dedicated teachers, that is, for those teachers to whom a nurturing

pedagogical relationship is the primary focus. The result is unrest, disillusionment and much aggravation within teaching administration and staff.

When asked for an example of how the implementation and interpretation of a mission statement is challenged in today's Catholic classroom, Anna's reply revealed much of the sense of indignation that had been evident in her earlier discussion of influences and challenges. This time it was a personal anecdote of betrayal and hypocrisy revolving around her experience as a young fourth year teacher. In this instance the integrity of the educational hierarchy would have been sorely tested against the terms of a mission statement, and a mockery would have been made of its aspirations:

> In my fourth year of teaching, I had a principal, not in this school but (also) in a Catholic school, and there were four or five of us single teachers. He called us in and he said did any of us have boyfriends, he had something he wanted to tell us, which, I thought, this was very ... like, this would never happen in a public school, right? But he wanted to tell us that he didn't want to hear any stories about anybody living with anybody ... like, I'm going, he put the idea in our heads as far as I was concerned, but OK, he wanted to lay it on the line, and he then wanted to let us know that he had very strict expectations of his female staff – of his *female* staff. He had single males on staff, but he didn't call them in! Do you see what I'm saying? In February of that year, it was brought to the attention of the staff that he was having an affair with the Grade One teacher. I felt betrayed and the board betrayed me even further. The board said to him: Stop your affair and you can keep your job ... (May, 2001)

The outcome was, that despite the ruin of the marriage of the principal and that of the Grade One teacher, the affair was not ended nor did the principal lose his job.

In the light of her anecdote, the strong emphasis on teacher accountability and responsibility that had been prevalent throughout Anna's contribution to the interview became clear. It highlighted sharply the call to professional *and* personal integrity on the part of *all* stakeholders in the educational hierarchy, and raises the moral question of whether *any* educational authority - Catholic, public, parochial, private, or otherwise - can truly rationalize or advertise a pedagogical integrity embracing one without the other.

Karen Philips

Karen had come to All Saints from a brief teaching assignment with another rural school district. She had been at All Saints for five years, filling various teaching roles to begin with, until settling into her present assignment of English and Drama. As the youngest participant, her enthusiasm and obvious love for what she did was quite apparent, yet the experiences and realizations she had come to over those first few years of teaching had caused her to reconsider her initial calling, and it was painfully obvious that the profession stood in grave danger of losing yet another valuable asset.

She too felt that the creation of a mission statement was initiated primarily by the school board in response to government issues regarding funding of public and separate schools, but that members of the community would also have had a vested interest in a mission statement to determine their annual tax allocation. She thought perhaps that the Church would have been interested only insofar as ensuring that the school was "doing what it was supposed to be doing" (May, 2001).

It was interesting to note Karen's views on a shift in influence by special interest groups. At the start of her teaching career, she had simply been happy to have had a job and be teaching. Even though she had initially listened to other teachers' complaints about salary, the government, the school board, she hadn't really taken much interest: at that point she had not been aware of any one of these affecting her position. However, at this point in her career her thinking and awareness had changed: "Now I am more aware of the influences and how they concern my future. Do I want to keep teaching? Now I feel the pressures from the school board, the government and the Church – perhaps they were always there, but I wasn't totally aware of them before" (May, 2001). Karen did not elaborate on the pressures she felt from the Church, but she did continue with an example of concern she was wrestling with regarding the school board at the present time:

> One issue of concern is that decisions are supposed to be school and site based, but other influences do not allow us to have site-based management. (This) makes things very difficult for teachers – but I don't want to get into specifics. (The) biggest influence (is) probably the school board, although (their problems) are probably funnelled down from government. But right now, I see (the problems) coming from the school board. (May, 2001)

Until this point in her career at All Saints, Karen had been unaware of a school or district mission statement: she had not been directed towards a mission statement when hired by the school district. However, like John, she believed that a Catholic teacher really shouldn't need a mission statement: he/she should know that what is happening in their classroom is acceptable. A mission statement should *direct* the teacher, a reference in case of doubt: "I'm sure teachers don't look at it every day, but because we're a Catholic and therefore a Christian school, it just comes through our own lifestyle that we live at home: it's just the way you do things - not that you have to refer to something: hopefully that's what is happening in the classroom, teaching with faith, hope and love" (May, 2001).

Karen enlarged upon this to say that *all* schools, public as well as Catholic, should be places where hope and love are part of pedagogical practice. She was unsure as to who was directly involved with the creation of the mission statement - other than the school board - or what their motives may have been, however she agreed that a mission statement is useful to all involved in education: the teachers, students, parents and especially the community at large, not only in terms of tax allocation, but also in terms of making educational choices for their children. She added that she believed that the students were served *directly* by the mission statement: "When students graduate, hopefully they leave with the notions of faith, hope and love that they have learned. In this way everyone else is affected" (May, 2001).

Although she had not studied the mission statement until this point in her teaching, Karen believed that she was validated by the goals she found expressed:

> To be honest, I've never looked at it before, but as a teacher I feel I do teach with faith, hope and love. I do love all my students: I mean, without them I wouldn't be here – with them, it makes my job so worthwhile. The mission statement validates what I do. (How can it be used?) We're trying to develop students in every aspect of their lives. We hope to inspire all different aspects of the student. I want to make sure that when I plan something, that students leave my classroom saying 'Wow, that was fun ... Can we do that again?' To me, that affirms I'm doing something positive and that the kids are being affected in many different ways and not just one. (May, 2001)

In her praxis, Karen felt that the mission statement could be a valuable tool, especially within the increasingly non-denominational classes that are part and parcel of today's Catholic schools. She foresaw some major difficulties for the implementation of the mission statement, not just within Religion classes but within her English classes also, and cited examples of hostile student challenges to not only her teaching of the Catholic tradition, but also to the practice of expected codes of social behaviour in her classes. However, she also cited examples of teacher modelling in an English 23 class that had had positive results, and it was in this instance that she envisaged the accountability inherent in the goals of a mission statement:

> I saw a change in them in the way they treated each other - which was good. So it has to be enforced by the teacher. It's hard because they have such low self-esteem: they put each other down. The teacher becomes the role model, so you have to be very careful. If you're negative then they (the students) can look at the mission statement, then look at you ... and then, I mean, it's (the mission statement) just a joke! (May, 2001)

Karen gave two anecdotes as personal reflection, both of which demonstrate the increased demand on the teacher's knowledge of the student in the pedagogical relationship, and both of which demonstrate an often unseen, and more often unheard, side of teaching. Both responses are examples of the shift in family dynamics that has taken place over the last two decades, and for Karen as for all of the interviewees, it is this shift that has had the greatest impact on the pedagogical relationship.

The first anecdote was a clear illustration of the parent child role reversal in the families of some students today. In this instance the mother, a divorcee, was heavily into drugs and dependent on the daughter to provide for the family. Not surprisingly, the daughter was taking drugs herself, and working until midnight (and beyond) some evenings to provide an income for her mother and herself. Karen only discovered this state of affairs when the student demonstrated difficulties with essay writing: Karen offered after school help.

As a result of the attention given to her by her English teacher, the student continued to visit Karen after school, even when she no longer needed help with her essay writing. It was during these visits that she volunteered the personal information

that helped Karen gain insight into the family situation. The story ended on a positive note for the student, who completed Grade Twelve highly successfully through an Outreach program, gave up her drug habit, and on a return visit to Karen, informed her that she was moving away from home and getting a job. There was however, no change in the mother. Karen recognized, only too clearly, the importance of her relationship with this particular student, and especially the responsibility that the knowledge of the family dynamics laid upon her as the student's teacher:

> It's hard, the family: perhaps it is the biggest one (broader dynamics). I know it sounds like a cliché, but there are so many problems within the family ... the family unit, that you never know what's going on at home and then they're bringing this to the classroom and you have to show the Christian attitude and be uplifting, positive and think maybe what's happening in that student's life is not so uplifting and positive. And I think with a lot of students you are their (strong)hold, the only thing that's stable in their life and that is a lot of pressure. (May, 2001)

The second instance did not end in such a positive way for either the student or for Karen: it demonstrates in a frightening way, the potential for real violence that can exist within the pedagogical relationship when negative family dynamics are brought to bear against teachers who strive to maintain a teaching environment of decency and justice. It demonstrates too the side of teaching that can be intimidating, threatening and demoralizing, challenging in all too negative ways the humanity *and* spirituality of pedagogical integrity:

> And then I've had an experience with a parent just being upset and angry with me for something that happened in class. His son was very disrespectful in class. He said – there was one thing he said – a very obnoxious joke which was very (inappropriate). I got very upset. By this time I'd been calling home and everything, and finally this father was really angry – really angry at me, not his son – and he came to the office and we had a big meeting.
>
> There was his son, his wife and him, and the two administrators (they were different at the time) and myself: the two administrators had to sit on either side of me. And I thought ... he was yelling, the son was yelling at me and shaking his

> finger at me and he (the father) looked, like to me, very threatening and very scary and very violent like. And the reason the two administrators had to sit on either side of me was he'd been known to hit and punch people, like, including administrators. So we had the two administrators sitting on either side of me. I felt, like, protected at least, but I thought 'Here is this student, a young boy, who I'm going to teach who just ... right now shows no respect for me and the way he's treating me ... I was understanding now why the son is the way he is, because I mean, he's not getting it at home. And even the way he (the father) was addressing his own wife, I could see that there was probably a lot of tension, maybe violence there too. So it's hard when you don't get any support at home, and the student comes to school and you're trying to be positive, uplifting and inspiring them in all different aspects, but they just don't care to be there.
>
> It doesn't matter what you're teaching or who you are, you're a teacher. And maybe, specifically for me, as a female, respect (for the boy) becomes what the father was teaching him at home. Like, I would say that the family is the most difficult (dynamic) right now, just because you're dealing with them directly. But the government ... you're not talking to them directly every day; you're not dealing with them every day, but I would say then definitely the family (is the biggest difficulty).

Karen did not elaborate on this incident further, but continued with a discussion of other influences. In a very similar vein to that of Anna, her discussion of the use of technology in schools – especially in relation to the external pressure to integrate technology in all subject areas – illustrated her frustration with an imposed board (i.e. government) mandate. Like Anna, she failed to see the benefit, rather she saw the detriment, of using Internet English programs that denied students the access to group work, especially in areas such as brainstorming:

> ... it's bad ... trying to communicate, talking to one another. Where is that social aspect, which is so important in the humanities? ... When it comes to expressing, to talking about your ideas and ... different emotions, they (the students) don't know how to do that. We're not able to do that because these kids are so driven

by technology. You know, it's actually pushed in our school ... More technology, less discussing! (May, 2001).

Karen also touched on what she perceived as the negative effects of commercialism on student life and student behaviour. She suggested that for girls, "dressing in the way they are supposed to look demands attention in inappropriate physical contact – slapping, groping from boys (yet) both boys and girls think that this is OK" (May, 2001). She perceives a danger in this acceptance that can be translated into a growing disrespect for the body, and an absorption into material and worldly things: "It feels like the world is going a million miles an hour, yet we're really standing still and caught up in all the world(ly things). Panicking to catch up" (May, 2001). She ended with the following comment: "The benefit of a mission statement: let's go back to what is important, what is real" (May, 2001).

Living the present moment

'There is no time in history that is without a call. It will not be the same call as in the past nor will it be the call we would wish it to be. Everything, everything depends on our willingness to live the truth of this moment" (Leddy, 1992, cited in Higgins, McGowan, Murphy & Trafford, p.27).

Harold had ended his interview by reiterating the need to keep the "influences that tend to jeopardize Catholic education ... in mind at all times" (May, 2001): to be aware always, and so to live the truth of the moment: I had wished him the best in the creation of his own school mission statement. After the interviews were over, I couldn't help thinking that perhaps the misguided principal of Anna's early teaching career needed to meet someone like Harold McNeely and also of Karen's parting comment - the need to return to that which matters, to that which is *real.*

Despite inconsistencies in the amount of knowledge in regards to the creation, the application and the location of the present school mission statement, the participants were in agreement that a school needs a mission statement for direction and for focus: a utilitarian philosophy that can be visible and also accessible to interested parties. Harold suggested that the philosophy and direction of the mission statement is of especially great

importance for students, as witnesses to the philosophy in action within the school. The mission statement should be present in student-staff interactions, the classroom environment; an integral part of the subjects taught within those classrooms. More importantly, the mission statement should be a product of the community it serves, the yardstick by which *all* pedagogical relationships between *all* stakeholders are measured. Integrity for one has to be integrity for all.

Ideally, as all participants agreed, all classroom teachers within a Catholic school should *know* and uphold the moral and ethical expectations of their role, and should not need the presence of a mission statement to remind them. However, it was felt that the presence of a mission statement was important for reflection on one's teaching praxis, and as a definitive statement for parent groups and the community: a tangible, accessible philosophy, that truly guides the day-to-day life of the educational community.

Of all the concerns and issues that were raised during the interviews, the ones that specifically dominated discussion were those of family and government. Technology and commercialism were also identified as factors that impacted the educational environment in sometimes troubling ways, but the overriding concern that preoccupied all interview participants was that of the student, the child, the focus of their daily activities and the centre of their professional lives. The influence of external factors that affect the integrity and productiveness, effectiveness and humanness of the on-going daily pedagogical practice of teacher and student were sources of concern and anxiety for all participants.

The sometimes overwhelming, conflicting and confusing challenges of life that impact both teacher and student in today's society are challenges to the degree to which pedagogical integrity can be both visualised and realised. Certainly they are challenges to the development of productive and nurturing pedagogical relationships, both within and without the classroom – not only in terms of the Catholic perspective, but also in terms of all truly effective pedagogical practice.

Chapter Four

Defining the New Right community

Introduction

The responses of the educators of All Saints Catholic High School portray, in sometimes painfully clear detail, the frustrations and tensions that exist for them as teachers in a society that seems at best to be unaware, or at worst unsupportive, of their roles as educators. The tensions and suspicions that exist in the teachers' relationships with parents, administration, school trustees, and government institutions of learning, are indicative of the tensions that must inevitably permeate pedagogical practice. As is apparent in the teachers' testimonies, pedagogical integrity is often challenged: for some the answer is to tolerate and to make the best of the situation, as in Harold's attempt to balance the demands of increased budget accountability with actually *being* with his staff and students in person. For Anna, the resulting anger and resentment in tolerating the perceived hypocrisy of others is often emotionally draining. John reserves judgment and focuses on doing the best for his students, despite the external influences of family and educational policies: Margaret works to defuse potentially explosive pedagogical relationships. Karen questions her career choice.

As Mulligan (1999) has noted, teachers are "unaware ... ill-equipped, for example, to understand the negative impact of globalization on our contemporary social and cultural context, and how that impact influences their daily work" (p.137). In this chapter an investigation into the factors that were identified by the teachers of All Saints as significant influences on "their daily work" will be made, specifically the influences of family and government in the age of the New Right.

Families in crisis

"That families educate through socialization is inevitable. That they educate in humanizing ways is far from inevitable" (Groome, 1998, p. 26).

The young man in Karen's story is the frightening result of family socialization that has obviously been far from humanizing: as a result of this "negative pedagogy"

(Groome, 1998, p.26) at home, the pedagogical relationship between teacher and student has been denied the potential of being nurturing and productive in school. What then *is* the responsibility of parents in the formal education of their children? What can be done to protect and support educators threatened by families who do not subscribe to a "humanizing philosophy ... (or) tend to their own spiritual foundations" (p.29)?

