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The work described in this thesis was carried out in the School of Educational Studies at the University of Surrey.
Abstract

Over the last twenty years or so, the subject of Personal, Social, Health and Citizenship Education has been developed in secondary schools in England as part of the curriculum of pastoral care. This thesis argues that, where Catholic secondary schools are concerned, the development of Personal, Social, Health and Citizenship Education has been problematic and that the subject has challenged traditional and hierarchical perspective in these schools. Consequently, divergences have appeared in the perceptions of members of the Catholic community towards what Personal, Social, Health and Citizenship Education should achieve.

To ascertain the validity of this thesis, a combination of qualitative and quantitative methodologies was adopted. An ex post facto design based on stakeholder groups was employed to determine whether there were differences in perceptions across these groups towards what Personal, Social, and Citizenship Education should achieve in Catholic secondary schools. A questionnaire survey elicited responses from a sample of six Catholic secondary schools across Catholic dioceses in England.

Subsequently, semi-structured interviews were conducted with selected representatives of stakeholder groups, who were chosen through a process of theoretical sampling (following Glaser and Strauss, 1967). The purpose of semi-structured interviews was to explore potential causes and explanations for differences in perceptions.

In order to test the thesis, five stakeholder groups were identified for investigation, viz., parents, pupils, priests, senior managers and teachers, and three constructs of the concept of Personal, Social, Health and Citizenship Education were identified as perception indicators: Citizenship Education, Moral Education and Sex Education.
The aims of the study were:

1. to contribute to an understanding of how Personal, Social, Health and Citizenship Education is perceived and functions in Catholic secondary schools;
2. to investigate to what extent there is agreement across stakeholder groups in Catholic secondary schools as to what Personal, Social, Health and Citizenship Education should achieve;
3. and to explore reasons for divergent views, if any, across stakeholder groups.

In investigating the perspectives of stakeholder groups towards Personal, Social, Health and Citizenship Education in Catholic secondary education, the research indicated that, whilst there is a degree of consensus across stakeholder groups, there is some variation of views towards certain specific components of Citizenship Education, Moral Education and Sex Education. The interviews indicated that there is not a consistent understanding of the subject’s purpose and place in the curriculum of Catholic secondary schools.

The examination of perspectives across stakeholder groups within the Catholic community indicates a diversity of values. The enquiry therefore advances the debate about achieving a rationale for teaching Personal, Social, Health and Citizenship Education in Catholic secondary schools. Conflict and disagreement are not inimical to progress in this area but contribute to a discourse about the purpose of the subject in Catholic secondary schools.
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<td>Acquired Immune Deficiency Syndrome</td>
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<td>ATW</td>
<td>Active Tutorial Work</td>
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<td>CES</td>
<td>Catholic Education Service</td>
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<tr>
<td>DES</td>
<td>Department of Education and Science</td>
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<td>DfEE</td>
<td>Department for Education and Employment</td>
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<td>DfES</td>
<td>Department for Education and Skills</td>
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<td>ERA</td>
<td>Education Reform Act</td>
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<td>GCE</td>
<td>General Certificate of Education</td>
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<td>GCSE</td>
<td>General Certificate of Secondary Education</td>
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<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
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<td>HMI</td>
<td>Her Majesty’s Inspector of Schools</td>
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<td>LEA</td>
<td>Local Education Authority</td>
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<td>MSC</td>
<td>Manpower Services Commission</td>
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<td>NAPCE</td>
<td>National Association for Pastoral Care in Education</td>
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<td>NCC</td>
<td>National Curriculum Council</td>
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<td>NRA</td>
<td>National Record of Achievement</td>
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<td>OECD</td>
<td>Organisation for Economic Cooperation and Development</td>
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<td>OFSTED</td>
<td>The Office for Standards in Education</td>
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<td>PSD</td>
<td>Personal and Social Development</td>
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<td>PSE</td>
<td>Personal and Social Education</td>
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<td>PSHE</td>
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<td>PSHCE</td>
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<td>PSME</td>
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<td>QCA</td>
<td>Qualifications and Curriculum Authority</td>
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<td>ROA</td>
<td>Records of Achievement</td>
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<td>RPE</td>
<td>Records of Personal Experience</td>
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<td>SMT</td>
<td>Senior Management Team</td>
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<td>STI</td>
<td>Sexually Transmitted Disease</td>
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<td>TVEI</td>
<td>Technical and Vocational Education Initiative</td>
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Chapter One

Personal, Social, Health and Citizenship Education in Catholic Secondary Schools – Conflict or Consensus?

"Catholic schools are affected by the growing dominance of academic performance indicators over all other outcomes of schooling".

GRACE (2002: 178)

1.1 Introduction

For historical, religious and cultural reasons, Catholic education in England represents a distinct and identifiable tradition. It is characterised as offering a common set of values and beliefs based on religious principles established by the Roman Catholic Church. There is an assumption that, because Catholic schools share a distinctive education based on a common faith tradition, there will be a standard educational approach. This study represents a modest attempt to examine this assumption and investigate potential tensions in the mission that contemporary Catholic secondary schools aim to fulfil in teaching Personal, Social, Health and Citizenship Education.

The Catholic Church in England and Wales has consistently emphasised the importance of pastoral care in Catholic schools. In 1987, for example, the Catholic bishops of England and Wales agreed to publish a document urging Catholic schools to review their provision of what they referred to as Education for Personal Relationships (E.P.R.), so that their pupils could benefit from this area of their education. In their document, Evaluating the Distinctive Nature of the Catholic School (1990), the bishops highlighted, amongst other things, Catholic schools’ responsibilities for the pastoral care of their pupils. More recently, this responsibility was re-emphasised in C.E.S. (1997).

* The decision not to include Welsh schools was partly logistical, partly pragmatic. England and Wales, as opposed to Scotland and Northern Ireland, share a common educational system and are administered in a similar way, other than relatively minor differences, e.g., the National Curriculum in Wales includes the teaching of Welsh as a core subject. However, bearing in mind trends towards devolution and the establishment of the Welsh Assembly, England seemed to represent a more coherent political proposition. The choice of schools for this research was therefore based on English Catholic dioceses.
However, Catholic schools – like all schools in the maintained sector – have been under increasing pressure from central government to improve standards of academic attainment. Consequently, although Elford (2000: 143) suggests that, “The goals of Catholic education as defined by this faith and tradition are in the cognitive, affective and behavioural domains”, it seems many Catholic schools have paid more attention to the achievement of good academic results than to the pastoral care of pupils (Morris; 1998a, 1998b). Grace (2002: 178), moreover, maintains “Catholic schools are affected by the growing dominance of academic performance indicators over all other outcomes of schooling”.

Since the early 1990s, Catholic authorities have expressed concerns that examination success is being emphasised at the expense of the development of the whole person. The Catholic Bishops of England and Wales, for example, state that the measurement of school standards with reference to league tables “makes parents and students feel that failure in academic terms means that they have little or no value as people” (quoted by Pyke; 1997: 1). One Catholic publication, *The Arundel and Brighton News* (1.3.1998: 4), says that standards measured by league tables “are designed, essentially, to test whether we are getting value for the taxpayers’ money and whether pupils are being prepared to join a highly competitive job market”.

It might be assumed that in Catholic schools the whole way of life in the school, from the formal to the hidden curriculum, in the pastoral system and in the personal and social relationships between members of the school community, would be consistent. This study questions this assumption. Interestingly, government interest in the extension of faith schools has, amongst other things, been based on the view that they perform better because they can draw on an agreed sense of mission and are able to articulate a coherent set of goals (Major, 2001). This lends additional significance to the study. It might be added, incidentally, that faith schools can advocate values that conflict with those of a secular society.

What is argued here is that there is not a consistency of views within the Catholic community about what Catholic secondary schools should achieve through the teaching of Personal, Social, Health and Citizenship Education. In order to test this
argument, it is intended to question identified stakeholders, i.e., clergy, parents, pupils, senior managers and teachers, to find out whether there are differences in their perceptions of Personal, Social, Health and Citizenship Education and, if so, why. To this end, a basic research question is presented, viz.: is there agreement across various stakeholder groups about what Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary education and, if not, what might be the source of any potential differences?

1.2 The notion of “stakeholder”

One way of looking at a diversity of views towards Personal, Social, Health and Citizenship Education in Catholic secondary schools is to compare perceptions of stakeholder groups. This is not the only approach but it was adopted here because stakeholder groups can be defined and identified by their distinctive experiences and backgrounds, which might contribute to different perspectives. It was possible that each group might present a different slant or emphasis on what they thought Personal, Social, Health and Citizenship Education might achieve in Catholic secondary schools. This would help to meet a major aim of this study, which was to explore reasons why there might be differences in perceptions towards this subject in Catholic secondary schools.

Whilst Wheeler and Sillanpää (1997:3) say that it was Tony Blair, in 1996, who put the notion of “stakeholding” on the political agenda, the notion goes back much further in educational literature, especially in relation to evaluation (Guba and Lincoln; 1981). In business and industry it refers to a recognition that a company owes its legitimacy to a range of interest groups – such as employees, consumers, investors – who have a “stake” in its success. It implies the fostering of a mutual relationship in which a company’s potential for viable performance in a market economy is dependent on a responsible partnership between itself and these stakeholders. A central principle is that of inclusivity.

The idea of the stakeholder is not restricted to the business world (Wheeler and Sillanpää; 1997:3). Religious institutions, political parties and educational and medical establishments alike are also subject to critical public scrutiny, and the
consumer has an increasingly powerful influence over their direction and policies. Ostensibly, the use of the term "stakeholder" in this study, implying that interest groups have authority to contribute to the debate about the direction of aspects of the curriculum in Catholic secondary schools, may seem controversial. Brown (1990), for example, says that 'the ideology of parentocracy' had a crucial impact in the value conflicts about grant maintained schools following the Education Reform Act (1988), when, in some cases, parents campaigned in defiance of the Catholic hierarchy.

In the 1960s, Pope John XXIII inaugurated the Second Vatican Council, which advocated a movement towards greater openness in attitudes towards society and the world in general. Its documents supported a more liberal and democratic engagement by all members of the Church. It is in the spirit of the Second Vatican Council that this study sets out to investigate perceptions of Personal, Social, Health and Citizenship Education across a range of stakeholder groups who have an interest in influencing Catholic secondary education.

The research was defined and clarified within specific and measurable parameters by collecting data from a cross-section of Catholic secondary schools in England. In order to achieve this, a combination of quantitative and qualitative research methodologies was systematically adopted. This had the advantage of gaining complementary insights into stakeholders' perceptions of Personal, Social, Health and Citizenship Education within Catholic secondary schools.

1.3 Summary
The aim of this study is to test the presumption that there are inconsistencies in stakeholders' perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools. The null hypothesis, therefore, is that perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools, as expressed by identified stakeholder groups, i.e., pupils, parents, teachers, senior managers and clergy, are consistent. The research sets out to test the null hypothesis. Three research objectives are identified for further examination and can be articulated as follows:
1. to contribute to an understanding of how Personal, Social, Health and Citizenship Education is perceived and functions in Catholic secondary schools;
2. to investigate to what extent there is agreement across stakeholder groups in Catholic secondary schools as to what Personal, Social, Health and Citizenship Education should achieve;
3. and to explore reasons for divergent views, if any, across stakeholder groups.

A further aim of this study is to consider what implications the findings have for the management of Catholic secondary schools. The organisation of a school implies an allocation of influence and power among various interest groups. There are inevitably occasions when conflicts arise. Management mediates between these different interests and attempts to resolve conflicts. It is hoped, therefore, that the findings will contribute towards a greater understanding of Personal, Social, Health and Citizenship Education and provide practical considerations, which may inform the management of pastoral care in Catholic secondary schools.

The study will be presented in a systematic manner. Chapter Two will show how the subject of Personal, Social, Health and Citizenship Education has arisen out of an interest for the pastoral care of pupils in schools. Chapter Three will examine issues related to the development of Catholic education in England, which is the context in which the study takes place. From Chapter Four to Chapter Eight, considerations related to the conduct of the questionnaire survey, its implementation and its findings will be provided. Chapter Nine will discuss, in the light of the questionnaire’s findings, the results of semi-structured interviews with participants. Chapter Ten will present a summary of the research, while Chapter Eleven will reflect on the implications of its findings.

In conclusion, the study claims to make an original contribution to knowledge in this area by exploring people’s perceptions of Personal, Social, Health and Citizenship Education, which would be of practical benefit in informing management of why
there might be difficulties in its implementation in Catholic secondary schools. There
is a paucity of adequate research that can clarify what young people need to learn in
Catholic schools for their personal and social development. For example, a core text
for continuing professional development courses in Citizenship Education (Ostler,
there is a lack of rigorous academic research in this area, one aim of the investigation
is to contribute to the knowledge base.

Before embarking on the study, it would be pertinent, first, to identify and define the
concepts that will come under scrutiny. The next chapter, therefore, will examine the
development of Personal, Social, Health and Citizenship Education within the
context of pastoral care in secondary schools in England.
Chapter Two

Pastoral Care and Personal, Social, Health and Citizenship Education

“A good teacher teaches pupils not subjects.”

SOURCE UNKNOWN

2.1 Introduction

It would be difficult to appreciate the subject of Personal, Social, Health and Citizenship Education, which is referred to as one aspect of the “pastoral curriculum” (Marland; 1980: 151-170, Capell *et al.* (2001: 341), without an understanding of its relationship to pastoral care in schools. It is intended here, therefore, to enquire firstly into the use of the term “pastoral care” and its connotations in the educational context. It will then be shown that the concern of schools to provide pastoral care led them to adopt a more systematic approach as a result of which formal programmes were designed to promote pastoral aspects of the curriculum. This subsequently gave rise to the development of Personal, Social, Health and Citizenship Education as a discrete subject in the curriculum.

Given that there is limited research on the subject of pastoral care, particularly in Catholic schools, the purpose of this chapter is to explore the literature with a view to identifying possible components for the conduct of the study. In particular, Personal, Social, Health and Citizenship Education will be considered as one aspect of what Best *et al.* (1980: 8) describe as the “umbrella” concept of pastoral care. This would provide a basis for an investigation of stakeholders’ perceptions, which is the focus of the research.

The study began with an interest in pastoral care. It was evident that the concept of pastoral care is subject to a wide variety of interpretations and an investigation in this area would probably reflect a range of views. Because its scope is so wide, it would be over-ambitious to investigate all aspects of the subject, bearing in mind the time and resources available. Consequently, a more manageable approach was to identify a
clearly defined set of parameters. By reviewing previous research in this area, means by which the investigation might proceed were identified.

Emerging as a subject in the curriculum of secondary schools in the 1970s and 1980s, the subject of Personal and Social Education (PSE) arose from a tradition of pastoral care, which can be traced back to the English public schools and grammar schools of the nineteenth century. With the passing of the Education Reform Act in 1988, it became the subject of additional interest, since, under the provisions of the Act, schools were required, within the framework of the National Curriculum, to provide for the personal and social development of pupils as part of “a balanced and broadly based curriculum” that prepares them for adult life (Section 1). Personal and Social Education was not a foundation subject of the National Curriculum (Fowler; 1990: 78), but it was arguably the most important of the cross-curricular themes because it linked all parts of the curriculum.

It is a matter of debate as to how far the subject of Personal, Social, Health and Citizenship Education is a conceptually distinct entity from pastoral care. Watkins (1985a: 179), for example, maintained that it was not the same as pastoral care but he acknowledged that it can be regarded as one dimension of the pastoral curriculum and has a contribution to make towards the wider pastoral concerns of the school. Elsewhere, Watkins (1995: 118) takes Personal and Social Education to mean “the intentional promotion of the personal and social development of pupils through the whole curriculum and the whole school experience.” Thus, Personal, Social, Health and Citizenship Education can be regarded as the deliberate planning and provision of opportunities by the school for pupils to develop knowledge, skills and attitudes that are the goals of pastoral care.

It is perhaps because of the elusiveness of the concept of pastoral care that there are problems and gaps in the literature. However, as there is a paucity of research, particularly in the Catholic sector, it was considered that an investigation in this area
Pastoral care informs the development of Personal, Social, Health and Citizenship Education. By firstly exploring the concept of pastoral care, it is intended to provide an understanding of the subject that is under investigation.

2.2 What is "pastoral care"?

Whilst the term “pastoral care” is of comparatively recent application in education, it can be traced to religious origins. Indeed, its application can be found in the Christian values and ethos of church schools in the nineteenth century. It is recorded, for example, that a headteacher of a nineteenth century public school told the boys that “the school is your father...your mother...and all other relations too” (quoted in Marland; 1974: 5).

The notion of pastoral care can be traced to the English public school tradition of the nineteenth and early twentieth century (Hughes; 1980:29). Barnes (1977: 72) says that
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“the care of the whole child and concern for his (sic) spiritual and physical well-being as well as for his intellectual development had long been a part of the English tradition, deriving, like much else, from the nineteenth century public schools.” In particular, the commitment of the English public school system of the nineteenth century to pastoral care owes much to the influence of Dr Arnold of Rugby, who advocated a “pastoral mission” (Baron; 1970: 185).

“Pastor” is derived from the Latin word, pascere, which means to feed, with both physical and spiritual connotations (Dooley, in Best et al.; 1980: 16-17). The role of the pastor as the carer of souls achieves its apotheosis in Biblical terms in the story of the Good Shepherd (Luke, Chapter 9). However, pastoral care is now generally interpreted as involving all staff in showing a concern for creating a satisfactory learning environment. Rutter et al. (1979), for example, who stress the importance of maintaining an orderly climate in schools, say the most effective way of encouraging a task-orientated purpose amongst pupils is through the reinforcement of good practice in learning behaviour. Potentially, then, pastoral care, by creating and maintaining a positive learning environment in the school, can play a significant part in raising the achievement of pupils.

Pastoral care, though, is an elusive concept. It is in a constant state of flux and it has proved to be very difficult to define. It has been described as a somewhat vague and unclear term (McLaughlin; 1982) and it has been open to a variety of interpretations (Best et al.; 1980: 7-8). It has been presented as one facet of a teacher’s complex role, encompassing a range of activities and functions related to the concepts of “guidance” and “counselling” (Best et al.; 1977: 125), and it has been asserted that the notion of pastoral care is used not without a measure of “naivety and ambiguity” in the school (Best et al.; 1983: 269). Marland (1989: 15) defines pastoral care as “personal, educational and vocational guidance”. It has also been described as, “that part of the curriculum which caters for the social and emotional needs of pupils” (Power; 1996: 1). It is in the interests of this study, then, to clearly define the field of investigation.
Since pastoral care often appears to be amorphous and contradictory, it is open to a variety of interpretations, which makes it a difficult area for research. There is evidence of a disparity between what actually happens in the practice of pastoral care and the stated aims and aspirations of schools, which are described as “conventional wisdom” (Best et al.; 1983). Indeed, there is an apparent contradiction in people’s perceptions of pastoral care. There is, on the one hand, “conventional wisdom”, which describes pastoral care as “creating warm, convivial, reassuring and thoroughly worthwhile institutions”, and, on the other hand, a more jaundiced view of pastoral care whose concerns are with “discipline, control and petty administrative duties” Best et al. (1980: 49-50). This is liable to produce confusion. Difficulties in achieving a clear and shared understanding of what constitutes pastoral care has implications for research into stakeholders’ perceptions of Personal, Social, Health and Citizenship Education.

Clearly, “pastoral care” is a vague and abstract concept, which alludes to general welfare concerns. The term has come to include a wide range of welfare and caring functions of the school, the need for Personal, Social, Health and Citizenship Education being but one aspect. Best (1995: 15), nevertheless, offers a helpful description, defining pastoral care as a comprehensive concept, which articulates a “commitment to the welfare, well-being and fullest development of the individual”. The implication is that it is unrealistic for teachers to be concerned exclusively with the “academic” achievement of pupils, since it provides a definition of education, which is limited. It ignores, for example, concerns about the personal, social, emotional and moral development of pupils. Pupils are more likely to participate and show commitment to the educational process if they feel that they are valued as full members of the school community. (See, for example, Slavin; 1990, Jordan and Le Metais; 1997.)

Traditionally, pastoral care has been associated with the non-academic aspects of education. Adams (1987: 100), for example, in his definition of pastoral care, incorporates “all those activities of the school that are not directly concerned with the
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work set out in the syllabuses.” In this respect, he includes “active or response measures such as guidance, counselling and discipline control.” Yet, again, this indicates a general and nebulous area of concern. Significantly, Brown (in Dufour, ed; 1990: 40) asserts, “Ever since mass schooling came into existence, the hidden curriculum of education has been the socialisation of young people into the prevailing norms and ideologies.”