A.H. Halsey and Michael Young (1996) state: "Whatever the character of society or state, polity or economy, religion or culture, parents cannot escape responsibility for the quality of their children as citizens" (cited in Halsey et al, 1998, p.792). They continue: "In the light of this political morality we see incontrovertible evidence of the weakening of the norms of the traditional family since the 1960s" (p.792). This weakening of norms Halsey and Young suggest can partially be contributed to the changes in the sexual division of labour: a division regarded as "one of the great social movements of the century" (p.785), and one that has witnessed positive progress in the rise of the status of women. The unfortunate drawback to this, despite its great social and economic importance, is that attention has become focused almost exclusively on the rights and interests of relationships between adult men and women – to the neglect of the rights and interests of children. "Altogether, in the past 30 years, there has been a renegotiation of the division of labour which has transformed the meaning and the nature of childhood" (p.789).

This renegotiation of labour, according to Halsey and Young (1996), has heralded a "new" society: "smaller in numbers, older in years, and offering new egalitarian freedoms to women as well as a new political class of the 'Third Age'" (p.790), the rising numbers of senior citizens. It has also resulted in greater instability within the traditional family unit, with marital breakdown contributing to sharp rises in the incidence of divorce, and with the prediction that four out of ten future marriages will collapse (p.790). The second indicator of family instability is the rising numbers of births outside marriage, a figure that has almost doubled in the past ten years. Yet, "at least half of the children born outside marriage have parents living together in a stable relation" (p.791), an indicator that the concept of formal marriage has also been renegotiated, and thus the "decline of the traditional family as a reproductive unit (which some contend is cause rather than consequence) ... of the new regime" (p.790). No longer regarded primarily as

a sacramental covenant, marriage has become a contract between parties that are free to break away at will: as a result, children become "consumables" (794).

Although there is no guarantee that children raised traditionally will all be advantaged, or that children in parentally deprived homes will all be disadvantaged, there is also no evidence to disprove Halsey and Young's (1996) thesis that "children in families broken by divorce or separation suffer in a sense, a fate worse than death" (p.793): the growth in number of single parent families is but yet a further indicator of the frailty of the family unit. One in eight children, Halsey and Young (1996) contend, live under such arrangements – typically located within the lower income classes: "... *on average* the children of broken or one-parent families have impoverished life-chances – literally impoverished chances of survival, of health, of educational achievement, of conviviality, of jobs, of avoidance of marital breakdown in their own lives and so on" (p.794).

According to Halsey and Young (1996), committed parenting in an age of "cohabitation, divorce and separation" (p.786) cannot be precisely defined, however an "essential prerequisite for a civilized generation is the constant, enlightened and supported attention to each child of two committed parents" (p.786). Governments then have the responsibility to provide the conditions that will encourage this, by indirectly working "through fiscal regimes that transfer money to or away from parents, through the provision of public services in health, education and welfare" (p.786). At present, Western economies espousing New Right ideologies appear to favour the rights of an individual apart from a community: "yet, paradoxically, our political economy, far from paying parents, actually punishes them for their folly in producing the producers of our future: our system of taxation and social security is systematically biased against the family in favour of the childless adult ..." (p.792).

The family however is not solely at the heart of the *political* economy, it is also as Halsey and Young (1996) state: "at the heart of the *moral* economy. It teaches people the most precious ability of all, the ability to transcend self-interest and regard the interests of others as in some way their own" (p.785, italics mine). However, this moral economy "is always in tension with the market economy" (p.785), and it is the conflict in values between the two that can be seen as a major contributor to the decline of the traditional

family, and as a consequence, the cause of conflicting ideals in the pedagogical relationship between teacher and student.

> The market economy is bound to value people more for what they do than for what they are – for their efficiency, their productivity, their achievements – and to encourage people to compete against each other. The nepotism which is prized in the family is despised in the economy ... Modern society is bedevilled by the profusion of choice which can play havoc with the tranquillity even of the ordinary, relatively stable family, when all the members of it are hurrying down their own peculiar paths of individual fulfilment with hardly time to sit down together for a meal or just to be with each other. (p.785)

This sentiment is echoed in Margaret's assessment of the changes in family structure that she has witnessed in her years in education, changes that have resulted in a "fast-food mentality", a failure to "transcend self-interest", and the materialism embraced by family members of students at All Saints:

> ... our world has moved to such a materialistic chase, that I don't think families are as together as they used to be in terms of how many times they sit down and have dinner together and get a chance to look at each other's faces and chat about events for ten minutes: chat about what happened that day. A lot more kids are working part-time; a lot more parents have a dual income role where they're both working outside the home, some on shift work, and supper is no longer a common meeting time. And that loss of influence has kids looking elsewhere for that influence and at this age peers are number one anyway; but there isn't that reinforcement happening as much as there used to be. (Robertson, May 2001)

Halsey and Young (1996) envisage a new moral order in society that would challenge governments in the conscious fostering of social conditions that "maximize the chances of committed parenting" (p.786). Committed parenting can neither be the outcome of the market policies of economic liberals, Halsey and Young continue, nor the "egotistic socialism" of irresponsible fathers - "the challenge to social policy is to avoid both of these evils" (p.793). They advocate a review of the "costs and benefits to society as a whole of the rapid movements in family structure which are daily taking place" (p.786), placing responsibility on governments to provide a public policy where the needs

of children come first (p.795): a policy that recognizes and supports the family as an integral and essential part of a nation's economy and in conjunction with the conclusion that "committed and stable parenting must be a priority of social policy" (p.793).

Preservation of the family is imperative to the future of society, Halsey and Young (1996) contend, and thus imperative to the formation of nurturing and positive social relationships. "Modern society has strange superstitions: and perhaps the central one is the belief that if ego maximizes his or her chances we are all better off ... it is the fallacy that individual freedom is collective good" (p.791). The doctrine of individualism is a "hallucination" Halsey and Young suggest: "the family is the age-old disproof of this contemporary nonsense" (p.791).

This "hallucination" has two sources according to Halsey and Young (1996). The first is the advance of human power over nature, a world that we have inherited and refined as the *economy*, using a language of "productivity, employment, capital and education which encourages us to imagine that the family has nothing to do with national prosperity" (p.791). The second is the assumption that "the adult ego is self-sufficient. Children thereby become commodities – quality objects to be sure, but none the less things ... which adults can choose to have in preference to other consumables" (p. 791).

The modern preoccupation with Enlightenment philosophies - especially those of Jean-Jacques Rousseau (1712-1778) - promotes the separation of the public and private spheres "forgetting that the citizen and the individual are but aspects of one person" (Groome, 1998, p.193). As Halsey and Young (1998) have noted, "the family is part of, not separate from, the economy" (p.791): the 1980s New Right assumption that "the individualistic ethic, untrammelled, could not enter the family" (p.794) has been soundly disproved, resulting, some believe, in family collapse "with consequent chaos, crime and crisis of civilization" (p.791). A devaluation of communal interest within the public sphere can, as Halsey and Young have illustrated, only result in a devaluation of positive and nurturing pedagogical relationships within the private sphere. The emphasis on individualism can be nothing less than destructive to the development of productive pedagogical relationships within the family - and so by extension to those of the school, and the community. The larger impact nationally is gloomy: "The individualized as distinct from socialized country eventually and literally destroys itself" (p.791).

Assessing values: calculating our worth

"So who needs a family or a community or, for that matter, a government other than to prevent ruin of the market ...?" (p.791)

Self-sufficient individualism is at the heart of human development Halsey and Young (1996) contend: it is the base of human inventions and choice, of production and control, whether of our own bodies or the environment in which we nurture or abuse them. Yet it is the *fallacy* of individualism, that which promises a personal utopia, a heaven on earth, that brings about our downfall. As noted earlier: "individualistic policy, despite its many benefits to industry and commerce, also spreads by its own logic into the family" (p.794) and it is the impact of this on the pedagogical relationship between teacher and student that is demonstrated so clearly in Karen's encounter with the belligerent father and son. It surfaces again as the cause for much reflection on community building and nurturing pedagogical relationships on the part of the administrators of All Saints' Catholic High School.

"Capitalism" states Groome (1998) "functions on private property for personal profit – to care for the self as individual; communism functions as a totalitarian collective – exalting the group to the denial of individual rights" (p.172). There is a danger in one and the other, yet Groome says, it is surely possible to conceive of a sociology of both/and in a "community-of-persons" ideal that embraces a care for ourselves and each other – a sentiment shared also by Margaret. Groome believes individualism to be an ideology that is insufficient and incomplete "... individualism honours only a part of persons – their individuality, and collectivism treats persons only as a part ... (R)ugged individualism ... educate(s) learners to 'take care of Number One' with as little investment as possible in common welfare" (p.173). He advocates an operative sociology, "a functioning outlook" on relationships with self, others and society: "of crucial import for how we live our lives is the fundamental issue of how we understand our relatedness in the world – how we are to live our companionship with others" (p.173).

It would certainly seem that Tawney's (1929/1998) concerns regarding the "recognition accorded by Puritan ethics to the economic virtues" (p.253) have been

uncannily realised: "But how easy it is to slip into the suggestion that society is without responsibility, that no man can help his brother, that the social order and its consequences are not even the scaffolding by which men may climb to greater heights, but something external, alien and irrelevant ..." (p. 254). As sociologists and social historians such as Tawney have done before them, Halsey and Young (1996) point to Christianity as the source of individualism:

> Ever since the Renaissance and the Reformation of the sixteenth century it has become increasingly clear that Christianity is the premier carrier of individualism, the cradle of freedom, the bearer of representative democracy, and the potential agent of escape from feudal and kingship tyranny in traditional peasant society. (p.794)

Weber (1905/1930) and Tawney would have defined this more specifically as a Puritan Protestant ideology. and Groome (1998) would agree, but also observes that the notion of individualism is not restricted to Christianity: "Many of the great religions of humankind do not emphasise a communal process of salvation, putting emphasis on the individual quest and paying little heed to the social realm. Within Christianity the Reformers downplayed the role of the Church ..." (p.175).

The Puritan may have portrayed society as a *city of sin*, but Groome (1998) observes: "Catholic Christianity, even in its worst of times, clung to a more positive understanding of both church and society" (p.177). In comparison with Protestantism, Groome suggests, Catholic Christianity has a characteristic of communalism, "a dual and equal emphasis on person and community ... the well-being of both is co-operative rather than competitive" (p.176). Harold's testimony, as a Catholic high school principal, is highly supportive of this view. Groome continues: "... the Reformers so favoured the personal as to diminish the communal" (p.177). But, regardless of its theological underpinnings, the call to community is a call to all, a coming to our own self-identity through the community-of-persons: "mutual reciprocity entails responsibility of individual citizens to each other and to society and of society to its individual citizens" (p.183).

Tawney (1926/1998) recognized that the development of Puritan thought which led to "that developing individualism in the sanctification of the inner self alone ... was

to be such a critical component of modernity as a social formation and so as constitutive of all of our own political, legal, economic and social thought" (Seligman, 1998, cited in Tawney, 1926/1998, p.xxxv). It was however, the "social and economic consequences of that doctrine of individualism" (Seligman, 1998, cited in Tawney, p.xxxviii) that concerned him. As there appeared a shift from the more communal rigorous discipline of sixteenth century English Puritanism to that of the individualism of the seventeenth and eighteenth century, so has there has appeared a shift in the concept of the teacher over the last century.

Assuming "right" responsibility

"... education is important, but we should not ask it to solve what we ourselves cannot or will not resolve. Education is important, but it cannot and should not carry the burden of the future which we ourselves have abdicated" (Leddy, 1991, cited in Higgins, McGowan, Murphy & Trafford, 1991, p.22).

A community-of-persons embraces our interdependency, but, as Halsey and Young (1996) suggest, does not remove our personal responsibility "in the ceaseless effort to become good people in a good society" (p.792). The role of parents and teachers then is "to become keenly conscious again of the 'civic' aspect of their vocation and intentional about educating for the common good" (Groome, 1998, p.193).

> This means educating learners to contribute to society rather than simply to receive its services, to fulfill their civic duties with generosity rather than with legal minimum. It means educating in ways likely to form character in the personal-cum-social values of honesty, loyalty and integrity, in seeking justice and making peace ... (p.193)

Groome (1998) believes that if teachers "re-centre" their teaching for the common good, the result would be "transforming" for Western society. Likewise, "parents serve the common good precisely by how they raise their children" (p.192/193). He stresses the need for consistency in parenting if it is to be life-giving. He advocates the re-claiming of a more active role by parents in the education of their children: "... when the

'public school system of the West was founded – schooling provided by the State – it was never intended to replace the primary role of parents" (p.27).

But, what is or should be parents' involvement in the formal education of their children today? Groome (1998) comments: "As the word *education* is expanded to mean more than schooling and imparting knowledge, one recognizes that the socialization of the original family is the most consequential 'education' people ever receive" (p.26). Given today's "socio-cultural circumstances" he continues, "there is growing consciousness that much more is both needed and possible from parents in the formal education of children ... " (p.27). Along with today's increased interest in home schooling, "the most notable instance of parents as educators" (p.28), Groome suggests that there are many opportunities for intentional and positive socialization techniques that parents can and do use with their children.

But for Margaret, Groome's (1998) ideal parenting is often difficult to imagine. Certainly there are those parents who do consider their roles as vocations, who share in the building of a positive and nurturing pedagogical relationship with their child, but more often than not, due to the pace of today's society and the socio-economic trends in the lives of families today, there are those parents that do not have – or take - the time or the finances to adequately provide the "humanizing, philosophy-cum-spirituality" (p.27) that their children require. What then of these families and others: families in poverty, in abusive situations, or single parent families in which stressors inhibit "good socialization" regardless of good intentions? Not all parents are conscientious, not all parents are able – or willing – to be ideal and nurturing. Not all parents *wish* to be the primary educators of their children. What then should we expect of the children? How far should teachers, though willing and caring, be expected to assume the role of parents and counsellors within the pedagogical relationship? Groome (1998) states: "That schools and parishes should replace the educational and catechetical work of parents is a recent notion and one much in need of review" (p.26).

The Most Reverend Arthe Guimond (2001) refers to the Exhortation of Pope John Paul II (Apostolic Letter Novo Millenio Ineunte, 9) that Catholic education be a tri-partite venture, consisting of the family, the Church and the school. Each must share as an equal and integral part in the development of the child: each responsible for the nurturing, the

development and the well being of the child in all dimensions of his/her life. The specific role of the school is to "seek not only to impart a quality education from the technical and professional standpoint, but also and above all provide for the integral formation of the human person" (*The Catholic Dimension*, Spring 2001, p.7). But what if one of the parts fails in its mandate? Anna commented that the Catholic Church fell far short as a viable and meaningful component in the lives of many of her students; Leddy (1991) voices the same concern:

> In a strange way, while both groups (conservatives and liberals) were fighting for the soul of the Church, they were doing so at some remove. They were in fact reinforcing the Church as an institutional reality. I do not believe this has been inspiring for younger people. They simply cannot care about the Church as an institution, about the flesh and blood organizational dimensions, until they have experienced the heart and soul of the believing community. (p.26)

So if the family fails to live up to expectations, or the Church fails to play a spiritual and guiding role, does the burden then fall upon the Catholic school to compensate for the shortcomings of the other two? Should *any* school be expected to assume total responsibility for the "integral formation of the human person"?

Society in crisis

"The conservative way of coping with social disintegration blinds its adherents to the extent to which they are subtly perpetuating the patterns of decline even as they attempt to come to grips with its disintegrating effects" (Leddy, 1991, cited in Higgins, McGowan, Murphy & Trafford, 1991, p.25).

That the modern Catholic Church is in crisis, its future direction unclear, is a challenge to the kind of Church and the kind of Catholic education envisaged by Vatican II. Sadly, Leddy (1991) suggests, this would seem to those in a personal and social crisis of their own to "not only *reveal* but also *conceal* the saving action of God" (p.24, italics mine). But this is an oversimplification of the problem: it is *society* in crisis, she posits, a crisis of liberal democracy, of modernity, and the result of a debilitating conflict of how

to cope between liberals and conservatives, both within society and, as a consequence, within the Church.

Conservatives' concern for traditional family values and morality may reflect a deep societal need for a sense of direction, but Leddy (1991) suggests, it is doomed to failure: "a common social vision cannot be imposed – such a vision arises through the *creative* rather than the *coercive* use of power" (p.25, italics mine). The liberal emphasis on individual rights is an emphasis on tolerance, pluralism and participation in both the Church and in society, but it fails to respond to the deeper need for common meaning and vision. It fails to respond to the need - exemplified by the teachers of All Saints - for a nurturing community and productive pedagogical relationships: "people cannot live by freedom and tolerance alone" (p.26). Society's search for a common meaning is thus denied:

> My sense is that both of these efforts to cope are doomed to failure because their attempts to cope with historical decline mirror within themselves the patterns of decline. As such, they offer no hope, no alternative for the future. If the conservatives want to go back, the liberals are caught treading water: they don't want to go back but they don't know where ahead is. (p.26)

More importantly, the conflict is not productive: it is not *creative*. In terms of positive, productive pedagogical relationships, grounded in the ideals of faith, hope and love advocated by the mission statement of All Saints, modern political conflict is the antithesis of future vision, and thus the antithesis of hope. As a result, we see the future as unclear and insecure: "the fragility of our social future affects us psychologically ... it raises profound feelings of insecurity and the attendant urge to control" (p.21) and it is the need to control that Leddy believes makes it extremely difficult to "consider the needs of future generations apart from our own needs" (p.21).

Thus schools and other programs for the education of future generations, "have become a flashpoint" (Leddy, 1991, p.22) for unresolved tensions in society. Hence the need to justify Catholic school funding, to justify our treatment of each other, to explain our demands on others' time and energy. Organized "busy-ness", Leddy suggests, "guarantees that we will never participate in any radical revision of Catholic education ... and so we write out another *mission statement* and start another program" (p.21, italics

mine). It is precisely this situation that Harold describes: the enforced "busy-ness"; the writing of mission statements because of a need to justify, to explain an existence under threat: "But the question is: is this a mission statement that you can live by and profess? It had to be there because it looks good, or we are Catholic, or we do have a mission ... I think it's one thing to have it in print: it's another thing to live it" (McNeely, 2001).

All those interviewed - with the exception of John - believed government influence to be oppressive and restrictive; specifically questioning the notion of site-based management: Leddy (1991) attributes this to conservative New Right policies: "The coercive use of power is a characteristic pattern of any institution or society in a state of decline" (p.25). Halsey et al (1997) would identify the situation evident at All Saints as the paradox of the strong state and the free market: "The introduction of market policies in education has been accompanied by increasingly strong powers arrogated by the New Right state ... the devolution of certain powers of decision-making in relation to the self-managed school, and greatly increased powers of state regulation" (p.24). Increased powers of government have been obtained by the weakening of teacher unions in the maintenance of employment conditions for teachers. By the decentralization of "educational resourcing" (p.24), schools are now held responsible to determine their own specific employment policies in the face of a reduction of expenditure on education. It is a situation that Harold and Margaret face with concern: not only does the situation demand *more* managerial input, but also *less* pedagogical input on the part of administrators.

The application of market strategies to the teaching profession negates the sense of teachers' professional autonomy by its system of rewards and sanctions, and brings the whole issue of the strategy of educational restructuring into question: Andy Hargreaves (1994) notes: "there is a fundamental choice between restructuring as bureaucratic control, where teachers are controlled and regulated to implement the mandate of others, and restructuring as professional empowerment, where teachers are supported, encouraged, and provided with newly structured opportunities to make improvements of their own" (cited in Halsey et al,1997, p.23). Both parents and the community become "technical instruments of the state's will" (p.24) as decentralization of educational

resources emulates market behaviour by placing the economics of education - including the hiring of teachers - into the laps of school administrators:

> I guess one of the struggles I find, especially in a Catholic school, is the way in which the role of the administrator, the role of the principal has changed. This is my first year, but already I know from being a vice-principal last year, and being in the counselling role and working closely with administration, how it has changed. You're more of a manager: or you're expected to be a manager. Budget is so important with site-based management, you have to make sure that this is balanced; you have to make sure that all these areas are compensated for and equally funded. You have to make sure that at the end of the year you carry over a balanced budget. The one thing that I struggle with is that that can really get in the way with Catholic education, because you have so many demands in that area, that sometimes you lose sight of what's going on. You almost become a taskmaster. (McNeely, 2001)

Both administrators perceived an enhanced involvement of interested parents by means of the Parent Council, but also commented that parents' concern revolved around performance indicators, preparing students for success and government testing. Significantly, there was no record of interest by parents in their child's spiritual or social development, or their success as *persons* - in either the educational or Church community. While acknowledging the importance of positive parental input in the education of their children – as Halsey et al (1997) have argued earlier – the notion of greater parental and community control of schools is but another example of increased state control: "It is a way of recruiting low-cost educational administrators and removing bureaucracies with expertise to challenge central policies" (p.24). They continue: "At the same time schools have been given greater autonomy over the allocation of resources and selection policies, the school curriculum has become increasingly centralized" (p.24).

This centralization, Halsey et al (1997) suggest, results ultimately in the removal of power of parents and communities, "leaving them with the technical aspects of management" (p.25). This is further exacerbated by the "new forms of accountability and performance indicators" (p.25), reforms that have led to "an attempt to link the accountability of educational institutions, and where possible, individual teachers, to the

assessment of students" (p.25). The danger, of course, is that in the best of market interests "performance indicators in the public sector as a whole are at best proxies for efficiency. Most do not relate to effectiveness or quality" (p.25). Thus, for Harold's parent at the school play, the criteria that he intended to use to judge the effectiveness of All Saints' Catholic High School, were strictly those of performance and success on standardized test results, not on the degree to which his child would develop successfully in faith, hope and love.

Humanity in jeopardy

> If we do not have this belief in the infinite value of the human person, politics will become, as it is today in liberal democracies, the management of conflicting interests, the prerogative of whoever has the most money, power and influence. (Leddy, 1991, cited in Higgins, McGowan, Murphy & Trafford, 1991, p.29)

The involvement of students and staff from All Saints with the disadvantaged and poor of society is regarded by Harold as important to the notion of service – an important concept, not simply for Catholic and other Christian educators wishing to follow in the footsteps of Christ, but also for non-Christian educators seeking the same communal involvement. However, besides the opportunity for communal service, this involvement provides a significant example for both students and teachers of the social inequalities that exist in society today. An increased awareness of social conditions by ordinary citizens is, Halsey et al (1997) suggest, "a preliminary to political reform" (p.37), a reform which can only be addressed by exposing "the inequalities of society in order to change them" (p.37):

> At a time of increasing social inequalities and injustice, when the 'self-regulating' market threatens to undermine the foundations of social solidarity; when the advances of post-war welfare reforms have been reversed; and when the dominant ideology of meritocracy in liberal democratic societies has been seriously weakened at the same time that right-wing politicians proclaim the 'classless society', a new political arithmetic must be asserted as a vital tool of democracy as well as of sociology.(p.37)

This new political arithmetic, Halsey et al (1997) envisage, is essential to an understanding of "the widening inequalities in some of the advanced economies" (p.37) and the post-modernist tendency of not "holding the state to account for its policies" (p.37). It is also an important factor in the understanding of the effects of class on the family, and as a result, the nature of parent-child interaction - the pedagogical nature - of relationships within the family. We are far from being a classless society: "the concept of class is trivialized to the point where differences of parental attitude are conceived of as separate factors rather than as an integral part of the work and community situation of children" (p.31). This is most evident in the reality of the day-to-day life of schools whether in the poverty of the downtown community of the outreach experience, or in the generally more affluent community of All Saints.

The implications for the nurturing of positive pedagogical relationships within the home and thus within the school are unsettling. Parental attitudes and motivations to succeed in education are *not* independent from the effect of class on the educational experience of their children. These attitudes are, Halsey et al contend, linked most assuredly to "structural inequalities of resource allocation which are integral to a class society" (p.31).

It would appear then that educational concerns with the changing role of the family must go hand in hand with the educational concerns regarding the changing role of government. If, Halsey and Young (1996) contend, "as far as public policy goes, the needs of children should come first" (cited in Halsey et al, 1997, p.795), "there are positive policy possibilities open to a richer country through serious reform of the schools, of working arrangements ... and properly provided family-friendly social services – a whole new program of reform which dethrones the market mania of present government and turns instead to a wiser civilization" (p.794).

As a society we can turn to "a wiser civilization" but not *re*-turn to one: "back to the basics" cannot be a strategy for a new "wiser civilization", despite conservative claims. As Halsey and Young (1996) indicate: the traditional conflicts, the confinement of women, the double standard of morality, the division of labour into "men's work" and "women's work" are no longer desirable, or any longer possible (p.794). Neither is a society based on the reforms advocated by economic liberalism, reforms which have been

the source of corrosion in the "organic solidarity" (p.794) between one generation and the next.

Government policies that seriously address the issues of family disintegration, financial resource allocation, and the educational implications of social class divisions cannot:

> ... fall short of including changes in public support for learning in the family and the neighbourhood, the training of teachers, the production of relevant curricula, the fostering of parental participation, the raising of standards of housing and employment prospects and above all, the allocation of educational resources. The translation of such a theory into action would require political leadership with the will to go beyond the confines of traditional liberal assumptions. (Halsey et al, 1997, p.32)

Chapter Five

Resisting the Right - Catholic education in a post-Christian culture

A language of resistance: living the vision

> There are great challenges to the living out of this vision of Catholic education in the changing circumstances of our times. We live in a post-Christian culture ... none of us is immune to the effects of individualism, materialism, relativism and secular humanism. (Fulfilling the Promise, p.2, cited in Mulligan, 1999, p.50)

Neil Postman (1995) states that: "there is an inescapable moral dimension to how we use language: " ... language distinguishes between the sacred and the profane, and thereby provides organization to our moral sense" (p.85). Hans-Georg Gadamer (1975) suggests that although a subjective dimension to language is always present, "it must also attempt to describe objective reality with some accuracy" (cited in Groome, 1980, p.23). But what *is* the "objective reality" of a *Catholic* school mission statement? Mulligan (1999) states: "Catholic education, done well, is intrinsically an act of resistance" (p.46). He continues:

> ... any education which does not involve social rootedness and social analysis is a betrayal of our students. They must see and understand governing social structures and their ethos. Only then can we begin to provide them with the tools to change them. (p.47)

Culture is the "primary curriculum" of all students Mulligan states (1999, p.46): therefore, the powerful and invasive New Right culture predominant in North America today must be resisted if, as a community of persons, we are to survive. How then is the language within a Catholic school mission statement *articulated and interpreted* as a language of resistance? What does a Catholic school mission statement *say* that is different from that of a public school - or for that matter, from a corporate mission statement? Is it truly an "attempt to describe objective reality with some accuracy"?

In its vision of a humanizing education, a Catholic school mission statement must of necessity envision a culture of justice and peace, and the mission, the pedagogical mission, of the efforts of teachers and students to effect the *actual* of the mission from the

ideal of the vision. To resist a culture that is not life-giving, students – and teachers too - must learn survival skills, which in a Catholic school can be taught in "the context of a spirituality of resistance", the gospel values of Christ (Mulligan, 1999, p.47). However, it is the understanding of the *language*, the deep-down understanding and embodiment by Catholic educators of what "gospel values" and "Catholicity" *really* signify, that determines the effectiveness of Catholic pedagogical relationships. If a Catholic public education of resistance is to truly stand apart from a secular public education, it must clearly exemplify a humanizing philosophy of education. Catholic education – if truly "done well" – can offer convictions that are relevant to all educators: "to a spirituality that supports educating *for life for all*" (Groome, 1998, p.21).

In our increasingly secular and individualistic society, the need to articulate and define an identity - a self - that is uniquely ours, yet not so self-absorbed as to be narcissistic, self-sufficient and self-ish, is a difficult proposition. The more we embrace the essence of our individuality in today's New Right culture, the greater the temptation to become isolated from the communal. Yet it is precisely from the social being of our early years, that we become our own individual being: "the individual is not a socialized individual self, he or she is an individualized social self" (Baldwin, 1913, cited in Bain, 1998, p.1). We need community to validate our identity, our individuality.

Catholicism embraces the communal: it values the individual within a community of *persons*. Rather than adopting the Enlightenment mentality

> ... which championed the ideal of the autonomous self ... Catholic sociology insisted then as now on a dual and equal emphasis on persons and community – that we cannot become persons apart from society and the well-being of both is cooperative rather than competitive. (Groome, 1998, p.176)

The challenge remains however as to the manner in which this sociology is articulated, interpreted and implemented within a singularly Catholic vision and sense of mission today. More importantly, it is the manner in which it is interpreted and implemented with *pedagogical integrity* by Catholic educators in a Catholic education system that, in Canada at least, is struggling with its own identity, its own individuality in a neoconservative culture.

Intervening in reality

> As men ... free themselves from "today" their relations with the world become impregnated with consequence ... Because they are not limited to the natural (biological) sphere but participate in the creative dimension as well, men can intervene in reality in order to change it. (Freire, 1973, p.4)

A recurring motif in the current literature is that of time: not the lateral time that we are accustomed to in the measure of our present lives but, using the language of pilgrimage, a more existential time – an understanding that time cannot be trichotimized:

> We are a pilgrim people in time, coming down through history, moving ever toward our 'end time' ... if our journey is to be an ongoing pilgrimage, then the future, while coming to meet us out of our present and its past, cannot be simply a repetition of them. By human creativity it must be given its own newness, or else the pilgrim process is stagnated. (Groome, 1980, p.14)

Thus an awareness of human temporality and the application of human creativity in the construction of a future can be seen as essential components of a critical pedagogy.

The *curriculum vitae* of Catholic education calls all educators to follow a pedagogy of "integrated unity" Groome, 1998, p.219), a pedagogy that embraces the past, the present and the future in the "disciplines of learning, the experiences of learners and the needs of society"(p.219). This integration, Groome proposes, "can be a better foundation for the vocation of educators and for humanizing education" (p.219). For Catholic educators, the foundation of their vocation can also be the basis of a fundamental dilemma: the dilemma of Catholic faith in a neoconservative culture.