Pastoral care entails the recognition of the pupil as a whole person. Johnson et al. (1980: 10), for example, contend, in the light of their research in four comprehensive schools in the mid-1970s, that for many teachers “it was the central tenet of to have some kind of personal relationship of recognition and familiarity with the child”. It is, perhaps, axiomatic that all pedagogic concerns have a personal element, and, since pastoral care is to do with the quality of relationships in a school, it is an essential consideration in the management of schools. Significantly, Marland (in Glatter et al., eds, 1988: 242) maintains that pastoral care should aim to provide “personal, educational and vocational guidance’ to all”. Accordingly, pastoral care is an entitlement for all pupils. Thus, pastoral care arises from the adage that “a good teacher teaches pupils not subjects”. One corollary of this is that every teacher can be regarded as a pastoral teacher.

The part of the curriculum of the school that is concerned with the personal, social and emotional needs of pupils, as distinguished from the subject curriculum, which provides for their academic or cognitive needs, is associated with pastoral care. This is not, however, to imply that these concerns are disconnected. Indeed, teachers have a responsibility both for the academic progress of pupils as well as for the personal needs of the whole child. (See David; 1983, NAPCE; 1989.)

Today, the term “pastoral care” enjoys wide currency in schools. Most schools would claim to have a policy on pastoral care, which articulates a concern for all pupils’ physical, emotional and social welfare. To gain an appreciation of a range of values towards the subject, the next section of this chapter will examine various perspectives of pastoral care, which have been presented in literature and research on the subject. The
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aim is to define parameters within which the research can proceed. Whilst much of the literature is not derived from Catholic sources, its implications have an influence on the findings of this study.

2.3 Models of pastoral care

One way of comparing perceptions of pastoral care in schools would be to consider different perspectives, or "models", that have been identified in the literature. It seemed possible, for example, to appreciate how people’s perceptions could be influenced by the way they define the concept of pastoral care. In this respect, studies of pastoral care at Rivendell comprehensive school (Best et al., 1980 and 1983; Ribbins et al., 1981) provide a valuable insight into perspectives and practice of pastoral care in an individual school. These studies set out to enquire into teachers’ experiences and they pursue two fundamental questions:

(i) the school’s a general philosophy or policy on pastoral care;
(ii) a definition of “pastoral care”.

From their research, involving 59 of the 82 staff at the school, the authors found that the expression “pastoral care” provided the notion of “caring” for the “welfare” of the “whole child”. Consequently, they distinguished five teacher perspectives towards the notion of pastoral care, viz:

(i) a child-centred perspective, i.e., children as persons;
(ii) a pupil-centred perspective, i.e., children as learners;
(iii) a discipline-centred perspective, i.e., teachers as disciplinarians;
(iv) an administration-centred perspective, i.e., teachers as administrators;
(v) a subject-centred perspective, i.e., teachers as subject specialists.

In considering an approach to researching stakeholders’ views, it appeared that the above teacher perspectives might provide a basis for comparison. There are limitations, though, because people’s perspectives may be influenced by context and vary according to different circumstances. A further difficulty is that perceptions seldom conform exactly to “ideal” types.
Ribbins et al. (1981: 162-3), moreover, suggest caution when interpreting perceptions of pastoral care, because "What a teacher says has to be interpreted in the light of the context" in which it is said. Best et al. (in Bush et al., eds, 1989: 96) maintain that a teacher "may say one thing in the context of a parents' evening or in an official document about a school's policy, but may say something quite to the contrary in another context". This again highlights the highly subjective nature of this field, which makes it difficult to investigate.

Senior teachers, too, can convey contradictory messages in their description of pastoral care. Best et al. (1983), for example, found that there were often significant differences between the rhetoric of a school's public statements and reality. Whilst senior staff might support the notion of pastoral care at, for example, meetings of parents at feeder schools, at other times they seemed less enthusiastic. This gives rise to the notion of "conventional wisdom" (Best et al.; 1980: 48-74), where connotations of pastoral care in the literature present a more idealistic picture of pastoral care in schools than is evident in actual experience.

Evidently, pastoral care may be viewed in a number of ways in secondary schools. Drawing on Best et al. (1983), for example, Bush (1995: 99-101) categorises attitudes into five "models" of pastoral care (summarised in Table 2.1). Bush (1995: 98) suggests that, in public statements, "conventional wisdom" reflects a child-centred model of education, which emphasises the individual pupil rather than the institution as a whole. What is helpful, however, is that this model identifies categories of broad perspectives that provide a basis for discussion about perceptions of pastoral care in schools.
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<table>
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<tr>
<th>MODEL</th>
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<th>CONCERNS</th>
</tr>
</thead>
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<tr>
<td>Child-centred</td>
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<td>a caring environment</td>
<td>Personal happiness, adaptation</td>
</tr>
<tr>
<td>Pupil-centred</td>
<td>Relates to pupils in their academic roles as learners</td>
<td>a facilitator of pupils' academic performance</td>
<td>Pupils' welfare in terms of promotion of their learning</td>
</tr>
<tr>
<td>Discipline-centred</td>
<td>Problems of teacher-control</td>
<td>a vehicle to direct and control pupils' behaviour</td>
<td>Discipline, control and sanctions, structures, e.g. organisation, vertical/horizontal, referral systems</td>
</tr>
<tr>
<td>Administrator-centred</td>
<td>Efficiency of the school as an administrative organisation</td>
<td>an administrative organisation</td>
<td>Efficiency of the organisation, e.g. roles and responsibilities in a hierarchical structure, communication</td>
</tr>
<tr>
<td>Subject-centred</td>
<td>The academic role of the teacher as a specialist</td>
<td>a professional establishment for subject specialists</td>
<td>Pedagogy, subject disciplines, teacher-teaching</td>
</tr>
</tbody>
</table>

Table 2.1 Models of pastoral care in secondary schools (from Bush; 1995: 99-101)

One drawback, however, is that the role of the teacher is more complex than this. Each teacher brings a unique perspective to bear on concerns that are often contingent on particular situations. Interest in the welfare of the individual does not necessarily preclude wider considerations related to, for example, discipline, attendance, learning and the attitude of pupils' in general towards school as an educational establishment.

Nor is pastoral care always regarded as having a beneficial influence. Williamson (in Best et al.; 1980), for example, describes the “negative” function of pastoral care as “pastoralisation”, i.e. the means by which pupils, particularly the less able, are “processed” to accept a system in which they are destined to fail. Williamson (in Best et al.; 1980) contends the source of pupils' problems in school often lies in the kinds of learning experiences they encounter. “Pastoralisation”, he argues, is a device used to mitigate inherent weaknesses in a school's educational provision. He says that “it is less frequently realised that a good curriculum, well taught, may be an essential agent of personal development, and if it is not provided the pastoral organisation may be overloaded with what are mainly self imposed problems” (Williamson, in Best et al.)
In this respect, pastoral care colludes with discipline and control functions of the school.

In considering an approach to research in this area, however, it appeared that another possibility might be to examine perceptions towards pastoral care in terms of a spectrum of values, ranging from those that emphasise concerns for the individual and those that emphasise concerns for the institution. Within a school, there are potential strains and contradictions between concerns for individual pupils and their welfare and the concerns of the organisation as an institution. Getzels and Thelen (1960), for example, provide a model that refers to idiographic and nomothetic dimensions in an organisation. The idiographic axis emphasises the individual, personality and needs-disposition of an organisation, whilst the nomothetic axis emphasises institutional roles and expectations. To this extent, pastoral care serves not only individual personal welfare, but also the welfare of the organisation as a whole with regard to its coherence of purpose and conformity.

Pastoral care is not only focused on the needs of the pupil as an individual and attempts to maximise the all-round potential that is inherent in every pupil whatever their ability or social background (Hamblin; 1978: 1); it also relates to the notion of the school as a community. One of the fundamental concerns of pastoral care is with the health and life of the organisation as a whole as well as with its concern for individuals (Hamblin; 1983: 1). Thus, the social as well as the personal elements of the pupils' lives are acknowledged. As Marland (1974) emphasises, it is the responsibility of the school to assist pupils to understand themselves and the world in which they live.

Evidently, in pastoral care there are tensions between the interests of the individual and the interests of social order in the organisation. Thus, a person's perception of what they see as the purpose of pastoral care may be reflected by the position they adopt with regard to the balance between the welfare of the community and the interests of the individual. These tensions are significant in Catholic schools, to the extent that shared
values of a religious community may be promoted above individual self-interest (Pring 1996: 57-69).

Another way of investigating pastoral care would be to analyse it in terms of a range of functions that reflect a school’s approach towards problems of discipline and pupils’ adjustment to school, attendance, home problems, contact with parents, pupil records and its links with outside agencies such as welfare officer, medical officer and child guidance. Pastoral care can represent a convenient way of organising the school as a bureaucratic institution into registration and teaching groups. In a pastoral role, the teacher can be characterised as a quasi-social worker with concern for the personal and social problems and the welfare of all pupils.

Johnson et al. (1980: 21), for example, identify seven key aims that pastoral care should set out to achieve:

(i) to provide a secure base for the pupil to relate to;
(ii) to identify and respond to children’s individual problems;
(iii) to monitor and regulate pupils’ attendance, behaviour, progress;
(iv) to record and communicate information about the welfare of pupils;
(v) to make recommendations about the special educational needs of individual pupils;
(vi) to interact with the pupils’ homes regarding all aspects of their performance;
(vii) to collaborate with outside agencies.

Johnson et al. (1980) also identify three categories of pastoral needs of secondary school pupils. They suggest that teachers consider pastoral systems as meeting institutional-specific needs, maturation-specific needs and future-specific needs of pupils. Many needs relate, for example, to the school as an institution and are therefore institution-specific. These are exemplified by the need for security and well-being and the social and working environment of the school. Maturation-specific needs relate to the learning needs of the pupils in respect of intellectual, social and physical development. This includes moral development, health education and emotional development. Future-specific needs relate to the needs of pupils in preparation for their roles in adult life, such as knowledge, skills and attitudes required for work, leisure and citizenship and
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guidance needs in relation to careers, potential parent roles and further education. However, whilst this analysis provides a range of functions that are related to pastoral care, which may help to refine the field of enquiry, it does not address the problem of measuring perceptions.

An investigation of perceptions of pastoral care may provide an insight into what people feel is important in children’s education. Best et al. (1983) argue that differing perceptions and interpretations of pastoral care arise from “competing ideologies of education” ranging from child-centred to discipline-centred approaches. Mrs Thatcher, for example, was alleged to have maintained that there is no such thing as society, giving expression to an ideology of radical individualism, emphasising consumerism, competition and the free market. Intrinsic to a definition of pastoral care, however, are notions of personal growth and social development. Thus, as Watkins (1985: 179) points out, a specific contribution that pastoral care can bring to schools is to draw “attention to the personal and interpersonal dimensions and to give a pupil-centred focus”.