The Puritan-Protestant ethic of ascetic individualism; the separation of faith from reason; "the uselessness of works as a means of salvation" all point to the essence of deja-vu in a New Right ideology. Tawney's (1926/1998) words ring true today: "The moral self-sufficiency of the Puritan nerved his will, but it corroded his sense of social solidarity" (p.229, 230). And it is to a sense of "social solidarity", to the common good, that Catholic educators are expected to subscribe if a truly life-giving and humanizing pedagogy is to be realized. As citizens themselves in a culture steeped in a Protestant ethic, it comes as no surprise that Catholic educators are often frustrated and confused by

the seeming divorce - rather than the marriage - of faith and culture. Mulligan (1999) states that:

> the vision of Catholic education has been more or less constant, sculpted by the Bible and various statements of the teaching church. But changing political and cultural circumstances bring into relief new understandings of the vision and, consequently, highlight new changes. (p.22)

Groome (1998) concurs: Catholicism embraces "social solidarity", the union of a constant faith and a constantly changing culture. As Judaism has always been an example of religious "inculturation", so Catholicism "has inner dynamics that encourage a similar intermingling" (p.224). Thus Catholic vision, and as a consequence, the Catholic *mission* of education, has been interpreted within the confluence of faith and culture throughout history. The stream however has not always flowed smoothly.

Reconciling differences?

"A blessing from contemporary ecumenism is the effort to find balance beyond Reformation polemics" (Groome, 1998, p.237).

In 1983, on the five hundredth anniversary of Luther's birth, Pope John Paul II publicly thanked the Reformers for "maintaining Christian faithfulness to the Word of God in Scripture" (Groome, 1998, p.237). It marked perhaps, after centuries of reactionary and often exaggerated positioning on either side, a move towards acceptance of the lessons that could be found within the tenets of both Christian traditions:

> When the Reformers rightly called the Church back to the Word of God in Scripture, demanding that the Bible be recentered at the core of Christian faith, the Catholic reaction was to downplay Scripture and increase its emphasis on Tradition ... so that Catholics ended up neglecting Scripture, as perhaps Protestants did Tradition – with the cry of *scriptura sola* [sic] – "scripture alone." (p.237)

Acceptance does not come easily however: centuries later, the curriculum emphasis in Protestant Sunday schools remains primarily on the biblical, whereas Catholic catechesis – at least up until the Council of Vatican II – has been singularly

doctrinal. Vatican II (1962-65) however, proposed a partnership between "Scripture and Tradition, as if there is one revelation with two manifestations" (p.238), and it is the blend of the two that gives modern Catholicism a sense of vitality, and the important notion that a "living" tradition continues to unfold within the context of people's everyday lives: "Contrary to conservative sentiment, Vatican II was adamant that Tradition not be static and unchanging, but should ever remain vital and evolving ..." (p.238).

Catholicism thus embraces an *integrated* rather than a linear sense of time, a sense of existential time, "as something within us and in which we dwell ... in Heidegger's memorable phrase, we are 'beings in time' – both shaped by it and taking part in forging its outcomes" (Groome, 1998, p.220). It is perhaps in this sense of integrated time that present Catholicism differs quite radically from the post-modern emphasis on a linear time, a time that has a Protestant bias against tradition and reduces the present to the past "as soon as it arrives, like this summer's fashions or my new computer" (p.218).

Serving the common good

"Catholic education must stress that, as a people, we are called to serve rather than to dominate. Such a concept flies in the face of a culture that celebrates and rewards competition, achievement, success and excellence" (McGowan, cited in Higgins, McGowan, Murphy & Trafford, 1991, p.11).

It is no wonder that schools, whether Catholic or public, faced with increasing competition for the allocation of funds, and becoming more and more immersed in "new forms of accountability and performance indicators" (Halsey et al, 1997, p.25), have attempted to identify and rationalize economic performance indicators for a particular educational curriculum vitae of their own. The result is very often a statement of mission that outlines steps to transcendence for each and every student, teacher and administrator, and in order to satisfy public interest, attempts to sanctify the nature of education to be expected within the school. It hopes to convey a certain reassurance to all who care to read it, that that this particular institution is credible, serious and trustworthy, but very often the articulation and interpretation of the mission by teachers and parents is a vision

solely within the salvation of market ideals and outside the realm of the spiritually transcendent.

There is certainly no shortage of vision for education or educators – whether Catholic or not - in the western world. It comes from a variety of sources: curriculum specialists and curriculum analysts, minority groups, school administrators, parent councils, departments of education or learning, teacher unions, churches, interested businesses and government: the list continues to grow. "Teachers are regarded as transmitters of our cultural legacy and heritage" (Pinar et al, 1996, p.618): "It is the classroom teacher who will bear the burden of curricular selectivity. Teachers will have to become amateur theologians ..." (Hulsizer, 1987, cited in Pinar et al, p.616): "Public schools are a mission field for Christian teachers and administrators ..." (Wackes, 1991, cited in Pinar et al, p.622). In the meantime, as a teacher acquaintance in Britain commented at a reunion last summer: " ... as usual, teachers just get on with it".

The question is raised: who determines, and what exactly is the "it" of the educational *curriculum vitae* today? More importantly, having identified a vision, a mission, *for* teachers, how will it be implemented *by* teachers? Hargreaves (1994) comments that a key tension in the "Re-formation" of education under New Right directives is that between *vision* and *voice*. This, he continues, is not unique to education but to society in general, as trade and economics become more globalized and the significance of national boundaries weakens. Ironically, with the decline of the nation-state comes a fierce protectionism of national culture and heritage in *national* curricula.

More significantly, with post-modernity comes a rise in "the voices of those who have previously been unheard, neglected, rejected, ignored – the voices of those who have formally been marginalized and dispossessed" (Hargreaves, 1994, cited in Halsey et al, 1997, p.342). The rise of dissident voices is a challenge to central domination - against which, Groome (1998) proposes, "it behooves all committed to educating *for life for all* to pool their wisdom, supporting each other in a humanizing vision of education" (p.53). He suggests that Catholic education "may well be the most effective agent remaining of humanistic education" (p.52), and as such offers an "antidote" to New Right educational policies.

An "antidote", an "alternative world-view", a "difference", a *something more*: all such descriptors of a Catholic education today bear not only the potential but the hope of a redemptive pedagogy, a critical pedagogy that both resists and challenges a culture that is seemingly bereft of hope - and "resigned to things getting worse" (Mulligan, 1999, p.26). Since such a defeatist attitude "contradict(s) everything we profess in our vision of Catholic education ... (r)esistance is called for: the prophetic wisdom to name the social sin and present an education steeped in the gospel of justice and the social teaching of the Church" (p.26-27).

Rather than withdraw in a sectarian or parochial manner from the culture in which society is immersed, Catholic education must continue "to make contact - to challenge (society's) values and assumptions and to minister to young people trapped in the cynicism the culture propagates" (Mulligan, 1999, p197). If its mission truly reflects the mission of the Catholic Church, then Catholic education embraces the catholicity, the *kata holos*, of its nature, as a "welcoming all" ideology, an ideology "grounded in a particular religious identity in ways that enhance (its) bondedness with all humankind – and serve the common good" (Groome, 1998, p.41).

But above all, Catholic education is in direct contrast to the increasingly individualistic society bred by New Right ideology, so reminiscent of the "internalization and privatization of Puritan religiosity that occurred in England and New England during the seventeenth century" (Seligman, 1998, cited in Tawney, 1926/1998, p.xxxv). Such a religiosity of primarily Calvinist ideals brought about a new "natural" order of the time, and became entrenched in later Enlightenment philosophy. It sparked the shift to a highly individualistic from what was once a highly communal society, and appears to have resurfaced as the radical base for present New Right societies that have lost any sense of the communal responsibility that Catholicism embraces.

Equally important and in contrast to not only Puritan and Enlightenment philosophies, but also to those of current New Right governments and businesses, is the Catholic consciousness of a "very refined sense of sin, and of the fallen but redeemed humanity we all share" (Mulligan, 1999, p.80). Catholicism's understanding of the human condition "holds to a positive and hopeful sense of ourselves. The conviction is that people, although too capable of evil, are more disposed toward doing good"

(Groome, 1998, p.20). It is an important distinction. Not that Puritan ideology did not possess a prevailing sense of sin: on the contrary, the whole life of humanity, as Bunyan's pilgrims knew only too well, was spent in conflict with the failures of humanity – failures that were the lot of all. Redemption, however, was the hope of only a few, the elect, of those who were predestined for salvation from the City of Sin. Redemption and salvation in a Catholic world-view must be attainable for all - in the City of God:

> In the Catholic imagination, confession or the sacrament of reconciliation enables us to deal with the burdensome baggage of sin and to start anew. That is why forgiveness, patience and compassion are part and parcel of our vision of Catholic education. And that is why we are always ready to return to the vision and start again with it as our guide. (Mulligan, 1999, p.80)

Within Catholic education, such vision, and as a consequence, the mission of education can never be divorced from the context of the community it serves. It is always "part and parcel" of a "fallen but redeemed humanity", a vision that is both critical and prophetic. More importantly, it is the integrity of this vision that forms the basis of truly productive and nurturing pedagogical practice.

The challenge to Catholic educators is the extent to which such Catholic teachings can be implemented within the " 'mean-spirited individualism' of the neoconservative policies of business and government (which) are winning out over the trust, civility and fairness that have characterized Canadian compassionate capitalism" (Angus Reid, 1996, cited in Mulligan, 1999, p.27). The challenge too, is the extent to which Catholic educators themselves can critique the culture of which they are an integral part: the extent to which they themselves understand "how corporatism is engaged in an unprecedented assault on all education" (Howcroft, cited in Mulligan, 1999, p.27).

Mulligan (1999) concurs: he suggests that if Catholic education is to survive as an effective "antidote" to New Right ideologies in Canada, Catholic teachers must "revisit the ideals inherent in the vision and mission of Catholic education" (p.16) to become effective in the resistance of a neoconservative ideology. He speaks from a sense of urgency - an urgency that is voiced in the testimonies of the teachers at All Saints - in the light of the political pressure that questions the "duplication of services by Catholic and public boards" (p. 14):

> Unfortunate constitutional developments in Quebec and Newfoundland highlight the fragile nature of this great gift we call Catholic education. Suddenly, entrenched constitutional minority rights don't seem as secure ... If an appeal to an 1867 reality is really the best we can do, then Catholic education is in serious trouble. (p.14-15)

Facing the odds

> ... several of the larger challenges facing Catholic educators are beyond our control. The increasing fragility of the family, the diminished number of religious and clergy, and the relentless assault of post-Christian culture on traditional faith values are challenges so daunting that they render Catholic educators vulnerable to a permanent state of apprehension, confusion or paralysis. (Mulligan, 1999, p.162)

Mulligan (1999) calls for an urgent renewal of passion and pride in Canadian Catholic education, the lack of which "was a contributing factor to the demise of Catholic education in (Newfoundland)" (p.15). Only then can Catholic educators truly convey the life-giving spirituality that is at the heart of productive pedagogical relationships, and effectively join the "dissident voices" in the challenge to a New Right central domination.

For the teachers at All Saints however, it is precisely the question of life-giving spirituality at the heart of the pedagogical relationship that is considered paramount: yet, they fear, it is a question unheeded and often ignored by the demands of parents, central administration and government bodies. Teacher challenges or disagreements with central domination (whether Catholic or not) Hargreaves (1994) suggests, are often minimized by central administration. The result is that teacher *voice* is silenced. Teacher *vision* often becomes that of administrative vision, principals' vision who "must know what is needed to improve schools ... how to administer the schools to achieve the desired results" (Achilles, 1987, cited in Halsey et al, 1997, p.343):

> With *visions* as singular as this, teachers soon learn to suppress their voice. Management becomes manipulation. Collaboration becomes co-optation. Worst of all, having teachers conform to the principal's vision minimizes the

> opportunities for principals to learn that parts of their own vision may be flawed. (Hargreaves, 1994, cited in Halsey et al, 1997, p.344)

Harold and Margaret would agree in principle, but would perhaps add that as administrators, their own vision is no longer theirs, but must reflect that of someone else's further "up the line": they are, in their own words, "taskmasters and managers". Once again, the question is raised as to *whose vision* this truly is. Harold would most certainly agree with Hargreaves (1994) who advocates the collective responsibility for vision building as opposed to an individual one: "All stakeholders should be involved in illuminating the mission and purposes of the school" (p.344). In this manner the tension between both *voice* and *vision* is addressed:

> In this world where purposes are imposed and consensus is contrived, there is no place for the practical judgement and wisdom of teachers: no place for their voices to get a proper hearing. A major struggle for educational restructuring is to work through and reconcile this tension between vision and voice; to create a choir from a cacophony. (p.344)

Hargreaves (1994) is right to advocate the heeding of teacher *voice*: validation of teacher interests and concerns is essential to avoid the alienation and disenfranchisement that Anna and Karen have experienced. However, it would be dangerous to address the notion of teacher voice as a uniform entity, as it would also be dangerous to assume a concensus among teachers about what defines practical judgment or teacher wisdom. As evidenced by the Catholic teachers at All Saints, not all *Catholic* teachers share the same stage of spiritual growth, or share the same notion of Catholicity for that matter; nor can it be assumed that *any* teacher – regardless of religious affiliation or none - shares the same dissatisfactions or concerns with another in relation to the external factors that impact the pedagogical relationship within the classroom. A choir suggests singing together and I wonder if perhaps our choir will always be somewhat off-key. Teacher *voice* is essential to teacher *vision*, but teacher vision is no longer uniform or based necessarily on common values in education.

"As a Catholic educator," Mulligan (1999) suggests, "I have always felt that we have it easier than our public school counterparts when it comes to the question of vision" (p.79). So perhaps it would seem: Catholic schools, by their very witness to a Christian

religious faith, emphasize their *difference* from public schools. The implication is that there is something more, the "*something more*, of course, is contained in our vision of education" (p.79). It is a vision, Mulligan believes, that serves as myth for the Catholic educational community that it serves, and as such

> ... commands commitment on the part of teachers, parents and students – and oftentimes, extraordinary dedication and sacrifice. The myth aspect of the vision of Catholic education allows a person to see her work as vocation and understand his teaching as ministry. (p.80)

However, it is not without some misgivings as to the success of the Catholic public education system, that Canadian Catholic educators derive a sense of mission, and thus face the dilemma, the tension between the *vision* of the Catholic mission and the *actual* of today's Catholic classrooms: " ... it is abundantly clear that Catholic schools in Canada have not produced graduates who, as a group, are committed to the transformation of the world or, more modestly, the transformation of Canadian society" (McGowan, 1992, p.10). This failure is due in part to a colonial mindset, McGowan continues, which has resulted in an "aversion to political involvement and ecclesiastical participation" (p.10) – unlike the United States' "origins in revolutionary self-assertion" (p.10). Nevertheless, as Mulligan (1999) would agree, McGowan suggests that this does not excuse Canadian Catholics from a mission of transformation: "The emergence of the contemporary North American life style – which is predicated upon technological sophistication, environmental exploitation and ethical pragmatism – demands that Catholic education provide an alternative world-view" (p.11).

A vision of education that is singularly *Catholic*, however, is not without a certain fragility in these times of New Right ideology, as the teachers at All Saints are only too painfully aware. Thus the Catholic myth and the "something more" of Catholic education must be carefully defined if the notion of separateness – of difference – is to be credible. Certainly, the notion of vocation and calling are elements of importance for Catholic teachers. Yet, as demonstrated when 126,000 Ontario teachers went on strike for two weeks in 1997 to protest the provincial government's neoconservative plan for education, there was a very public and joint sharing of mission, of communal suffering, of community support between Catholic *and* non-Catholic teachers. An "extraordinary

dedication and sacrifice" is oftentimes demanded in the vocation and calling of *all* teachers in *all* situations.

Community of persons: community of faith

> These in-between moments are the times, today as yesterday, in which people of faith are purified, when they let go of the cravings induced by the illusions of the culture and begin to thirst for dreams and visions. These are the times when people of faith reclaim values and relationships which form the basis of a new order. (Leddy, cited in Higgins, McGowan, Murphy & Trafford, 1991, p.28)

"There is a two-fold purpose in a Catholic school: learning and believing. Neither should be neglected" (cited in Mulligan, 1999, p.87). Thus Catholic education revolves around faith: "the teachings of all the great religions (are) that faith demands justice ... all teach that to live in faith demands giving everyone their due" (Groome, 1998, p.361). Unfortunately, throughout history, religious faith "has been used to legitimize the worst of injustices – racism, sexism, economism, or whatever the root, and the most brutal of wars" (p.361): people of all religions forget, Groome continues, that "faith demands justice and peace. Humanizing education should be an antidote to such forgetfulness!" (p.361).

As Catholic educators, the teachers of All Saints are expected not only to teach and prepare students to provide for their personal well being, to become "fully alive human beings" (Groome, 1998, p.192), but also to appreciate that in so doing, this preparation is integral with the common good of all. This is voiced in the administrators' hopes that graduating students will take the ideals of faith, hope and love embedded in the mission statement with them when they leave. But what exactly do these ideals point to today- faith in what exactly? Perhaps Karen's comments typify the question in her reflection on the use of the mission statement within the classroom: "Not that you have to refer to something: hopefully that's what is happening in the classroom, teaching with faith, hope and love. Not just in a Catholic school either: perhaps not teaching the faith element in a public school, but definitely with hope and love" (Philips, 2001).

Is faith then something peculiar to a religious setting, in this case a Catholic Christian setting, and thus restricted? James Fowler (1981) would disagree - faith and morality are not equal to religion, at least not in the early stages of human development: "Rather, 'human faith' is seen as a way of learning and constructing the meaning of life" (Pinar et al, 1996, p.628). Fowler suggests: "more verb than noun, faith is the dynamic system of images, values, and commitments that guide one's life. It is thus universal; everyone who chooses to go on living operates by some basic faith" (cited in Pinar et al, 1996, p.628, 629). Groome (1998) concurs: the spirituality of educators – not just educators within a specific religious faith or denomination - can be defined as the "operative commitments from a faith perspective that undergird and permeate their educating – the deep-down things that persons really believe and that shape how they educate" (p.14).

But for many in society the notion of faith is specifically a *religious* notion, a notion to which Karen and the other interviewees in a Catholic Christian setting also perhaps subscribe, both on a personal and a social level. Faith, i.e. a *religious* faith, may or may not be an integral part of the essence of their educational day-to-day lives - although all of the interviewees stated that it was for them as individuals, and that it should be for *all* Catholic teachers. Students from no particular faith background at All Saints tend to view the idea of faith as *strictly* a component of a religion, and thus alien to many. Yet, as witnessed in a Religion 35 class this past Spring at All Saints, these same students will readily attest to a personal *spiritual* need and a personal quest for spirituality. The Enlightenment "bifurcation of truth from faith, knowledge from ethics, thought from action" (Pinar et al, 1996, p.637) is alive and well, even within Catholic schools.

The "bifurcation", the "triumph of reason" wrought by the Enlightenment, shattered the Greek philosophers' insistence on the unity between "being" and "knowing": the Aristotelian concept that "knowledge should enhance people as human beings and be realized in their lives as wisdom" (Groome, 1998, p.275). The Enlightenment "pulled back from the unity of knowing and being and thus, from a life-giving epistemology ..." (p.275). What the Reformers had initiated in their rebuttal of Aquinas' teachings - the unity of Reason and Revelation as a divine prerogative - had

resulted in the "great achievement of Kantian ethics, (the) liberation of the individual from the social complexities that characterized earlier ethics" (Noddings, 1988, p.219).

Catholic Christianity did not deny the individual's need for a personal relationship with God, but it went further: then as now, the centrality of the Church for the lives of Catholic Christians was paramount. "Catholic Christianity has continued ... to emphasize both personal discipleship and Christian community, instead of an either/or stance ..." (Groome, 1998, p.187). The community-of-persons is a community of faith, a "communion of saints and sinners", which Groome suggests is a "somewhat radical notion that the community of faith reaches beyond the grave" (p.187). In this context, perhaps Aquinas' principles on the relationship between faith and reason may yet be appropriate to a humanizing philosophy of education: "Just as grace does not destroy nature but perfects it, so sacred doctrine presupposes, uses, and perfects natural knowledge" (Aquinas, *Summa Theologica*, circa 1274, cited in Groome, 1998, p.47) Reason, Aquinas argued, is not sufficient alone: revelation is needed also. The two might be distinct entities but they are not "opposed to each other ... faith preserves reason from error; reason should do service in the cause of faith ... reason should prepare the minds of men to receive the (f)aith by proving the truths which faith presupposes" (Kennedy, 2001, p.13).

For both Anna and Karen, the integrity of the pedagogical relationship is challenged in their interaction with not only non-Catholic, but also professed *Catholic*, students suspicious and hostile towards the teaching of religious faith, or even towards *social* teachings that affirm a sense of communal compassion, respect and love:

> I would appreciate students coming from different areas of life respecting that this is a Catholic school and not respond so negatively in discussions about religion. I've never forced religion; that this is the way that it is, just learn it. Students must think for themselves. Some students have basically told me 'this isn't right ... this is bull ... *this* is the way it is'. I guess this is a challenge, but at the same time, they have tested me and there should be some respect. That's when it gets really difficult, trying to accommodate them, but you're also trying to teach the Catholic religion and it's hard when you have a whole bunch of students who've

> never been exposed to it before and therefore they're afraid of it or something. I've had some who say it's a cult. (Philips, 2001)

"The legalistic or moralistic temper gives the first-order position to *rights*, whereas the agapistic temper gives the first place to *needs*" (Fletcher, 1975, cited in Noddings, 1988, p.218, first italics mine). Like faith, the notion of *agape*, of communal love, for many students – whether in or out of a Catholic setting - is yet a further concept shrouded in a miasma of religious dogma. In a New Right society of individualistic self-reliance, where only those who claim personal rights forcefully can possibly succeed "if they are to survive in the global economic competition" (Halsey et al, 1997, p.20), the concept of placing faith in an exterior – and invisible - transcendent power, or of affording consideration to the needs of one's fellow-man other than out of a sense of duty, is nothing short of a demonstration of vulnerability or personal weakness. "A supremely lonely and heroic ethical agent marks both Kantian ethics and the age of individualism" (Noddings, p.219).

Resisting the Right: envisioning an alternative world-view

> Catholic education ... enables people to recognize that the world constantly needs transformation from a world of isolated individuals into a world of persons in solidarity; from a world of self-absorption and cool indifference into a world characterized by care and compassion. Catholic education must continue to walk the road that resists the cynicism, superficiality and meaninglessness of post-modern secular culture. (Mulligan, 1999, p.198)

The implications then are that the "something more", the difference, in the vision - and consequently the mission - of Catholic education must lie within not only the articulation, but also the interpretation and the implementation of the specifically *Catholic* school mission statement across the disciplines. Otherwise, as Anna has indicated:

> When people come into our school do they know it's a Catholic school? Would they be able to tell? If everything to do with our faith, as a symbol, were taken down, would people still be able to tell that this is a Catholic school? You have

> all these reminders in the classroom, you know, the crucifix and ... the rosaries or whatever. I've lots of symbols in my room because I have a prayer corner ... but if you took all that down, how would you be able to distinguish between our high school and the comp? (Sinclair, 2001)

It is a disturbing question for the survival of Catholic education, and one that Mulligan (1999) addresses in no uncertain terms: he identifies an urgent need for the formation of Catholic educators. Harold too addresses the problem in his assessment of some of his own teachers' reluctance in sharing their faith and stories of journey. Not that either of them wish to be critical of teachers. It is, as Mulligan notes, a sign of the times:

> Apart from the blatant indifference of a very few, the superficial faith understanding and fragile commitment really are not due to mean-spiritedness or bad will on the part of teachers. It is simply that the post-Christian, secular culture has eroded the attitudes, behaviours and world-view of many Catholic educators. (p.134)

Unfortunately, the predominant neoconservative culture "numbs" teachers into a comfortable unawareness - as is clearly demonstrated in many of the All Saints' interviews. Mulligan (1999) suggests:

> They (do) not understand the market-driven, neoconservative ideology of the government and the reasons for cutting social programs such as health, education and welfare. I used to think it was consumer comfort and greed that made some teachers resist Catholic social teaching. I am sure that remains the case for some. But for many, I think, it is simply unawareness ... They are ill-equipped, for example, to understand the negative impact of globalization on our contemporary social and cultural context, and how that impact influences their daily work. (p.137)

Despite such an ominous assessment however, Mulligan (1999) concurs with Groome (1998) on the existing strengths of Catholic education in North America - strengths which Mulligan proposes should be recognized and exploited: "its overall exceptional quality; our nurturing Catholic elementary education; and the sustaining strength of an authentic Catholic high school education" (p. 209). But perhaps the key word is "authentic": in Canada in particular, it is the "authenticity" of a Catholic

education that is in jeopardy. If an authenticity is to be recaptured, it can be maintained only by the "intentional and systematic faith formation" (p.132) of teachers, which must begin at the faculty of education level in a teacher's career: if "mediocrity and indifference are the enemy ... formation must challenge the fence-sitters and the hesitant to see their teaching in light of the vision of Catholic education" (p.132). But not only Catholic teachers need reaffirmation of faith: "to these groupings of Catholic educators should be added parents, trustees and clergy. We can no longer assume that they appreciate the vision of Catholic education or are bullish about its future" (p.132).

As the articulation of vision, the mission statement itself becomes an essential critique: a sounding board, as John describes it, by which Catholic educators within their own educational environments are able to measure their own purpose, strength and principles: "The vision as critique serves as a very effective mirror underscoring our strengths and laying bear our weaknesses" (Mulligan, 1999, p.80). In doing so, the vision and thus the mission of Catholic educators can be maintained as a living and growing entity: "the more it is owned by Catholic educators in a particular school, the more dynamic it becomes in its relevance" (p.79).

As a Catholic high school principal, Harold clearly recognizes his role of service to both his faith and school communities: by turning the ideal into the actual, he encourages both students and staff of All Saints to share in the school's mission by involvement in the downtown church activities and with intramural activities to benefit the needy in society: "(I)f moral judgments are prescriptive it is no use treating them as if they were just like ordinary statements of fact ... Adopting a set of moral principles ... is a choice of a way of life" (Hare, 1992, p.159). Educators cannot simply *inform* students about moral facts, they must as Groome (1998) has stated: "encourage learners to be truly discerning in how they interpret their lives in the world" (p.163) if they are to avoid the situation of Karen's "'So what?' moralists" (Hare, p.160). The effect of a moral education perceived as a litany of descriptive objective facts is, Hare states, "often complete moral nihilism" (p.160) and destroys any possibility for truly nurturing pedagogical relationships.

The vision of an alternate world-view, the "something more", must be held as a vision of unparalleled importance for Catholic teachers - especially within Canada - if

Catholic education is to survive. The integration of the faith dimension is a prominent element of Catholic vision, Mulligan (1999) suggests, and is an essential part of the myth, the mission of service for Catholic education to the Catholic Christian community. But perhaps more significantly, it is the call to the mission of service to the "larger social project of Canadian society" (p.78), to a mission of service for the *common good*. Nor, Mulligan continues, should the vision be underestimated, if the prevailing New Right *corporate vision* is to be resisted: "Obviously, in business and in social institutions generally, vision and vision statements are important because they improve efficiency, cut costs, increase profits, and focus managers and personnel" (p.78), but these are not the texts for a vision of Catholic education. The ensuing question surely, is whether corporate texts should be the texts for the vision of *any* educational institution, regardless of religious orientation - or none.

Chapter Six

Confronting the tension: Catholic social teaching – Protestant culture

Living the vision: facing the reality

"Education at its best, molds the very being of people – both who they become and how they live in the world ... To be educator is to stand on holy ground – people's lives" (Groome, 1998, p.34-35).

The notion of pilgrimage has been throughout history identified primarily as a religious affair, and remains, for some religions of the world today, a core feature of the religious practice of the faithful. For the past one thousand years, Christian pilgrimages to holy places have traditionally been the manifestation of faith by individuals or groups. For Mulligan (1999), "pilgrimage too, is a fitting metaphor for the mission and work of Catholic education. Indeed, Catholic education is a historical community pilgrimage made up of thousands of small but significant pilgrimages" (p.202). These "small but significant pilgrimages" are those made by teachers as they journey with their students and colleagues: Karen's success in modelling the goals of All Saints' mission statement with her classes; Margaret's insight in resolving conflict. "In these many pilgrimages, the holy place sought out and reverenced is the life and faith experience of each person" (p.203). As educators, we do indeed tread upon holy ground: "for the teacher does not write on inanimate material but on the very spirits of human beings" (p.204).

John Dewey (1934) suggested that "it is the *active* relation between ideal and actual to which I would give the name 'God'" (cited in Pinar et al, 1996, p.659). Over the past thirty years, it is precisely the connection between the ideal and the actual that has given rise to provocative "God-talk" and often contentious educational language. In particular, it has brought into sharper focus the connection between the ideal and the actual of the pedagogical relationship in today's classroom: between the ideal of that which is said and the reality of that which is done - the *vision* of the mission statement and the *actual* of the practice. It is the nature of the present discourse, the present use of language, from which a current sense of mission in education is derived and by which, consciously or otherwise, today's educators are directed. Thus a mission statement as a

vision statement of an alternative world-view must speak with clarity, not only of the ideal, the *vision*, but also of the actual, the pedagogical *mission* to achieve it: "The witness asked of schools is that they practice what they preach" (Groome, 1998, p.206).

Several theorists contend that only by reclaiming moral and ethical issues from the far right can a reconceptualization of curriculum and a sense of agency occur - especially in light of "contemporary advances in ethics, cosmology, liberation theology and hermeneutics" (Pinar et al, p.637). Many are "challenging the curriculum field to explore theological discourses for the amplification of our understanding of curriculum as profoundly human and spiritual" (p.631). David Purpel (1989), for example, advocates a moral and religious framework that would provide a "vision that speaks to meaning, purpose, and ultimacy" (cited in Pinar et al, 1996, p.631). He chooses to go "beyond the critical pedagogy focus on empowerment to a moral and religious discourse ... (to develop) a liberating discourse regarding the relationships among society, culture and education to reduce the probability of social disaster" (p.631).

The role of religion has been highly significant in the development of western educational curriculum; one that "cannot be ignored by curriculum scholars or by prospective and practicing educators" (Pinar et al, 1996, p.626). It continues to spark ethical debates between anti moral and moral educators, illustrating that education today is far from being a singularly academic exercise. John Goodlad (1990) states: "that all questions of educational reform are rooted in moral questions" (cited in Pinar et al, 1996, p.635). Thus, the moral nature of the pedagogical relationship is *a priori* to the development of curriculum along ethical and moral paths. Goodlad calls for a "reconceptualization and reconstruction of professionalism in teaching ... to the inherent moral and ethical relationship between those who teach and those who are taught" (p.635). In short, Goodlad suggests a redefinition of integrity in the pedagogical relationship.