At one level, pastoral care may be considered as a response to fundamental changes in the nature of society (Marland; 1974); at another level, however, as it has already been suggested, pastoral care may be perceived as being concerned simply with “discipline, control and petty administrative duties” (Best et al.; 1980). Best et al. (1977) conjecture that pastoral care in schools may be more often to do with social control and administrative convenience than pupil welfare. Indeed, in the four schools they studied, Johnson et al. (1980) showed that pastoral care provides for discipline as much as for recognition and care of pupils as individuals. Their research indicated that teachers see pastoral systems as meeting institution-specific needs of pupils. What is problematic, however, is that there are limitations in the literature in specifically addressing the concerns of Catholic education.

One way of investigating stakeholders’ views would be to compare their perceptions towards each of the models of pastoral care. It was decided to reject this approach,
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however, because the scope of such an enquiry would render it too ambitious and complex within the time and resources available. It was therefore considered to be more practicable to refine the scope of the enquiry by achieving a clearly defined set of parameters.

Consequently, it was decided that it might be possible to identify key components of pastoral care for investigation. Specifically, the interest of the research would be to discover whether or not there was agreement about the purpose of Personal, Social, Health and Citizenship Education in Catholic secondary schools. It seemed it might be possible to do this initially by tracing the development of this subject in English secondary schools.

2.4 Personal, Social, Health and Citizenship Education

It has already been shown, above, that "pastoral care" is not an entirely new concept in education. As McGuinness (1988) points out, there has been a long tradition of concern for the personal welfare of pupils in England, which can be traced back at least to the public schools and grammar schools of the nineteenth century. Indeed, schools have traditionally been characterised as caring communities that are committed to the welfare of their pupils. This notion is associated, to a large extent, perhaps, with the understanding that children are more likely to make progress in their education if they are happy and are not faced with a variety of unresolved personal, social or emotional difficulties. However, significant developments in pastoral care have taken place over the past fifty years. It will be shown in this section that, emerging from the all-embracing concept of pastoral care, Personal, Social, Health and Citizenship Education evolved from a discrete pastoral curriculum in secondary schools.

Pastoral care became current in the maintained sector of education in England in the 1950s after comprehensive schools in Coventry adopted the house system - modelled on the public schools and grammar schools - as a means of pastoral organisation. According to Lang (1995: 273), the term was first used in print in the context of education in 1954.
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With the comprehensive reorganisation of secondary education during the 1960s, pastoral provision in schools became more widely accepted. Since the seminal work of Marland (1974), the study of pastoral care has been of increasing interest in terms of its interpretation and implementation in schools in this country. (See, for example, Blackburn, 1975; Best, Jarvis, and Ribbins, 1977; Hamblin, 1978; Button, 1981; Settle and Wise, 1986; Marland, 1989; Bulman and Jenkins, 1989; Otten, 1999; Foster, 2000; MacDonald, 2000.)

The Crowther Report (1960) and the Plowden Report (1967) indicated that factors affecting pupils outside the classroom had implications for their learning experiences. They endorsed the principle that affective concerns of education should be attached with as much importance as cognitive. During the 1960s, many schools began to provide time for form tutors to get to know their pupils better. Typically, this would be a fifteen or twenty-minute period, which incorporated registration at the beginning of the day. Some schools, additionally, would timetable a form period for the last lesson on a Friday afternoon. Williamson (1980: 172) says it was provided as a time when pupils could come to know what was expected of them in terms of behaviour, attitude to work, standards of dress and school procedures. It was felt that through daily contact with the form tutor, pupils could gain confidence to seek advice, whether it was to do with academic progress, careers advice or emotional or social difficulties.

However, whilst many form tutors organised their form period time in a positive spirit with the intention of maintaining the morale and ethos of the school, anecdotal evidence suggests that the use of “tutor time” was haphazard. Form tutors, to a large extent, worked independently; there was a diversity of approaches, depending on the personality of the tutor, but there was little cohesion and integration of ideas. Some form tutors devised programmes of work; others used tutor time for administrative matters only, e.g. collecting absence notes, checking records of attendance and punctuality, signing pupils' diaries. Within the school, some form tutors would adopt a laissez-faire attitude, allowing pupils to do what they chose to do with the time, e.g. homework, private
In the early 1970s there began the development of materials and activities, which could be used in form period time. Stansbury (1980), for example, discusses the introduction of Records of Personal Experience (RPE) in which pupils were able to record and document educational experiences, both inside and outside the formal timetable of school, which they regarded as positive. Such schemes were based on entries made by pupils as a form of self-evaluation in a variety of topics, including extra-curricular activities, hobbies and interests. According to Swales (1980), personal recording systems gained some success in motivating pupils and improving attitudes towards school. Subsequently, such experimental innovations developed into local and regional Record of Achievement (ROA) schemes and, later, the National Record of Achievement (NRA) was adopted widely by secondary schools.

Thus, schools began to recognise pupils' personal and social achievements through the development of Records of Achievement. The Department of Education and Science (1984: 3) formally acknowledged these innovations, saying that schools "should recognise, acknowledge and give credit for what pupils have achieved and experienced, not just in terms of results in public examinations, but in other ways as well". HMI also stressed the importance of pastoral care as a dimension of a pupil's formal education and said that much of "the time and concern schools devote to personal welfare and 'pastoral care' of their pupils is supportive of the curriculum" (HMI; 1980: 2).

Although it has been shown above that there is earlier evidence of pastoral care work in schools, Hughes (in Best et al., 1980) asserts that it was not until the 1970s that it emerged prominently in educational literature. Indeed, until that time, there was a paucity of literature and research related specifically to "pastoral care". Marland (1974: 12) claimed that pastoral care is not simply an adjunct to the academic aims of the

* Fincham (1982) explores the early development of Records of Achievement in an unpublished M.Sc. dissertation "Functions of Sixteen-Plus Examinations: A case-study of the views of young adults who have followed courses leading to examinations at sixteen-plus"
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school but is “the central task of the school”. Thus, he established a definition of pastoral care, ranging from the basic level of getting to know the pupils to a wider perspective of a set of identified tasks to be undertaken by the school.

In general, Marland says that pastoral care covers “all aspects of work with pupils in a school other than pure teaching...Pastoral Care means looking after the total welfare of the pupil” (Marland; 1974: 12). David (1982: 29) advocated that a coherent programme of pastoral care should be developed in schools. Consequently, Marland (1980: 151-170) presents the notion of a discrete “pastoral curriculum”, in which knowledge, skills and attitudes are planned and presented by the school in a systematic way.

Specifically, Marland (1974: 10) identified six complementary aims:

“(i) to assist the individual to enrich his (sic) personal life;
(ii) to help prepare the young person for educational choice;
(iii) to offer guidance or counselling, helping young people to make their own decisions - by question and focus, and by information where appropriate;
(iv) to support the ‘subject’ teaching;
(v) to assist the individual to develop his or her own life-style and to respect that of others;
(vi) to maintain an orderly atmosphere in which all this is possible.”

One of the limitations of Marland’s work, however, is that it lacks a basis of rigorous empirical research.

The curriculum is classically defined as “all the learning, which is planned and guided by the school, whether it is carried on in groups or individually, inside or outside the school” (J.F.Kerr, quoted in Lawton; 1973: 12-13). Following the work of Marland (1974), Blackburn (1975 and 1983) and Hamblin (1978, 1981, 1984 and 1986) provided a range of approaches and attitudes, which informed the development of a pastoral curriculum in schools. In addition, the development of Active Tutorial Work (ATW) (Baldwin and Wells, 1979, 1980 and 1981) provided activities and exercises appropriate for tutorial work during secondary school.
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By the 1980s, a planned, sequential scheme for tutor periods developed by Baldwin and Wells (1979-1983) had been established in many secondary schools (Brown, in Dufour, ed, 1990: 36). Hopson and Scally (1981), too, produced materials and resources for secondary schools for the teaching of "lifeskills". Furthermore, literature aimed at assisting form tutors to develop their responsibility for pastoral care in a coherent way became increasingly available. (See, for example, Adams, 1989, and Marland, 1989.)

Hamblin (1978: 18), in particular, identified transitional and developmental stages in the experience of pupils in the secondary school in terms of "critical incidents". These included a process of induction for pupils at entry to the secondary school, supporting their adjustment to new teaching situations, study skills, and coping with wider social relationships; the process of option choice at the age of 14+; careers and vocational guidance; and the preparation of pupils for public examinations at 16+. Hamblin (1978), moreover, argued that if ‘critical incidents’ are negotiated successfully, difficulties encountered by pupils during their career in secondary education could be minimised. Thus, it became possible to identify component areas of pastoral care that could be progressively incorporated into the school curriculum.

In examining components of pastoral care in schools, commentators highlight a number of issues that can be subsumed under its broad scope. Marland (in Glatter et al., 1988), for example, draws attention to specific areas that relate to pastoral care provision in schools, including occupations, sex and health education, option choice, equal opportunities and multi-cultural education. This enabled schools to devise their own programmes of planned tutorial work for pupils as part of their pastoral care provision. One drawback, however, was that tutorial work came to encompass a diversity of tenuously related subjects, which were not always consistently delivered.

Should pastoral care be seen as an entitlement for each pupil? Holland and Hammerton (1997: 105), referring to the Elton Report (DES; 1989) on discipline in schools, argue that the "normal pastoral provision should meet the predictable needs of pupils
undergoing the stresses of normal life: growing up, moving house, failing in lessons, etc.” The implication is that it is possible to identify various components that should be addressed through the pastoral aspects of the school’s work. Consequently, schools have elaborated coherent and discrete programmes of pastoral care. Marland (1980: 151-170), for example, exploring a number of considerations to be taken into account in planning a curriculum of pastoral care, coined the term, “pastoral curriculum” to describe a range of issues that should be incorporated and delivered. However, he deprecated a fixed and rigid pattern, which he parodied as:

<table>
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<tr>
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<td>Examination Preparation, Careers,</td>
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<td></td>
<td></td>
<td></td>
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<td>and ‘Life’</td>
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(from Marland; 1980: 166)

Marland (1980) proposed a flexible approach, based on a number of themes, which were part of each year’s work, though with varying emphasis according to the age and educational preoccupations of the pupils. This provided a strategic provision for pastoral care within the formal curriculum. Schools began systematically to design, implement and develop a timetabled curriculum provision for pastoral care, comparable to some extent to other curricular subjects, such as English and mathematics, under the general title of Personal and Social Education (P.S.E.). One problem, however, was that the subject grew organically, often in response to local concerns, and it therefore lacked a cohesive and consistent approach across different schools.

During the 1980s, many secondary schools began to develop such discrete courses aimed at addressing the pastoral needs of pupils. In a survey of Personal and Social Education courses in secondary schools, HMI (1988) found a variety of approaches in the way in which Personal and Social Education was organised and wide differences in
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the provision of time and resources. Elements of, for example, careers education and sex education were incorporated into a timetabled subject, which became variously known as Personal and Social Education (P.S.E.), Personal, Social and Moral Education (P.S.M.E.), Personal, Social and Health Education (P.S.H.E.) or Personal and Social Development (P.S.D.).

In the 1980s, too, some projects funded by the Manpower Services Commission (M.S.C.) were taken up by Local Education Authorities under the Technical and Vocational Education Initiative (T.V.E.I.), which encouraged the development of strategies of negotiated learning, Records of Achievement and Personal and Social Education (P.S.E.). P.S.E. was frequently regarded as the formal translation of pastoral care into a curriculum component. HMI (1989: paragraph 2) observed: "If children's personal and social development is to progress satisfactorily, it needs to be well supported...the role of all teachers is vital because personal and social development and responsibility are intrinsic to the nature of education. It is something from which no teacher can opt out." Consequently, all schools were encouraged to develop this area of the curriculum, though, as the Inspectors pointed out, the quality of provision varied (HMI: 1988).

A survey of Personal and Social Education courses in twenty-one secondary schools in 1986-1987 found that courses in Personal and Social Education flourished under a range of titles, including, in addition to P.S.E., "Education for Life and the Future, Tutorial Studies, Social Studies and General Studies" (HMI: 1988: 2). This survey also reported a variety of approaches in the way in which Personal and Social Education was organised and wide differences in the provision of time and resources. It was shown (HMI; 1988: 4), for example, that the main themes and topics covered by these courses were as follows:
**Pastoral Care and Personal, Social, Health and Citizenship Education**

<table>
<thead>
<tr>
<th>Theme</th>
<th>Approximate percentage of the 21 schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health Education</td>
<td>80</td>
</tr>
<tr>
<td>Careers Education</td>
<td>60</td>
</tr>
<tr>
<td>Political Education and World Issues</td>
<td>55</td>
</tr>
<tr>
<td>Moral and Religious Education</td>
<td>50</td>
</tr>
<tr>
<td>Personal Relationships and Responsibilities</td>
<td>45</td>
</tr>
<tr>
<td>Community and Social Studies</td>
<td>40</td>
</tr>
<tr>
<td>Legal Issues</td>
<td>35</td>
</tr>
<tr>
<td>Study Skills</td>
<td>35</td>
</tr>
<tr>
<td>Economic Issues</td>
<td>25</td>
</tr>
<tr>
<td>Education for Parenthood</td>
<td>15</td>
</tr>
</tbody>
</table>

Table 2.2 Main themes and topics covered in Personal, Social and Health Education (HMI; 1988: 4)

These themes and topics provide potential components for the conduct of this research. The impression of the inspectors was that schools regarded courses in Personal and Social Education as an addition to the main curriculum rather than as an integral part of whole school policy. One conclusion (HMI; 1988: 22) was that “Much needs to be done if P.S.E. courses are to become firmly established as a permanent and worthwhile feature of the curriculum.” In statutory terms, this principle has only relatively recently been enshrined in the Education Reform Act (1988; Section 1), which stipulates that each school should provide “a balanced and broadly based curriculum which promotes the spiritual, moral, social, cultural, mental and physical development of pupils at the school.” Moreover, under Section 9 of the Education (Schools) Act, 1992, inspectors are expected to report on, amongst other things, the spiritual, moral, social and cultural development of pupils in the school. What is emphasised is that schools are considered to have an important part to play in the personal and social development of pupils and they are, indeed, subject to inspection by OFSTED.

With the passing of the Education Reform Act (1988) and the development of the National Curriculum, central government formally recognised the importance of Personal and Social Education in the curriculum. However, this raised a number of problems. One question, for example, was whether Personal and Social Education...
Pastoral Care and Personal, Social, Health and Citizenship Education should be presented as a separate subject or integrated into conventional subject areas. (Sex Education, for example, could be provided within R.E. and Science.) Alternatively, it could be delivered both as a separate subject and as a ‘cross-curricular subject’ through conventional curriculum subjects. This illustrates, though, as Watkins (1995: 123) indicates, that government intervention often resulted in the issuing of conflicting, contradictory and sometimes confusing information with regard to pastoral care and what he refers to as Personal-Social Education (in Best et al.; 1995).

In October 1989, National Curriculum Council (NCC) Circular 6, The National Curriculum and Whole Curriculum Planning: Preliminary Guidance was published. One implication of this Circular was that Personal and Social Education courses would be incorporated into a whole-school approach. In this document, distinctions are made between cross-curricular “dimensions”, i.e. Personal and Social Education, equal opportunities and multi-cultural education (Paragraphs 9-11), and cross-curricular “themes” (Paragraph 15), five of which are identified as: economic and industrial understanding; careers education and guidance; environmental education; health education; and citizenship. Indeed, in Paragraph 15, the document goes on to define the five “cross-curricular themes” as “elements that enrich the educational experience of pupils”.

The publication included the following statements:

“The whole curriculum of a school, of course, goes far beyond the formal timetable. It involves a range of policies and practices to promote the personal and social development of pupils, to accommodate different teaching and learning styles, to develop positive attitudes and values, and to forge an effective partnership with parents and the local community.” (Paragraph 4)

“Personal and social development through the curriculum cannot be left to chance but needs to be co-ordinated as an explicit part of a school’s whole curriculum policy, both inside and outside the formal timetable. Personal and social development involves aspects of teaching and learning which should permeate the entire curriculum. Whilst secondary schools may offer courses of Personal and Social Education, it is the responsibility of all teachers and is equally important in all phases of education.” (Paragraph 10)
What was significant about these statements was that they underlined that Personal and Social Education was now regarded as part of the Whole Curriculum. Schools were therefore expected to address these issues in a planned and coherent way and all teachers had a responsibility for the personal and social education of their pupils.

In 1989, the DES published *From Policy to Practice*, explaining, amongst other things, how the National Curriculum would affect practice in schools. One of its key points was to emphasise that the curriculum must serve to develop the pupil as “an individual, as a member of society and as a future adult member of the community with a range of personal and social opportunities and responsibilities” (Paragraph 2.2). In the same document, it states that the whole curriculum for all pupils would need to include “careers education and guidance; health education; other aspects of Personal and Social Education; and coverage across the curriculum of gender and multi-cultural issues” (Paragraph 3.8). It also provided (in Paragraph 3.9) for “economic awareness, political and international understanding, and environmental education” to be taught in a cross-curricular way. Moreover, in Paragraph 4.7, it indicated that some attainment targets relating to health education would be included in the science Order as, indeed, some aspects of sex education, including education about HIV, AIDS and STIs, were to be provided for under the Education Act, 1994. Ironically, however, Personal and Social Education was not included as a statutory element of the National Curriculum.

In 1990, the National Curriculum Council published *The Whole Curriculum: Curriculum Guidance 3*, in which it stated that “Personal and Social Education of pupils is a major aim of education” and defines in more detail the five identified themes, “which, although by no means a conclusive list, seem to most people to be pre-eminent.” (NCC; 1990: 4-6.) There followed in 1990 five further NCC Curriculum Guidance publications providing guidance on ways in which each of the five cross-curricular themes could be developed in the school curriculum.
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Whilst government concern about drugs education, health and sex education, including education about HIV, highlighted aspects of Personal and Social Education, interpretations about the role and place of a pastoral curriculum within the National Curriculum still needed to be clarified. One problem, for example, was some schools introduced the five cross-curricular themes as a "bolt-on" course rather than in an integrated way. Watkins (1995: 122-126) described this as the "fragmentation" of Personal and Social Education in the curriculum. Indeed, it seemed to suggest that it was part of a traditional subject-based compartmentalised curriculum.

The National Curriculum Council (1990: 7) indicated that the curriculum should serve to develop the pupil as an individual, as a member of society and a future adult member of the community with a range of personal and social opportunities. An essential part of Personal and Social Education in the curriculum is to enable pupils to achieve these aims. However, Personal and Social Education is a controversial area in the school curriculum, involving not only questions regarding its place in the curriculum but also what constitutes appropriate subject matter and methodology. In fact, the National Curriculum seemed to eschew considerations of this kind.

What is shown here, though, is that during this time the government began to take a direct interest in the development of Personal and Social Education in schools. Its place in the curriculum seemed to be assured. However, government intervention was often incoherent and would complicate the situation, as its attitudes towards the subject, particularly with regard to delivery and assessment, seemed unclear.

Schools set out to make a planned provision for Personal and Social Education. One possible approach to defining and integrating the many concerns within the area of Personal and Social Education is to identify headings, which reflect aspects of personal and social development. A document, produced in 1990 by the National Association for Pastoral Care in Education (NAPCE), attempted to clarify the area, by identifying seven headings:
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bodily self: understanding changes and their variety; reflecting on the impact of these; addressing the use and misuse of the body, including through substance abuse

sexual self: understanding sexual development; the role of sexuality in relationships

social self: understanding others’ perspectives and their role in relationships; making sense of others and their judgements; coping with conflict; presenting oneself in a range of situations; working with others

vocational self: developing awareness of adult roles, lifestyles and preferences; taking a wider look at what sort of contributing adult to become; valuing a range of contributions; transition to adult roles

moral/political self: the making of judgements; resolving moral dilemmas; taking action on issues

self as a learner: understanding strengths and competencies; reflecting on approaches to learning

self in the organisation: becoming an active member of a school; making sense of the organisation and getting the most from it.

In the same document, Personal and Social Education is defined as “the intentional promotion of the personal and social development of pupils through the whole curriculum and the whole school experience.” Significantly, the document suggests it might be possible that, if structured at the appropriate level, these headings could contribute to an educational provision in which the concerns of Personal and Social Education could be integrated into the curriculum in a coherent way.

Although secondary schools generally used the term Personal and Social Education to describe this subject in the curriculum, it was often associated with a wide variety of programmes and practices. This situation was not helped by the diverse historical origins of the subject and its lack of clarity. By exploring people’s perceptions of Personal, Social, Health and Citizenship Education, this study contributes towards a greater understanding of the difficulties of providing a consistent approach.