But educators are after all only human - as All Saints' teachers demonstrate - and like Bunyan's pilgrims, have frustrations and concerns that must be addressed as they contemplate their mission. However, it is that very humanity that determines the nature of the pedagogical encounter: "the human vocation ... is humanization; the *vision* of pedagogy is a dialogical relationship with students; the *goal* of pedagogy is to cultivate

thought and action in praxis" (Slattery, 1992, cited in Pinar et al, 1996, p.645, italics mine). Patrick Slattery's description echoes that of many current theorists: the need for vision and goal is paramount. As pilgrims, we move constantly forward with vision and set our sights on the goal, towards a future that "comes to meet us" yet paradoxically is present to us. But as pilgrims, ideal vision is only the first half of our *curriculum vitae*: it must lead to actual reality if the vision is to be realised.

Reclaiming the holy ground

> There is an ancient tradition in both East and West of officially classifying teachers as "public servants," highlighting the socio-political nature of their vocation. Regretfully, Western society has ceased to have this expectation of its teachers and, likewise, no longer appreciates the social significance – the political nature – of what they do. (Groome, 1998, p.192)

If a sense of *mission* is difficult to discern for today's Catholic educators, perhaps it is even more difficult to do so for teachers within a secular public school system that does not - or cannot - subscribe to either a personal or institutional commitment to spirituality, justice or the common good. Michael Apple (2001) comments on the following current view of education: "the fundamental role of schooling is to fill students with the knowledge that is necessary to compete nationally and internationally in today's rapidly changing world" (p.1). Apple suggests that the question of exactly *what* knowledge is an important one: "there is an intricate set of connections between knowledge and power. Questions of whose knowledge, who chooses, how this is justified ... are constitutive issues ... (that) offer little agency to students, teachers and community members" (p.1). John Goodlad (1990) also addresses the purpose behind the discourse within public schools:

> Whose interests are served and whose should be served in a system of compulsory education? What is the nature of the relationship between the interests of the individual, the family, the community, the state and society? ... are there not fundamental normative positions derived from moral ethical argument that serve

> to ground appropriate answers to crucial educational questions such as these? (cited in Pinar et al, 1996, p.635).

Many would believe that there are indeed answers. Thomas Groome (1980) advocates the total world view of education as a religious and moral enterprise, but warns against declared *Christian* educators who "are greatly concerned about what takes place within (their) own religious communities but seem to show little concern for the quality of education taking place in the broader community" (p.23). Particularism and "compartmentalization" can be highly dangerous if students are removed from the whole social environment of which they are part.

This sentiment is present also in the language of process education: "we cannot understand the environment in which we all participate unless we overcome the dangerous immorality of hierarchy and compartmentalization in institutions, especially schools and classrooms" (Pinar et al, 1996, p.635). The pedagogical mission then for *all* teachers is that they are called to be moral agents: they must shoulder the responsibility of preparing students to be moral participants within their own and the larger society, and to be both effective and affective global citizens. The pedagogical relationship is "a blend of the teacher as individual and the class as a community" (p.637), implying that: "the 'personal witness' arises from a communal experience of time and place, (an) experience animated by both the human and the divine, (that) brings the self out of its obsessive self-absorption into a social and public sphere" (p.637). In his much earlier finale to "My Pedagogic Creed", John Dewey (1934) had made the same assertion:

> I believe, finally, that the teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life. I believe that every teacher should realize the dignity of [her or his] calling; that [he or she] is a social servant set apart for the maintenance of proper social order and the securing of the right social growth. I believe that in this way the teacher always is the prophet of the true God, and the usherer in of the true kingdom of God. (cited in Groome, 1998, p.192)

Certainly the teachers of All Saints hope to prepare their students to be both effective and affective global citizens. They are only too keenly aware of the responsibility inherent in their positions as classroom teachers or administrators, whether

in Karen's experience with the young girl supporting her mother, or Harold's experience with the student's lack of recognition. All are concerned with a need to know, a need to appreciate with compassion the too often disturbing realities of their students' lives, if the pedagogical relationship is truly to reflect a communal experience "animated by both the human and the divine". As Catholic educators, the teachers of All Saints face a constant challenge to define the nature of the pedagogical relationship, as they attempt to reconcile the ideal of their mission with the actual of their classrooms.

A troubling question for the teachers of All Saints is that of defining the social environment for which educators are to prepare students. Is it to be a "domesticating" educative experience, solely to prepare students to "fit in" to modern society, to maintain the status quo? Certainly it is for Harold's parent at the school play, but not for the vision, the mission, of his child's school: transformation, *not* accommodation, is the Catholic frame of reference. Groome (1998) states that education for the common good must include a nurturing in learners of "a critical social consciousness":

> It is indeed possible for educators to be coopted by social interests that would reduce education for citizenship to preparing learners to simply "fit" into the socio-economic status quo, to maintain the sociocultural milieu as is. But this is social domestication rather than education for the common good. (p.194)

Paulo Freire (1927-97) suggested that social context influences greatly the meaning that we as individuals make of the world: "But society has its vested interests, its blinding ideologies. Thinking what our society thinks is not necessarily thinking for ourselves" (Groome, 1998, p.163). A humanizing education then is one in which by critical reflection we are able to truly think for ourselves – despite the overwhelming pressures of society to do otherwise:

> ... the educational intent is to encourage learners to be truly discerning in how they interpret their lives in the world, to see and make sense out of it for themselves, to remember what should not be forgotten, to imagine what might be and act to create it ... Critical reflection should ever entail a healthy suspicion toward the world. Besides 'pulling back the curtains' to see the gift that is there, one must also see what is there but should not be so. (p.163)

Choosing non-conformity

" ... since even quite common men have souls, no increase in material wealth will compensate them for arrangements which insult their self-respect and impair their freedom" (Tawney, 1926/1998, p.284).

Current North American education is illustrative of the enduring ultra-conservatism of the early Puritan immigrants, and the struggle to balance the actual with a variety of ideals. Significantly, it is the uncomfortable resurgence of seventeenth century Puritan ideology – political and social - that has returned to haunt western Anglophone societies in the guise of New Right or neoconservative ideology. We are perhaps in a state of déjà vu – but where lies our salvation now? As educators, our pedagogical mission is over treacherous terrain, and we no longer have the conviction of pre-destined transcendence.

> The Puritan wanted to work in a calling; we are forced to do so. For when asceticism was carried out of monastic cells into everyday life, and began to dominate worldly morality, it did its part in building the tremendous cosmos of the modern economic order. This order is now bound to the technical and economic conditions of machine production which today determine the lives of all the individuals who are born into this mechanism, not only those directly concerned with economic acquisition, with irresistible force. (Weber, 1905/1930, p.181)

The wisdom of Weber's statement of almost a century ago is all the more disturbing because of its modernity: we are indeed bound to the "technical and economic conditions of machine production" and as educators we have the daunting task of living both within and without Weber's "cage": the prison of materialism and "external goods" (p.181). According to Weber, the "spirit of religious asceticism ... has escaped from the cage. But victorious capitalism, since it rests on mechanical foundations, needs its support no longer" (p.181, 182). According to Tawney (1926/1998) however, capitalism never needed support – it was that part of the Puritan's temporal calling that was made

per vocatione. Salvation was through inner faith alone, that secret communion with God that denied everything to gain everything, the salvation of the ideal.

Weber's (1905) words are eerily close to the truth when he suggests that we are now "forced" to work in a calling. Our vocation as educators seems to be no longer one of choice but one of conformity: the "Re-formation" of education under the New Right has resulted in the "introduction of market reforms ... also viewed as a mechanism for the control of teachers' practice" (Halsey et al, 1997, p.23). Consequently, it has both alienated and disenfranchised teachers - as the responses of both Anna and Karen demonstrate - and raises serious questions regarding "the nature and strategy of educational restructuring and its impact on teachers and students" (p.23).

Discerning the call

> A vocation is not simply being called forth; it is also being called by. We are not called merely to be something other than we are, nor are we called by some mysterious force beyond us. To accept the vocation of a teacher is to answer the call of children and young people. (Huebner, 1998, p.380)

Everything, as Leddy (1990) suggests, is dependent on the willingness of today's society – especially those in the education and nurturing of children – to live "the truth of this moment" (cited in Higgins, McGowan, Murphy & Trafford, 1991, p.27). It is the living of this truth, the present moment, which enables us to "intervene in the present reality" (Freire, 1973) and thus increase our hope, our journey towards salvation:

> Salvation is neither disconnected from the present by relegating it to an extraterrestrial experience after death, nor is it objectified in a concrete materialism that refuses to recognize the lure of the future toward transcendence. Rather, salvation is understood as a proleptic event where the past and the future, while retaining their unique identity, exist as integrally embedded in the experience of the present moment. (Pinar et al, 1996, p.651)

The present moment is one of discernment for all those who are involved in the world of education. If, as Pinar et al (1996) suggest: "issues of ethics and morality begin to concern those academicians who have seen their work as value-free, theological and

religious subjects may move back from the margins" (p. 659). Exploration of theological discourses is recognized by many current theorists as an educational "vision that speaks to meaning purpose and ultimacy" (Purpel, 1989, cited in Pinar et al, 1996, p.631). It points to the reaffirmation of the teaching profession as a spiritual vocation which is found when "we discern our deepest desires, gifts and aptitudes, and correlate these with what is worthwhile and needful in the world" (Groome, 1998, p.441).

The moment is now. Preparation, formation and *on-going* formation for *all* teachers is fundamental to pedagogical relationships "where the human situations existing between student and teacher, student and other beings in the world, and the student and the beauty of the phenomenal world, are seen as primary" (Huebner, 1993, cited in Pinar et al, 1996, p.628). Institutes of teacher formation, teacher advisory bodies and teacher support, such as government departments of education and learning, teacher unions, school trustees and, most assuredly, the schools themselves need to identify and articulate statements of vision and mission: statements that value as "holy ground" the integrity of the pedagogical relationship.

Mission statements as critiques can be indispensable tools and rallying points for not only educators, but also for the parents and trustees of individual schools and school districts - for all who profess a vested interest in the education of children. A conscious effort must be made to integrate the mission statement as a viable and living entity within the school environment: as the source from which pedagogical relationships are nurtured - and not maintained merely as so many office wall decorations, and student handbook dustcovers. No longer can any institute of learning afford to place authentic pedagogical relationships of students and teachers in jeopardy by the denial of the spiritual – and very often the aesthetic - in the irony of a so-called *holistic* education. Nor can any stakeholder - parent, administrator, trustee, clergy, or classroom teacher - abdicate their responsibility to another: claiming one's voice must also be to claim "right" responsibility.

Mulligan (1999) is correct: "As a Catholic educator, I have always felt that we have it easier ..." (p.79). Catholic educators, along with educators within other religious faiths and denominations *do* have it easier in a milieu where the spiritual is guaranteed a place – at least a vocal place - in the promoted vision of the school. However, an

acceptance of the spiritual as a "given" must be continually engaged and nourished if Catholic education is to truly model pedagogical relationships that are "profoundly human and spiritual" (Pinar et al, 1996, p.631). If the mission of Catholic education is to nurture the individual within a "community-of-persons" in a welcoming of all, as Groome (1998) has earlier suggested, then it is in an educationally pivotal position.

Catholic educators can offer no greater gift to public education than to bear witness to the goal of pedagogical integrity that embraces the mission, the vocation, of Catholic education. Groome (1998) suggests: " ... the vitality of Catholic schools may have less to do with Catholic Christianity per se than with the fact that they generally have a cohesive spiritual vision and the 'social capital' of a supporting community ... this affirms rather than belies the asset of a spiritual foundation for educating" (p.52). He continues: "my intent is ... to share with any and every educator some of the wisdom about educating *for life for all* that can be gleaned from Catholicism's depth structures and long history of educating" (p.52).

Mulligan (1999) reflects on the pilgrim journey as one witnessed by "bystanders and spectators" (p.204) and suggests that it should also be true of "the pilgrim Catholic education community – teachers, trustees, parents, the Catholic school. The Catholic education project should be clear and distinct, noticed for its promotion of justice and its contribution to the common good of the community" (p.204). Thus, if "done well", Catholic education has the overwhelming potential to be the "antidote to some ominous sentiments" of neoconservative thought Groome (1998, p.52) has suggested, and to "share the conviction that people live more humanly and meaningfully, with more integrity and compassion ... by living as spiritual beings with a conscious sense of our Spirit milieu" (p.53).

Huebner (1998) would also argue the relevance of "spirit" and "spirituality" to *all* schooling: Talk of the spiritual is:

> about lived reality, about experience and the possibility of experiencing. Another sphere of being is not being referred to. The "spiritual" is of this world, not of another world; of this life, not of another life. But the spiritual is not necessarily contained, nor even acknowledged, in the way that we presently know and live in this world. (p.344)

Choosing to live intentionally

> Teachers must act in an imperfect world. To postpone action until the makers of knowledge and technique establish the educational millennium is sheer irresponsibility, based upon illusions of progress. We have no choice but to risk ourselves. The choice is whether to risk privately, or to build a community that accepts vulnerability and shares the risk. (Huebner, 1999, p.385)

The concept of teaching as a life-long profession with which I began my own career years ago, is perhaps held by some, but not by all of today's teachers: "teachers are leaving teaching because their skills are marketable elsewhere" (*Edmonton Journal*, March 02, 2001). The devotion to a sense of duty, to a "calling" that transcends the temporal, is relegated to the ranks of martyrdom for some: commendable in the ideal, but highly impractical in the world of the real - the world of a New Right education: "designed to enhance economically effective knowledge" (Halsey et al, 1997, p.25). Weber (1905) envisaged a "monastic" blurring of the division between the temporal and spiritual worlds within Puritanism: today we are witness to a conflation of the worlds of the economic and the academic.

Nowhere is this felt more than within the classroom, and nowhere is this felt more than within the teacher's notion of the pedagogical relationship, buffeted as he or she is by competing outside interests. As Huebner (1998) reminds us:

> Teaching is a vulnerable form of life, for the teacher works among these competing interests. Teachers often fall away from the vocation of teaching and become mere functionaries as they do the work demanded by others in workbooks, schedules, exams, grading and what have you. It is often easier to deny the vulnerability, the competing interests, and to fall into the form demanded by the principalities and powers, those in control. Teachers lose hope, accept idols and enslavement, and burn out. Teachers give up teaching as part of their own spiritual journey ... (p.413)

What hope is there then of meeting the spiritual call, the vocation that teaching truly is? What hope of *integrity* in the educational community of which teachers are one

important, yet often isolated, part? Mission statements, as instruments defining an educational integrity, are crucial: as ongoing vital and vibrant critiques and sounding boards. Essential to this is that mission statements are *intentionally* put to the service envisaged in their creation, a creation envisaged by *all* stakeholders in the life of the educational community. Essential too, is that the *interpretation* and the *implementation* of the vision embraced by the mission statement is a vision in keeping with the best interests - and maintenance - of truly humanizing pedagogical relationships. The challenge is open to all: no one stakeholder is exempt, whether parent or administrator, teacher or trustee, minister of education or learning, union leader or cleric.

We must, as Huebner (1998) suggests, live intentionally: "Teaching as vocation means we participate intentionally in the unfolding, or perhaps the collapse, of this social world" (p.381-382). Thus, determining the choice in what we are called to do is ours: the implications and responsibilities that this incurs are monumental – not only for teachers and for those who are taught, but also for families, community, and those called to positions of political and economic power. It is not for the faint of heart, or the navel-gazers: the voice of the pedagogical mission must be empowering and encourage us, both educators and educated, beyond our present limitations in a constant, continuous reach for the transcendent:

> Education is a moral enterprise rather than simply a set of technical problems to be solved within a satisfying conceptual scheme ... Thus, the struggle for personal integration, educational integrity, and social justice go on, necessitating a constant re-evaluation of oneself, one's work and one's world – with the hope that with whatever creative talent one possesses will lead toward something better that we may all share. (Macdonald, 1975, cited in Pinar et al, 1996, p.628)

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Appendix One

INTERVIEW QUESTIONS: transcription of responses

Harold McNeely

Section One

My name is Harold McNeely, principal of All Saints' Catholic High School, and I've been at this school seven years. My position has changed over the last couple of years; last year I was the vice-principal and six years before that I was the counsellor at the school. So that's how my position has changed.

Section Two

Why does a Catholic school decide to create a mission statement? I think the big reason why a Catholic school decides to set a mission statement is we need as a staff, and as a community, some direction, so that we're not all over the map. We need a philosophy of what we're all about and what we're trying to promote, and that has to permeate within the classroom as well, and not only within the relationships between the staff and students, but also in the subjects that we teach there has to be that as well. So it has to be a real common philosophy, and when students in particular see us on the same page with regards to philosophy and mission, they tend to buy into it more. But they as well need to be part of the mission statement; they need to be a stakeholder as well. You can't stand up at the beginning of the year and say: This is our mission statement, here you've got to follow it. What they need to do is be a part of it, sit on a committee, represent the students and then come together as staff and students and say: OK, this is a mission statement that I think we could all live by and also profess each and every day at the school.

I know this year, what I did was I had students come up with a motto for the school, and again the process (was) I had students come up (with a) list of a motto that they would like to see in the school and then the staff voted on, picked the top ten, and then we went back to the students and then they picked the top five, and then we went

back to the students again and narrowed it down to the final one, and so overwhelmingly we picked a motto this year and the staff picked it as well. (this was a staff/ student venture then?) Yes, that's right. (Did the students have the final vote?). Yes, they had the final vote. So in the end it was overwhelming ... it was a great experience, and the interesting thing was a lot of the students really felt that they were contributing, and when I talked to the staff at the last ... I think, the staff meeting in February, I said to them: How do you feel about the students picking it in the end? And they were one hundred per cent for it. They thought this was the way we should do it.

So related to the mission statement, I think the same process has to happen. You have to get all stakeholders involved, and I even think to go as far as you know, even talk to the parish priest about it, your parent council and see what they have to say about it as well, and get as many stakeholders as you can involved. And I think, you know, because the board, well, they are part of the large community, but then each school is a community in itself, and so you know your students, you know the philosophy of what makes the school run; how it developed over time and so on, and so that's important that way.

Yes, I think so (a shift in influence of special interest groups). I think in **parent council**, we've seen – I've seen – quite a shift. At the high school here we have never had a very strong, or vocal parent council and basically this year we didn't have a strong one but we had a vocal one, one that was really interested in what was happening in the school here, what our approach was to discipline, all these matters: the academics, the diplomas, how are we setting students up for success, that sort of thing. We never did discuss mission statement, but we did discuss the motto, which they thought was great that we were starting that. Again, I see that shift in the parent council.

With regards to **community** in itself, not as much: I really find at the high school level, there's less and less that of that happened. And as for government, well yes, government is increasingly getting involved, I know that over the years that's really changing to a point where I think they're stepping in too much, and not letting the schools and the school boards function you know, and do their thing, without having government step in and announce: Well, you should consider that or you know, because of our

funding, because of our budget weakening, we want this to change. Well now that really affects the grassroots of education in the schools, and the teaching itself ...

Section Three

For items 1,2 and 3, like I say, the mission statement that we've adopted is the one from the district; we've never had an actual mission statement in the school, so yes, I probably will go on to item 4.

One of the big philosophies that I have of my mission as a leader here in the school, is to walk in Jesus' footsteps. I think that's really important, because I think it's one thing to say: Walk in Jesus' footsteps – it's one thing to say it, but we have to take students to that point, we have to take teachers to that point, and the best way to walk in Jesus' footsteps is to do things. Outreach, that was a big thing this year ... a big thing that I brought in is that we need to reach out more, walk in Jesus' footsteps and reach out to the unfortunate in our society. So we've done the (inner-city church) this year – twice. One was in November, serving a hot meal to the community at (the church), and then on Easter Monday we had set up games for the kids there. So again, that was an outreach, following in Jesus' footsteps - service.

The other thing too is the way we treat each other, you know, how we try not to judge so quickly, how we try to respect each other's differences and celebrate that within the school. As well as professing our faith through student prayer in the morning on the intercom, on Monday in particular, to having noon-hour masses and so on. So a whole ... it encompasses a whole range of things to try to do that, and that involved the parish more: the parish priest coming in to say mass and hearing confession and things like this; the parish worker coming in and speaking to the students about what, you know ... any topic of particular interest. And then we do a lot of Development and Peace: we had macaroni madness this year, where the rotunda out front we tried to fill it with macaroni, so that was a big goal so we had a thermometer set up there so we can gauge where we're at, so we set a goal there. A lot of people really put a lot into that and we all saved.

So that's something again, getting them all involved I think is my philosophy of walking in Jesus' footsteps, and I like what the division has there as a statement. The other thing too is we get, we have, every student has to take Religion for all three years,

so Religion 15, 25 and 35. It's not an option: they have to take it, and again, a lot of students really get a lot out of that, because it culminates in Grade 12 with the Grade 12 retreat for two days, so they bring everything together and celebrate that, so it's very meaningful for them. They don't really realise that until the retreat, when they start to see things come together, and closure and you know, the end of their journey and time to move on. So I like, you know, that sort of philosophy. (It can be a sad time?) Yes, exactly ... the closure, the departing.

The (mission statement) is in our school handbook, it's right near the beginning – page 3 or 4 or 5, around there. There's the heading Mission Statement and then there's the mission statement itself. And what precedes that is the (school) prayer and what precedes that is the principal's statement and the (parish priest's) statement. So it's all together in one section there. (anywhere else?) No ... no.

And that's one of the things I really want to build upon, is the motto. I want the motto on all our letterhead, as an identifiable ... sort of quick window or picture of what we're all about. And then having a mission statement, where it can appear ... even on letterhead and it can appear, let's say on the front of the handbook; it can appear anywhere in the school - have it framed, set up, that sort of thing where it can be referred to as well.

I think that (that) particular mission statement (district) is speaking to the staff. I don't really think it's speaking to the student, because when you read over the mission statement it's more about what we are committed to do in our schools with students: it's speaking in terms to the professionals involved. (Not student-friendly?) That's right.

Section Four

One of the things I have found in my faith journey is that moving to another part of the city and to a new parish, it was again another phase in my journey, because the church that I left, it was a huge church. It was a small church to begin with and then with the amalgamation of parishes it became rather large and what I found there was that I wasn't very ... I attended mass every Sunday but I wasn't very committed to doing much else. It just didn't feel like it was a community, so when we moved to a different part of the city – we're now at (a different) Parish, which is a very small community, very well

established, (I had) a renewed energy to service, to serve God and serve the community, and I think that's where I come from a lot of times. I really focus on the model of service, so I'm getting involved in reading, Eucharistic minister, attending meetings on ... we have amalgamated with (another) Parish and eventually they're talking now about maybe (yet another) ... So I've gone to meetings and listened to those things and then just helping out in church in any way I can – attending functions like supporting the Catholic Women's League with bake sales or helping them set up things at the church. Anyway that I can help out to do service.

And I guess for me personally, it just can't be me, it has to be all stakeholders again. It has to be the parish priest. It has to be the Catholic Women's League. It has to be a joint effort for everyone to make it happen. Because, personally, I can walk the journey, but to walk the journey I need help along the way, and I need to go to certain people to help me along the journey, otherwise I'm not going to get there. You've got to believe that certain people come into your life for certain reasons and some people exit for certain reasons, so that helps you to make your journey – not so much complete, because I don't think we're ever finished our journey – so I think it's that ongoing light like day until you die. And is the journey complete then? No, there's still (a long way). That's right.

So that's where I guess I see that personally for me, and I think again into the school as well, that's where I'd like to see the school is doing that as well. But the kids need direction, they need help - as I just talked about I need help in my journey. They need help, and also the staff needs help too, because each one of them is in a different phase of their faith journey and we really have to respect that. Because we can't tell someone: you should be doing this – I'm not there yet. So, OK, how can we help you get there?

I really believe that if you walk into a school, you can get a sense – I talk about any school, it doesn't have to be a Catholic school – you get a sense of the atmosphere: you get a sense about how the kids treat each other; how the staff and the students treat each other, what their relationships are like. Again, my big thing is ... I feel sometimes that people will make mission statements because they have to, but not necessarily follow it. It's there; that's what the school board wanted; that's what the parents wanted. But

the question is, is this a mission statement that you can live by and profess? It had to be there because it looks good, or we are Catholic, or we do have a mission. So I think it's one thing to have it in print: it's another thing to live it.

I think first of all we have two sets of teachers in a Catholic school. We have our Religious Ed. Teachers and we have our teachers that don't teach Religious Ed. Because of their assignment and so on, it's not possible. Maybe it could be done but it would need a sacrifice on their behalf with regards to maybe giving up a diploma course. No, they don't (all want to teach Religion). And that's where, for example, this year what I've done is I have three new people teaching Religion this year, which is great. And what I've found by that, and I guess, again, it's a little bit of a nudging with people, and saying: Listen, you know, have you ever tried to teach Religion? Have you ever thought about it? If you don't ask people it's surprising, when you ask people, what they will say and one teacher in particular, she came back from maternity leave and I said: You know, I really would like you to teach some Religion this year. And she said: Oh, I'm not too sure, and I said: We'll start you off with Religion 15 and then 25 second semester and then we'll see about that. Well this year, when I had teachers write down what they want to teach next year, she wants more Religion and she wants Religion 35, so ... it was the right time to ask her I guess, she was where she was at.

So I guess, the thing is, how I expect ... I expect the teachers who are teaching Religion to really do their best in presenting the program of studies, but also to share a lot of their own experiences. And again it comes back to faith journey. I think that students ... the students sit back and think that they have to be this perfect Catholic: if they're not, then why bother? And I think what they need to do is see their teachers in front of them who say: I agree with you; I struggle with that a lot too. I struggle a lot with that issue as to why priests can't marry. But you're not saying you're adamant and that's the way it is, you're saying I struggle there too: I'm really having difficulty. Then I think you allow students to express their faith in so many different ways and it's OK to question your faith. That's exactly what God and Jesus want you to do: they want you to question your faith so you become stronger. I think it's like a test, you know, where you're at. Are you willing ... to go to the next step? So I expect teachers to not only teach the course but also to talk about their journey as well, and also too if they don't know something to

admit it: I don't know that, but I'll get back to you on it, and do some research and find out and share it with them (the student).

The other thing is that teachers who are not teaching Religion should also be ... they still are considered then Religious Education teachers. Because they need to role model, they need also to just be who they are and be real, and again share with students what's possible out there and where they're at. And it doesn't have to be in a direct statement to them, it could just be in their relationship with the students, where they're at. And so the students would say: ... You know that person's quite kind and very nice and fair. You know, I think it's funny but the last three or four years, kids were identifying certain teachers as ... Religion teachers, and they used to bring that up and I used to sit back and think: You know what, that's not good. They need to view everyone as a Religious Education teacher: a Catholic educator. That's the bonus. I think if you get students to that point, that it's (Religion) not an eighty minute block that we have to take, that it's ongoing everyday, through the hallways, in the classrooms, outside of the school. It has to happen that way. And those to me are the most opportune moments and the real moments for kids: to learn about their faith; to learn about their morals and values.

And it's funny, some of my teachers ... after talking to them and getting to know them, I can see they're quite shy some of them in sharing their faith, but you see them out there with their kids and they're incredible. You don't have to teach Religious Ed. for eighty minutes every second day, you're doing it. And that's what the kids will remember: they're not going to remember the passage in the Bible or that, they're going to remember life's stories, the journey again. That's the important thing for them: that's real. They can hang on to that and take it with them. That's why the retreat is so important, because they (students) finally see - after those eighty minute blocks - they can finally see what we've been doing as Catholic educators outside that Religious Ed. class. They can see that, hey, in three years I really have grown, because there's a lot in the retreat, there's a lot of reflection. Where are you at now?

And some kids, you know, I've been on retreat, and I know, entering Grade 10, they didn't want anything to do with a Catholic school, never mind All Saints. But at the end of Grade 12, they've made some leaps and bounds. (In Grade 10) their parents say they have to, there's that resistance, but it's funny, by Grade 12, and I'm not going to use

any extreme example, but some students will basically ... by the end of Grade 12 they're participating in the retreat and a lot of the reflection. You see that they're quite reflective, you see that their approach to things have changed. That's something.

When you look at Religion 15 and 25 - now again it depends on the teacher and how they're going to approach the course and how they're going to make it real - but the 15 to 25 course is very straightforward with a lot of information, whereas the Religion 35 course is very open. The theme is *relationships* and very open to a lot of what the mission statement might mean, where you can take it very far. In Religion 35 we make our classrooms small so that it's almost like a seminar type of approach with our kids. So we've afforded through budget the class size. Usually we run five or six sections of Religion 15 to 25. Religion 35 we can run eight to nine sections, so that our class sizes are smaller so it's more intimate between the students and the teacher. Every teacher that's taught Religion 35 wants that course again because of its intimacy, because of the size of the class, because of how much you can do with that topic (relationships). If you have a Religion 15 or 25, most of them are 25 to 30 students, so that the dynamics would change.

I think it has to come down to what they model (teachers in non-Religion classes) and using opportunities. It can be anywhere from how they treat the student with regards to handing back tests: do they read it out loud to the class or do they hand it back and then maybe pull the student aside after and say: Listen, we need to talk about this, you're struggling. Showing that care and compassion towards the student: that's how you can bring the mission statement in ... How you address students in class, how you discipline. One of the things I talked about with staff this year: how you discipline. Make sure you discipline with dignity: that a student can leave that situation still with their dignity intact. If they can do that every time, both of you have won big time. If they haven't, there's going to be a situation comes up a day later, two weeks later, where it will be worse, because they're either going to want to get back at you or you're going to want to get back at them. And the mission statement very easily in these classrooms is your interaction with students. That's my ideal where that can happen: where teachers will model that and show them (the students), so that students when they watch that can say: this is the way you deal with people. You don't have to yell and scream: you can talk

with them and reason with them. It works. Or, I really appreciated how the teacher pulled me aside and didn't embarrass me in front of the class, or they gave us another chance. Obviously that person feels some compassion towards us (when) we were truly struggling. So I think it (the mission statement) can easily be implemented.

Section Five

I guess one of the struggles I find, especially in a Catholic school, is the way in which the role of the administrator, the **role of the principal** has changed. This is my first year, but already I know from being a vice-principal last year, and being in the counselling role and working closely with administration, how it has changed. You're more of a manager: or you're expected to be a manager. Budget is so important with site-based management, you have to make sure that this is balanced; you have to make sure that all these areas are compensated for and equally funded. You have to make sure that at the end of the year you carry over a balanced budget. The one thing that I struggle with is that that can really get in the way with Catholic education, because you have so many demands in that area, that sometimes you lose sight of what's going on. You almost become a taskmaster.