What is important here is to recognise that, in identifying components of Personal, Social, Health and Citizenship Education, both theory and practice show that there is
Pastoral Care and Personal, Social, Health and Citizenship Education

broad agreement about common themes that contribute to this subject, e.g., health education, sex education, vocational education, moral education. It is interesting that the National Curriculum, in identifying five themes in the teaching of Personal and Social Education, included health education, careers and citizenship, as it points to some of the principal interests of this study.

Whilst the Education Reform Act (1988) established Personal and Social Education as an important cross-curricular element of the whole curriculum, it was still not regarded as a foundation subject. Consequently, as Best et al. (1995: 298) observe, educational policies in recent years have sometimes seemed "inimical to the effective development of pastoral care and P.S.E." Another difficulty, therefore, is that the government often paid lip service to the importance of Personal and Social Education in the curriculum.

In May 1998, however, the Labour government announced a new initiative and set up an Advisory Group on Personal, Social and Health Education in Schools under the chairmanship of Estelle Morris and Tessa Jowell. Its main function was to "provide advice on the aims and purposes of P.S.H.E. in schools, and consider its relationship to other curriculum areas, particularly citizenship and democracy." Thus, significantly for this study, the subject once again became the focus of attention for educational policymakers. Moreover, the terminology (i.e., P.S.H.E.) now highlighted the area of Health Education, in addition to Personal and Social Education.

Further, in 1997, David Blunkett commissioned Bernard Crick to set up an enquiry into Citizenship Education. The Crick Report (1998), Education for Citizenship and the Teaching of Democracy in Schools, identified core concepts such as democracy, rights, responsibilities, freedom and equality in the socialisation of pupils. It argued that Citizenship Education had three strands: "social and moral responsibility", "community involvement" and "political literacy" (QCA; 1998: 8) and recommended that Citizenship Education should be "a statutory entitlement in the curriculum and that all schools
should be required to show they are fulfilling the obligation that this places upon them” (QCA; 1998: 22).*

Further to the government’s setting up advisory groups on Spiritual, Moral, Social and Cultural Development, Citizenship Education and Personal Social and Health Education in 1997 (see Times Educational Supplement; 27.5.1998: 20), Jencks and Plant, in conjunction with The Gulbenkian Foundation and the DfEE, under the leadership of John Tomlinson, identified eight objectives for the personal and social development of pupils. They were initially concerned with two questions, viz: (i) what is Personal, Social, Health and Citizenship Education? and (ii) where is it located in the curriculum? As a result, they established a framework that is outlined in The Passport Framework for Personal, Social and Health Education and Citizenship (October, 1998).

In May 1999, the DfEE published the report by the National Advisory Group on Personal, Social and Health Education, Preparing People for Adult Life. It maintained that “Personal and social development is a statutory entitlement for all pupils and should therefore be a school’s core business” (DfEE; 1999: 3). In particular, a number of key issues were identified, which were seen to be the responsibility of schools to address within the curriculum. These included, for example, issues related to teenage pregnancies, drugs misuse, truancy and juvenile crime. One recommendation of the committee was that the “more detailed objectives and outcomes across Key Stages 1 to 4 of the National Curriculum developed as part of the Gulbenkian Foundation’s Passport Project should be considered in any work to draw up a Code of Practice for PSHE” (DfEE; 1999: 21).

* When this study began, the intention was to investigate stakeholders’ perspectives of Personal, Social and Health Education (P.S.H.E.) in Catholic secondary schools. With the identification of Citizenship Education as a statutory subject in the National Curriculum from August 2002, however, the study moved on, taking Personal, Social, Health and Citizenship Education (P.S.H.C.E.) to represent one manageable focus within pastoral care. Although it is not statutory, Personal, Social and Health Education complements what is taught in Citizenship Education.
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The then Secretary of State for Education, David Blunkett, further underlined government interest in Personal, Social and Health Education in an article in the *Times Educational Supplement* (16.3.1999: 15), where he states:

"It is also vital to do more to help young people develop a full understanding of their role and responsibilities as citizens in a modern democracy. In a changing world, it is more important than ever before to equip them better to deal with the difficult moral and social questions they face.... At key stages 1 and 2 this could be part of a framework which includes personal, social and health education, with a more structured approach at key stages 3 and 4."

As shown earlier, there has been continued government interest in Personal, Social, Health and Citizenship Education in recent years, focusing, in addition, on the issue of social inclusion. The thrust of this initiative is that pupils will be helped to develop "a full understanding of their roles and responsibilities as citizens in a modern democracy" (Blunkett; 1999: 15). Whether by providing a national framework for the teaching of Personal, Social, Health and Citizenship Education, involving all pupils in these areas within the educational system, there would be greater coherence and consistency, is open to question. One danger is that the government might ultimately create a rigid "authorised version" of Personal, Social, Health and Citizenship Education to which all teaching and learning must conform. As the subject is potentially informed with value-judgements, this would have additional implications for its provision in Catholic schools, where there are religious connotations.

It is clear that there is a lack of rigorous academic research in this area. Consequently, this investigation aims to contribute to the knowledge base by investigating the level of and reason for agreement by using a combination of quantitative and qualitative methodologies.
2.5 Summary

This chapter has presented a systematic account of how Personal, Social, Health and Citizenship Education has arisen out of a concern for pastoral care in schools. It is evident that there are diverse opinions about what it should achieve and where its priorities lie. Whilst the concept of pastoral care derives originally from a religious context, it has acquired connotations of greater complexity and elusiveness relating to general welfare concerns when applied in a secular context. An investigation into the area of pastoral care in secondary schools has extensive ramifications and implications. Therefore, in order to conduct a practicable enquiry, this study will confine its attention to one aspect of pastoral care, viz., Personal, Social, Health and Citizenship Education.

It has been shown that an interest in the pastoral care and welfare of pupils in secondary schools in this country led, from the 1960s and 1970s, to the deliberate planning and development of a “curriculum of pastoral care” or a “pastoral curriculum” in secondary schools. Aspects of pastoral care, therefore, were incorporated into the formal curriculum of schools. With the passing of the Education Reform Act in 1988, many of the principal objectives of the pastoral curriculum were interpreted as “cross-curricular dimensions” of Personal and Social Education (P.S.E.), which included five “cross-curricular themes”, viz, Careers Education, Citizenship Education, Environment Education, Health Education and Economic and Industrial Understanding. However, whilst the Act required schools to provide for the personal and social development of pupils as part of a broad and balanced curriculum that prepares them for adult life, Personal and Social Education was not included as a statutory element of the Whole Curriculum.

The inclusion of Citizenship Education as a statutory component of the National Curriculum from August 2002 could mark a significant step in the development of personal and social education. As Ireson et al. (1999: 214) point out, “our democratic system requires an education in citizenship.” However, there appears to be a lack of clarity as to whether it is academic achievement or personal and social development that
Pastoral Care and Personal, Social, Health and Citizenship Education

is the priority.

In identifying pastoral care as a subject for research it became evident that the area of study was too extensive in scope for an investigation within the time frame and resources available and it needed to be clearly delineated. Consequently, the decision was made to isolate one area of pastoral care, i.e., Personal, Social, Health and Citizenship Education, as a manageable focus for investigation.

The argument here is that perceptions of Personal, Social, Health and Citizenship Education in Catholic schools are problematic. Given that there is a paucity of research in this field, this chapter has investigated literature that shows different ways in which pastoral care can be perceived. In particular, research conducted by, for example, Best et al. (1980 and 1983), Johnson (1980) and Bush (1995) indicates potential approaches to researching perspectives with regard to models of pastoral care. Whilst their findings have value in providing a framework for critical review, however, difficulties Catholic secondary schools experience in delivering Personal, Social, Health and Citizenship Education are also related to their cultural context. It would therefore be advantageous in the next chapter of this study to consider the historical and religious background of Catholic education in England. It would then be possible to return to the question of identifying ways of comparing stakeholders’ perceptions.

In summary, it is possible to present diagrammatically (in Figure 2.1) a working definition of Personal, Social, Health and Citizenship Education, showing the complexity of the subject in the whole curriculum. By illustrating the subject as an expression of the school’s pastoral care provision in this way, key components can be identified for the purpose of comparing stakeholders’ perceptions later in the study.
Pastoral Care and Personal, Social, Health and Citizenship Education

THE WHOLE CURRICULUM

THEMES
Careers Education
Citizenship Education*
Economic and Industrial Understanding
Health Education
Environmental Education

CORE AND FOUNDATION
AND OTHER SUBJECTS

PERSONAL, SOCIAL, HEALTH AND CITIZENSHIP EDUCATION

The development of the
bodily self
sexual self
social self
vocational self
moral and political self
and
self as learner
self within the organisation

SKILLS
e.g.
Communication
Numeracy
Information & Communication
Technology

EXPERIENCES
Ethos
Work-related Activities
Work Experience
Residential Trips
Community and Industry
Links
Sport
Extra-curricular Activities

DIMENSIONS
Equal Opportunities
Multicultural Education

PROCESSES
Teaching and Learning Strategies

Figure 2.1 The integration of Personal, Social, Health and Citizenship Education in the curriculum (adapted from SCC/Gaunt, P., 1991, Implementing the Cross-Curricular Themes within the Whole Curriculum)

* From August 2002, Citizenship Education became a statutory subject in the National Curriculum.
Chapter Three
Catholic Education

"A good teacher teaches pupils not subjects."

SOURCE UNKNOWN

3.1 Introduction

The study now turns to Catholic education as a distinctive sector of the education system in England. According to the Department for Education and Employment (DfEE), the number of religious secondary schools in England and Wales in 2000 compared with non-denominational schools is illustrated in Table 3.1 as follows:

<table>
<thead>
<tr>
<th>SECONDARY</th>
<th>No. of schools</th>
<th>% of schools</th>
<th>No. of pupils</th>
<th>% of pupils</th>
<th>Full-time equivalent teachers</th>
<th>% of full-time equivalent teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-denominational</td>
<td>2,823</td>
<td>79.30</td>
<td>2,495,339</td>
<td>79.93</td>
<td>146,558</td>
<td>79.83</td>
</tr>
<tr>
<td>Church of England</td>
<td>198</td>
<td>5.56</td>
<td>150,310</td>
<td>4.81</td>
<td>8,745</td>
<td>4.76</td>
</tr>
<tr>
<td>Jewish</td>
<td>4</td>
<td>0.11</td>
<td>3,604</td>
<td>0.12</td>
<td>224</td>
<td>0.12</td>
</tr>
<tr>
<td>Others</td>
<td>172</td>
<td>4.83</td>
<td>166,432</td>
<td>5.33</td>
<td>9,944</td>
<td>5.42</td>
</tr>
<tr>
<td>Total</td>
<td>3,560</td>
<td>100.00</td>
<td>3,121,901</td>
<td>100.00</td>
<td>173,579</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 3.1 Number of denominational secondary schools in England and Wales in 2000 (adapted from Times Educational Supplement; 7.1.2000: 5)

From these figures it can be seen that Catholic secondary schools represent just over ten per cent of secondary schools in England and Wales and almost ten per cent of pupils and full-time equivalent teachers attend those schools.