One of the things I learned early this year was that Margaret Robertson, she stopped by my office, and this was probably in mid-October, and she said to me – and I don't think she was telling me this because she was thinking about: how am I going to tell Harold this. I think she was just making a statement about something. And it really caught on because her statement centred around: Boy, you know, this new position as vice-principal I'm finding I'm becoming more of a taskmaster than a people person. And when she said that ... I closed my door and did some reflection there. I thought, you know, what's going on here? I'm doing a lot of tasks, but I'm not meeting the people or kids out there. And I think the biggest thing ... was when I was walking down the hallway about mid-October, because I thought I've got to get out there! I love being amongst kids and people - I've got to get out there! So, I'm walking down the hallway and this student's going off to class and she turns and she says: Are you the principal here? And I knew right then and there what I needed to change. Because that's a big struggle.

It's hard for me at times, to get out of that office. I refer to it as "the cave": you know, when am I going to come out of hibernation? I joke with the staff and say: I saw my shadow, I won't be out for six more weeks! That has been a huge struggle for me, and I needed her (Margaret) to say that, and I needed that student to say that. And from that point on, I've made a real effort – even if I'm writing something, I'm working, - OK, I'm just going to take five minutes here; walk in the cafeteria, walk down the hallways. If I see a student, I'm going to greet them, say: How are things going? I heard this about you, how's that going? And so on. And for me it brought me back to where I was before. I know there are days where I can't do that, I can't get out there ... because ... the school board has something coming down that you've got to get ready that the provincial government's brought in, Alberta Learning's brought in. You've got to get this all set up and you don't make it. But I've really made it a point for five minutes at least during the day, to talk to some students and some staff members – somehow!

And it's interesting how that came up, because at the same time, I was watching a TV show called *Boston Public* ... and the interesting thing is that that night I was sitting back and I was watching it, and this mother came in to the principal's office. She was complaining about the bus fumes: how she didn't want her child riding the bus, and how this was damaging and so on. She says: You know my daughter, and gave the name, and he said: Oh, yes, I know her, top-notch student, and he went on. After they talked for a while, she said: You know what... you don't know who my daughter is, do you? No, I don't. And that really got to him because, again, he was in there with the tasks, the demands. And what he did was, he took time out, and one day he was walking down the hallway and three teachers (intercept him). (He said) I'll get to it right away, and went up to the music room and watched a music class for fifteen minutes. What did I do the next day? I went to the choral class and watched them.

So that's a real struggle, and for me, for Catholic education, that's really important, as a role model. They don't see me: what are they (students) thinking about me? What are they learning from you? What are their perceptions? So when I get out there, they can see that. They can see the walking in Jesus' footsteps, of being kind and considerate, and they see me as well as being part of the down-town Church: I went out and helped out. I'm going to go on the Grade 12 retreat this year with the kids. So that

sort of thing: let them visibly see me. OK, we see the principal: but he's not that bad you know. He gets involved you know, so it must be OK to do these things, it's alright.

So that's been a real struggle this year, but an eye-opener and I appreciate that. You know, it's not something where I got upset and thought: Oh, well, I'll show them, because I have to be aware of this, cognizant of what's going on here and make some changes. So that's been a struggle and just with the broader dynamics of society here, you know when you bring in a mission statement, that **Alberta Learning** is not part of your mission statement, in the sense of drawing it up, but somehow you have to try and integrate that (government expectations) when you talk about diplomas and student set up for success. How do you integrate that into the mission statement? And that's a struggle. They have their (Alberta Learning) standard of success ... but to me, success means so many things.

But we're driven in this society by numbers ... when you look at the ratings and reports in the Journal and so on, I mean a lot of people look at that ... but what does that mean? A lot of people will measure your school that way. I had a parent at the school play, pat me on the back and say: Congratulations! I said: For what? He said: For finishing so well in the province out of 200 and some odd schools ... And that's difficult when you can see a student's successes in school ... a student that's struggled all year, but maybe they went from a 45 to a 55. And that's success. Or they couldn't spell ten words correctly out of twenty last time you did a test: now they can spell eight. Those are real successes. And that's a struggle because you try to tell people that and oh, yes, well that happens everywhere, but where are your diploma results right now? Is it worth sending my son or daughter to your school?

I think **government** makes it very difficult. It's a real challenge with some of the restraints they've put on funding in education. I don't know if you've heard of the AISI project this year? A wonderful thing for school improvement, but it's going to last three years and then what? My thing is, why don't you just fund us properly and then we can have a vision for a long time? But after three years, it's gone. So what ... OK, you can look at your success indicators and all that and so on and grow from it, but then it dies there. So that's a real struggle and again, when you look at Catholic education, you're

trying to get these programs together to help students improve and move on, but then it's going to dry up after a certain time. So that's difficult.

Technology is huge. For me, computers are great: I like computers, but the humanistic side of things has really deteriorated. I'll e-mail my vice-principals – why can't I just get up and go talk to them? My staff here, they really struggle with the whole computer issue, because ... I'll e-mail you guys that information. Well, why can't you tell us at the staff meeting? Come and *talk* to us about that. Even with kids, you know, with writing exams, doing exams on the computer. You look around the school: we have a lot of computer labs, a lot of computers. We have to watch that, because are we then known as a technology school? And then with that comes a lot of labels. Our whole faith is driven on humanity and you can lose that very quickly and lose sight ... and that's all tied again into budget ... we need this; we ought to be up – it's almost like we have to keep up with the Joneses next door!

The influences that tend to jeopardize Catholic education are very real. You have to keep (them) in mind at all times: I don't think you can one hundred per cent win the battle, I think there are things (in which) you try your best, and there are some things ... you can't take care of everything. There's just no way: I think if you did, then you'd be Jesus!

Appendix Two

INTERVIEW QUESTIONS: transcription of responses

Margaret Robertson:

Sections One; Two; Three on file (thank you!!)

Section Four

(Mission statement relevance and service)

1. Jesus as model: how would Jesus handle this?
2. General enough: doesn't tie you in knots
3. Generic enough: but also inclusive of all
   a. BEd. Degree: brought clarity to notion of *relationship* of teacher to student – *content* is the gravy
4. All about how you interact with the people around you
   a. Experience more if you're in the classroom: 'sneak the curriculum in through the cracks': more of a relationship with the student – a personal building experience
   b. Translates into administrative relationships also 'if you can get to the bottom of what's going on with that student, the behaviour becomes explained'
5. Personal philosophy fits right into that of the mission statement:

I've found that reinforced time and time again through my years of experience, whether I was a counsellor, a classroom teacher. If there's a discipline issue, would I come down hard and punitively? Or would I try to work towards a resolution with whoever the other person was in conflict with. If a teacher's sent a student down, what's quite common for me is to get the student and the teacher together and work through a mediation process: powerful modeling. Depending on how the dynamics are, it could be very challenging for the classroom teacher to stay grounded and well-rooted.

(dynamics) In a Math 33 class, the nature of the student is different than a group say in a Math30. They're not as motivated to succeed; a course they have to take – not

necessarily one they want to take. Usually students who don't achieve well and haven't experienced a lot of success, usually are not overly strong in Math. And there's a lot of stuff in Math that they don't see as particularly relevant to what they might be doing in the world. The nature of the learners that they are; they're very much in your face. You can meet them where they're at and work with them and hopefully some curriculum soaks through in the process ... or you can kind of put a wall up and say 'well, that's them; this is me; this is the course and they have to learn it and then I have to teach (it). You have this very cold situation where I don't think any learning's going to occur; the relationship isn't strong.

For me, I have to be congruent with who I am in all my interactions with people: I have to be congruent with who I am as a person. And if I was to walk into a classroom and focus totally on curriculum and not on the people who are in my presence, I wouldn't be at peace because I wouldn't be treating them in the way I'd want to be treated myself. Whereas if I go in there with my first priority being building a solid relationship with them, you know, a strong community with this group of people, then I know that some learning's going to occur: some trust, some respect is going to be there and not just between me and the students but amongst one another as well. And if nothing else, hopefully I'm modeling some good relationship skills that they can take out into the world with them.

Section Five

Starting at the *government* level: I think the government is more and more handing things down for other people to look after, saying, these are expectations – you make it happen. Whereas in the past, I think there was more of 'here's a package for you, will you make it come together in the classroom?' sort of thing. Whereas now it's more of ... with the CTS, for example, curriculum ... these are the student modules and our expectations – you make it happen, without a lot of support documentation and breakdown for the classroom teachers. We're expected to develop materials for them (students): ideally, we have real world experience that you can do that, because a university training can't give you that, because it's based on industry and business practices.

From the administrative perspective, as it's been passed down and we have site-based management, that means that we in turn end up placing more expectations on our classroom teachers to feed what we're expected to feed back up the line. That's how I see the government impact having changed.

Family: our world has moved to such a materialistic chase, that I don't think families are as together as they used to be in terms of how many times they sit down and have dinner together and get a chance to look at each other's faces and chat about events for ten minutes: chat about what happened that day. A lot more kids are working part-time; a lot more parents have a dual income role where they're both working outside the home, some on shift work, and supper is no longer a common meeting time. And that loss of influence has kids looking elsewhere for that influence and at this age peers are number one anyway; but there isn't that reinforcement happening as much as there used to be. Not necessarily through the fault of any person, it's just where we're at right now in society.

Then we have what I call a 'fast-food' world, where you can run and grab a bite and run back; you have remote controls (where) if you don't like the song on that CD, you change it. If you don't like the channel on the TV, you change it – so much selection and there really isn't the need to learn how to focus and discipline and develop tenacity to get some place. It's perceived that there isn't a need, and yet when these students come into the classroom or into the school, and we expect them to really dig in and work hard, if that discipline hasn't been developed then ... I don't like this. A short attention span here: let's tune into something else, tune out of this. If it doesn't seem relevant, it's not worth the work.

And so, I'm seeing it really affect the student's work ethics and attitudes – and that's a generalization! Some are still very good: but I'm seeing more of it with each progressing year, and I really am concerned about how they will survive in adult society, where they need to be prepared to dig in with self-initiative and self-discipline and lots of tenacity. (They have to) struggle to work with two to three jobs because a lot of it is contract work (there's) no benefits. What they don't realise is that they need probably more tenacity than my generation did. We've become so competitive. But I think no matter what your content is, again, if you really focus on the relationship building and

how important it is to at least look after one another in this world, maybe some of the conflict and competition can be removed. I don't know. We're in the game because we have hope, right?

(examples of challenge) Probably when there has been conflict, whether it's been with a colleague or whether it's been seeing a conflict with other colleagues, you know, *between* other colleagues. Or whether it's been a conflict with a student, or seeing a conflict with a student and a colleague, or a student and other students. I abhor violence and conflict: I really dislike it, because I think we so desperately need to look after one another in this world. And when I see it happening, and I'm not in a position where I have any influence on what's happening to resolve that; that I find really troubling

That's probably why I went through counselling and ed. admin. , to get to a place where I feel I can have a greater influence on some of those things – and it helps set the tone. Maybe I didn't always recognise it as that, but I think the fact that's how I've always functioned, with the bigger picture in mind. I think that's kind of how I got to where I'm at today. I don't want to be in a classroom behind a door ... not that that world's not important: I've typically functioned with the bigger picture in mind and so it's nice to have a part in that bigger picture. Not from a power perspective, but from a learning perspective. What can I do ... what responsibility can I take on to help influence things in a positive way? That's very important for me.

(faith journey?) I would think so. It's interesting because I wasn't always a Catholic. I went through the RCIA process and just completed that the Easter prior to my convocation, within a week or two of one another, and started teaching in a Catholic system that fall. And so that was very affirming for me, because right away I was asked to teach a religion class and I said 'No! Not me – I'm new at this Catholic stuff!' And that's what the principal said. He said, 'you know, you haven't grown up with all this and taken it all for granted! You don't have things memorized: you have explored this and made the choice as an adult, to journey in this direction'. And so, that was quite an interesting experience. And yes, that's been affirmed throughout, and for me it's not the label on the Church (I say this to the students in my class, when I'm teaching Religion 35). It's not the label on the Church, or the name of your God, or even what your God may appear like to you; it's the values within you that are common to all of us. It's that

spiritual presence within all of us that's really critical. And if we can focus on that – without judgment to others – then we can learn to be more accepting and tolerant of others. We've got it figured out!

So I don't know if that's answered your question ... but that's where my congruencies, I guess really Julia, that's just who I am. I have to function in that way or I wouldn't be congruent with who I am.

(adopting the division mission statement) Unfortunately, a lot of people aren't even aware of the mission statement, but if it's *presented* top down historically, then it has to be *sold* top down consistently all the way through the system. Division personnel really need to re-emphasise it on PD days – see this? This is what we're really all about! And (at) the school level, it has to be emphasised again if you want to live that mission statement. And in the classroom: this is our mission statement. Do you feel we're doing this in our school you know? And ask the **students for input**: how do you see this being used in our school? **That's the only way a mission statement will be worth its weight in gold.**

(final note) Division mission statement used in All Saints' Catholic High School.

Appendix Three

INTERVIEW QUESTIONS:

Time allocated: thirty minutes to one hour

This interview is divided into five sections. You may not have the background knowledge required to answer some of the questions in the third section, however you are encouraged to answer as many as you can.

Section One: Personal Data

1. Would you please identify yourself by name, the position you currently hold at All Saints High School, and the number of years you have been at the school?
2. Has your position changed during your time at the school? If so, would you please tell me in what way?

Section Two: In your opinion ...

1. Why does a Catholic school decide to create a mission statement?
2. To what extent do particular interest groups (e.g. school boards, the community at large, the Church, the government) have a role in this decision?
3. Has there been a shift in the amount of influence exercised by any or all of these special interest groups since you began your career in education? Could you please elaborate?

Section Three: The mission of All Saints High School

1. Can you tell me who was actively involved in the creation of the mission statement?

2. **How** were these people selected? Were they volunteers, perhaps?
3. Can you perhaps suggest **what** were some guiding motives or personal/professional expectations of these people in creating the mission statement?
4. **How** is the mission statement used today? Has its use changed since its inception do you think?
5. **Where** can it be found? **Why** is it placed there?
6. **What** purpose does it serve in its present location?
7. **Whom** does it serve?

Section Four: The role of the mission statement

1. How does the mission statement serve **you** – or not - as a Catholic educator? Does it speak to you? If it does, what does it say?
2. How relevant is it to your own philosophy of Catholic education?
3. How can the mission statement be **interpreted** – or not - within the **content** of your particular subject area?
4. How can the mission statement be **implemented** – or not - within your **teaching** of that particular subject?
5. How viable is the mission statement as an integral part of the educational activity within your classroom? Or do the dynamics of the classroom influence this to a greater or lesser degree?

Section Five: A personal reflection ...

How do the broader dynamics of society, e.g. the family, the Church, the regional economy, Alberta Learning, commercialism, technology, provincial government, influence and challenge the implementation and interpretation of the mission statement within today's Catholic classroom?

Can you give an example perhaps of how, in your experience, one of the above challenges, or threatens to challenge, the implementation and interpretation of a Catholic school mission statement. What were/would be the consequences for you as an educator?

We have reached the end of the interview. I am grateful for the privilege of your input, time, and especially your patience in providing it! Thank you!