Catholic education is an important sector within the education system in England. On the whole, it has developed without the antagonisms of religious and sectarian rivalries that have blighted education in Northern Ireland and, to some extent, Scotland. Sadly, however, considering the contribution of the Catholic sector over
the past one hundred and fifty years, there has, until recent years, been relatively little research into its nature and function compared with, say, the U.S.A. or Australia.

In 1978, Hornsby-Smith observed that there had been little research in Catholic education in the U.K. as a subject of academic research. Since then, however, interest in this area has increased. Hornsby-Smith (1978, 1987, 1991, 1999, 2000), Flynn (1985, 1993), O'Keeffe (1992, 1997, 1999), Grace (1995, 2002) and McLaughlin et al. (1996), for example, have drawn attention to tensions that have been experienced in school values during a time of rapid social change. Morris (1995, 1998a, 1998b) found that Catholic education in England and Wales have a positive motivational affect on pupils' attitudes towards academic achievement. Gallagher et al. (1992) found that pupils attending Catholic schools in Northern Ireland tend to worry more frequently about home, school, self and the opposite sex than pupils in state schools. In spite of this growing interest, however, Grace (2002: 99) still points to the "undeveloped state of research into the culture and effectiveness of Catholic schools."

Grounds for investigating aspects of Catholic education are further enhanced by the government's recently declared interest in expanding the number of single faith schools. Until Labour was elected in 1997, all state faith schools were Christian or Jewish. There are now, in addition, four Muslim, two Sikh, one Greek Orthodox and one Seventh Day Adventist school (The Education Guardian: 14.11.2001).

The 2001 Education Bill outlined plans for a new wave of faith schools (Major, 2001). It is argued that single faith primary schools consistently outperform other local schools in examination results for 11 year olds (Major, 2001). However, this may be due to reasons other than the influence of a religious ethos. There is, for example, a suggestion that single faith schools attract more pupils from middle class backgrounds. Nevertheless, the government's proposals to increase the number of single faith schools lends further justification for an investigation into Catholic secondary education.
The study intends to investigate the question to what extent is there agreement across various stakeholder groups about what Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary education and, if not, what might be the source of any potential differences? Bearing in mind the religious context of these schools, it is possible that stakeholders’ perceptions of Personal, Social, Health and Citizenship Education would be influenced by the teachings of the Catholic Church. It would therefore be appropriate to consider some of the relevant factors that might inform their perceptions.

The picture that comes across in the literature referred to above is that, historically, the Catholic community in England has presented a fairly consistent and shared set of values and beliefs. Flynn (1985, 1993), O’Keeffe (1992) and Grace (2002), for example, indicate that Catholic schools offer a distinctive education based on a common religious background and tradition. This can partly be attributed to circumstances surrounding the historical development of Catholic schools in England and Wales and partly to the traditionally hierarchical nature of the Catholic Church.

In the past thirty years or so, however, Catholic schools have increasingly come under the influence of external, secular interests. After a long period of comparative insularity, they have been challenged to adapt to a changing world. This study questions whether shared values hold true in the area of Personal, Social, Health and Citizenship Education. By providing an historical background of the development of Catholic education in England, this chapter intends to examine influences, which may have a bearing on stakeholders’ perceptions.

The next section of this chapter will outline the historical development of Catholic education in England. It provides a background to changes in contemporary values within the Catholic community. It will be shown, for example, that whilst, for most of the past two hundred years, Catholic education has generally enjoyed, within a period of expansion, a degree of unquestioned stability, in the last thirty years or so, the Catholic laity has shown greater confidence in openly expressing opinions about Catholic education and, occasionally, in contradiction of the Church authorities.
3.2 Catholic Education in England – an historical perspective

Historically, it is possible to trace a long association between education and the Catholic Church in England. From the time of the arrival of Augustine in Kent in 597 until the Reformation in the sixteenth century, the Catholic Church had a major influence on the education of the people. Following the dispute between Henry VIII and Rome from 1529, however, which led to the confiscation of Church property and the rejection of papal authority, Catholic education in England was virtually non-existent for three centuries. During this hiatus a suspicion and mistrust of Catholics developed. This was to have, in turn, an affect on Catholics’ relationship with the wider society. Indeed, Catholics generally adopted a defensive attitude, which was to characterise the relationship between the Catholic Church and the state until well into the twentieth century.

The re-establishment of Catholic education began after the Act of Toleration (1791), when religious orders were allowed to take refuge in England from the effects of the French Revolution and to set up independent denominational schools. Catholic secondary education for boys of wealthy families emerged in the late eighteenth century with the establishment of Stonyhurst College by the Jesuits in 1794 (Hornsby-Smith; 1996: 46-47). This was followed in 1802 by the opening of Ampleforth College by the Benedictines. It was not until after 1829, however, with the Catholic Relief Act (“Catholic Emancipation”) that Catholics regained their political rights and various legal restrictions governing Catholic education were abolished. Nevertheless, undercurrents of prejudice and suspicion were never far from the surface. Occasionally, as Broderick (1936) recounts, this gave rise to protests, and even violence, against Catholics, reinforcing their sense of isolation and alienation.

The first grant that the government provided for education was for £20,000 in 1833 (Cruikshank; 1964). However, whilst funding was extended to various Christian denominations, which had responsibility for providing education for the poor, Catholic schools did not benefit. The finance of Catholic educational provision had to rely on collections at Mass, parish donations, or wealthy benefactors. This again contributed to a sense of a community under siege.
In the space of three years, however, from 1847, more than three hundred Catholic schools were built (Cruikshank; 1963: 9). This was the result of three factors. First, money was made available by the government to the Catholic Church to administer schools under Catholic jurisdiction. McLaughlin et al (1996: 4) say this was a significant landmark; it implied that the Catholic sector of education represented an integral component of the state provision. Second, in 1850, the Catholic hierarchy was restored, enabling the establishment of dioceses to co-ordinate and develop the Catholic education system. (Hume; 1991: 3). Third, the Irish Potato Famine of 1845 to 1849 resulted in an influx of Catholic Irish immigrants to England, particularly Liverpool, Manchester and London, causing a rapid increase in the Catholic population. A need for a labour force that would advance the industrial revolution was a further contributory factor.

The increase in demand for Catholic education was not matched by financial provision. McLaughlin et al (1996: 4) point out that while state intervention in Catholic education began in 1847, when a grant was extended to the Catholic Poor School Committee, funding was still insufficient to meet the educational needs of the Catholic population as a whole. Such parsimony reflected a continuing suspicion within the establishment towards Catholics. Walch (2000: 184), however, reflects, in respect of the experience of Catholics in the U.S.A.:

"'There is nothing like the presence of an external enemy... to solidify a community in shared identity and mutual support.'"

As the Catholic community continued to regard itself as an oppressed community, the Church sought to provide comfort and security by preserving the faith and maintaining solidarity and common purpose in a "world sheltered from alien influences" (McLaughlin et al: 1996: 4). Even up to the 1960s, Catholics had to gain a special dispensation from their Bishop in order to marry a non-Catholic – and this on condition that any children of the marriage should be brought up in the Catholic faith. The connection between marriage and education "suggested a deliberately self-
perpetuating process of social enclosure” (Sharratt (1977: 130, quoted in McLaughlin et al; 1996: 4).

In 1858, a Royal Commission recommended the general extension of elementary education to “all classes of the people” (Eyre and Spothiswoode: 1861: 60). This prepared the way for the introduction of the Forster Education Act of 1870, as a result of which, elementary education was made universally compulsory. The Act explicitly acknowledged the contribution of the churches towards education, allowing existing schools, which were voluntary or denominational, to be supported by the respective religious bodies, whilst, in addition, establishing Board Schools to supplement the existing system.

Significantly, Forster’s Act endorsed the development of two distinct and parallel systems of schooling in which schools were either religious or secular in character. Denominational schools were distinguished not only by their religious character, but also by their ethos and management. Between 1870 and 1900, the Catholic Bishops of England and Wales initiated a massive programme of development. According to Hornsby-Smith (1996: 48), the number of Catholic schools in England and Wales increased threefold from 350 schools accommodating 100,000 pupils in 1870 to 1,054 schools accommodating 340,000 pupils in 1900.

In 1902, the Balfour Education Act abolished Board Schools and replaced them with County Schools in which the governing bodies represented popular concerns. This established what is now known as the Dual System by which County schools (formerly known as Board schools) and Voluntary schools (denominational schools) became part of one public maintained system of education. In spite of non-conformist protests at the prospect of “Rome on the Rates”, reflecting continuing mistrust of Catholic interests, the Balfour Act of 1902 established local education authorities, which assisted church schools from the rates. Thus, the Act endorsed the rights of parents to have their children educated in schools of their choice and church schools were accepted as part of the system of public education. Buildings and their repair were the responsibility of the denominations but maintenance and teachers’ salaries were the responsibility of the local authorities.
The Hadow Report's 1926 recommendation to raise the school leaving age to fifteen and extend of provision of secondary education was incorporated into the Education Act of 1936. For denominational schools this represented a further drain on limited resources, for it required extensive reorganisation and a commitment to a programme of building development to meet legal demands for secondary schools. Exchequer grants in the form of building subsidies helped to mitigate the problem of finance for a three-year period, but this was at the loss of reduced denominational control. By 1938, there were 1,266 Catholic schools accommodating 430,000 pupils (Hornsby-Smith; 1996: 48).

In 1938, the Spens Report proposed that secondary schools be divided into three categories – Grammar, Technical and Modern – all with parity of esteem. The Butler Education Act of 1944 ratified this system. Consequently, Voluntary schools that were able to meet half the cost of bringing the school up to the required government standards, were given the choice of becoming Aided; if, on the other hand, schools were unable to meet these costs, they received funding from the local education authority, in which case they opted to become Controlled, whereby the authority assumed greater responsibility. The question of funding continued to be a matter of concern throughout the immediate post-war period, however, in spite of progressive increases in grants to Voluntary Aided Schools from seventy-five per cent to eighty-five per cent to assist secondary building and maintenance.

In the immediate post-war period, Catholic schools were established to safeguard a tradition, which would transmit distinctive moral, cultural and sexual codes. "The Catholic community in England and Wales," says Hornsby-Smith (1996: 49), "up to the beginning of the Second Vatican Council in 1962 can be seen, then, as a distinctive subculture with its own normative system." Not only was a network of schools established, but also the autonomy of the Church was preserved. The characteristic stance of the Catholic Church during this period was that of a "fortress church" which protected its interests in a hostile society. Significantly, Morris (1998: 91) says that until the 1960s "Catholics were mainly urban, working-class and still relatively poor".
Traditional perceptions towards what, today, would count as aspects of Personal, Social, Health and Citizenship Education in Catholic schools are characterised in various literary locations, including Joyce’s fictional description of his experience of education in *A Portrait of the Artist as a Young Man* and by Frank McCourt in his biographical *Angela’s Ashes*. Whilst these are in an Irish context, the harsh, doctrinaire attitudes depicted in these novels would be recognised, to some extent, by many in a post-war generation of pupils, even in English Catholic schools. As the Jesuits are reputed to say: “Give me the boy until the age of seven and I’ll give you the man.” For parents in this study, these descriptions may, at least to some extent, reflect their own experiences in Catholic schools before the Second Vatican Council.

Following the Education Act (1944), and with the extension of secondary education, the Catholic community experienced a process of upward social mobility, which Hornsby-Smith (1996: 64) describes as “embourgeoisement”. Accordingly, a “predominantly immigrant, and especially Irish, and working class community of the early post-war years gained significantly from the expansion of educational opportunities which followed the implementation of the 1944 Education Act and the provision of ‘secondary education for all’” (Hornsby-Smith 1996: 46). Moreover, as Catholics were affected by changes in society at large, they became more assimilated into the mainstream of British society and, it seems, relative to previous generations, the authority and influence of priests, bishops and popes began to wane.

The extension of secondary education after the Second World War encouraged the breakdown of social insularity. As Morris (1998: 91) rightly points out, in the 1960s the Second Vatican Council advocated a movement towards greater openness both in attitudes and in terms of Catholics’ relationships to society and the world in general. Signs of a Church in transition included the Mass in the vernacular, the increased participation of the laity, mitigation of fasting and abstinence laws and openness to religious pluralism. Consequently, after a long period of persecution, repression and social segregation, Catholic communities in England achieved greater integration.
into the mainstream of society in the second half of the twentieth century.* With regard to this study, it is possible that, with their assimilation into mainstream society, Catholic stakeholder groups' interpretation of what education should achieve in secondary schools may have changed.

In general, Catholic secondary schools complied readily with the introduction of comprehensive education in the 1960s. Indeed, both the ethos and the aims of Catholic schools provided an education for pupils of all abilities and backgrounds within their faith, which was largely compatible with the philosophy and vision of comprehensive education. Some commentators (e.g. Callaghan and Cockett; 1975), though, suggest that Christian schools have too readily accepted prevailing materialistic values and that changes in the wider society have contributed towards a weakening of traditional Christian values. Consequently, factors such as increasing social mobility, the expansion of educational and occupational opportunities and the attraction of alternative lifestyles, which question conventional authority, have been attributed to a diminution of the Church's power in influencing people's views.

From the early 1960s, the spirit of the Second Vatican Council (1962-1965) promoted greater openness about religious and moral questions. Catholics were encouraged to discuss the reasons for their beliefs about controversial issues, such as divorce, contraception and abortion. This provided for a degree of personal autonomy and allowed for the primacy of individual conscience (Gaudium et Spes, ss 16-17; in Abbott, 1966: 213–214). As a result, as Bryk (in McLaughlin et al; 1996: 30) points out, "The charter for Catholic schools shifted from protecting the faithful from a hostile Protestant majority to pursuing peace and social justice within an ecumenical and multicultural world."

The potential for conflicting perceptions across stakeholder groups in Catholic education can also be illustrated by reference to the impact of aspects of the Education Reform Act of 1988. For example, it offered all schools the opportunity to opt for Grant Maintained Status (G.M.S.). Accordingly, schools were able to achieve

* This process is characterised by Hornsby-Smith (1978: 140) as the emergence of the Catholic community from its "immigrant urban ghettos".

45
greater autonomy outside local government. Financial inducements associated with adopting Grant Maintained Status offered an attractive proposition for Catholic schools. In the early 1990s, the Secretary of State for Education, John Patten, himself a Catholic, attempted to reassure bishops about the government’s intentions. However, as Grace (1995: 170) points out, in response to these developments, the Catholic educational community in England became deeply divided. There was a concern, for example, that by “opting out”, episcopal control over Catholic schools might be reduced.

As a result, in the early 1990s, the debate about the Grant Maintained option became a focus of contentious controversy within the Catholic community. Whilst the promise of a provision of extra resources to Grant Maintained schools offered unprecedented opportunities, some stakeholders regarded the offer of financial inducements to some schools at the expense of others as a concession to individual self-interest, which was incompatible with the ethics of Catholic community values.

Officially, the Catholic hierarchy and clergy (see CES; 1992: 7) indicated that they had reservations about the advantageous conditions that were offered to Grant Maintained schools, compared with other schools, as, in their opinion, they seemed to intensify inequalities between schools. On the other hand, as Arthur (1994) found, some parents and school governors in Catholic schools were not prepared to accept the advice of the Catholic hierarchy in a deferential way. He shows, for example, that, in spite of expressed official discouragement, parents and governors in many Catholic schools were prepared to use the democratic process to opt for Grant Maintained Status.

Within this debate, headteachers and senior managers of Catholic schools were required to resolve a conflict of interests. Whilst, on the one hand, they were encouraged to accept the advice of the Catholic hierarchy, on the other hand, they had to consider democratic demands of parents and governors who wished to grasp an opportunity to enhance financial support. As a consequence, senior management teams in Catholic schools were called upon to resolve what Grace (1995: 173) describes as “fundamental dilemmas between notions of the common good and of
such signs of discord and demands for dialogue across stakeholder groups in Catholic education in England and Wales were historically unprecedented. Interestingly, for Grace (1995: 161), the changes and innovations surrounding the Education Reform Act, 1988, crystallised around a contemporary version of the Protestant ethic in terms of a spirit of competition and the celebration of individual merit. He says, "As Catholic schools respond to contemporary market values in education and to the issues of institutional survival which they generate, a conflict of values is likely to result." According to this viewpoint, a commitment to a culture of traditionally Catholic values of community and social justice has been overshadowed by a prevailing culture in which individual productive success is measurable in the educational market place. To what extent Catholic schools have resolved this tension in practice is open to question. What these internal divisions indicate is that the Church’s traditional values of uniformity and conformity in the face of external influences may be open to challenge. Similarly, it is possible that this study may reveal areas of conflict and contradiction with regard to stakeholders’ perceptions of Personal, Social and Health Education and Citizenship Education in Catholic secondary schools.

In many ways, too, the Education Reform Act (1988) effectively removed the right of Catholic schools to determine the curriculum. Indeed, Pring (1996: 57-69) argues that the prevailing philosophy of education as expressed by the then DES (1992) was antagonistic towards the personal and social values represented by Catholic education, where community and co-operation are emphasised rather than individualism, competition, consumerism and materialism. In The Common Good in Education (C.E.S.; 1997), the Catholic Church attacked the publication of league tables for examination results as "unjust, irrational, demoralising and contrary to the spirit of the Gospels" (Pyke; 1997: 1).

The Church maintains that Catholic education must have a commitment to the advancement of the common good (Catholic Bishops of England and Wales; 1996 and Catholic Bishops of England and Wales; 1997). For Catholic schools, "it is not
sufficient simply to develop the intelligence, talents and skills of young people on an individual or ‘self-fulfilment’ basis’’ Grace (2000: 6). Catholic schools are “characterised by a culture and ethos which shows respect for the dignity and worth of all persons” (Grace; 2000: 9). It is difficult, however, for Catholic schools to maintain their commitment to gospel values in the face of competitive demands in the educational system. This study will consider how far this perspective pertains to stakeholders’ perceptions of Personal, Social, Health and Citizenship Education.

3.3 Catholic Education in England – conflict and contradiction

In reviewing the historical development of Catholic education, it seems that, until comparatively recent times, the Catholic community in England has been a minority community subject to suspicion and prejudice by society in general. As a result, there has been a tendency for the community to close in on itself. The majority of Catholics were poor and working class, and the Church directed its energies and resources into the education of children in order to ensure the growth and survival of the Catholic community. The main pastoral concern in Catholic schools was the transmission of the faith and morals to the next generation.

Historically, the English Catholic community considered itself to be an oppressed minority, which (Hornsby-Smith (1978: 140) compares to a “ghetto” that was socially excluded from the wider society. Arguably, its historic “fortress” mentality (Hornsby-Smith; 1996: 64) may have strengthened the influence of the Church’s traditional teachings in the Catholic community at large, and in Catholic schools in particular, because the Church defiantly protected the community against a hostile society. Since the “ghetto” mentality is less prevalent today, stakeholders may feel more confident to express their own personal views.

As pointed out previously, however, the Second Vatican Council (1962-65) created an open debate about a variety of controversial issues. Hornsby-Smith (1978:10) says that “the questioning spirit unleashed by the Vatican Council led a number of Catholic critics to challenge publicly previous assumptions about Catholic schools.” Catholic schools in the 1970s showed evidence of “considerable heterodoxy of doctrinal beliefs, ethical values and religious observances and considerable
deviations from the official norms of the institutional church on the part of a large proportion of young Catholics" (Hornsby-Smith; 1978: 137). More recently, the passing of the Education Reform Act, 1988, and the Education (Schools) Act, 1992 provided the climate for further division and contradiction within Catholic education over the question of Grant Maintained Status. These apparent trends towards greater openness of debate within the Catholic community may be reflected in the findings of this research.

Since the Second Vatican Council in the 1960s, various paradigms of ecclesiology have been proposed with regard to the Catholic Church as opposed to the traditional model of the “Church as Institution” (See Dulles; 1987 for a more detailed analysis.) Thus, in contrast to the traditional hierarchical model in which power is delegated from the Pope through bishops and priests, and the laity play a passive role, models of a more democratic Church have been conceived in which all members have an equivalent part to play. (Reference to the use of the term “stakeholder” in the context of this research has already been made in Chapter One.) Shifting perspectives within the Church in the last two or three decades may reflect changing perceptions among the stakeholder groups in this study.

Central and secular authorities may determine the curriculum, examinations and syllabuses but they are mediated through a Catholic system. In recent years, tensions have arisen within Catholic education with regard, for example, to the status and purpose of maintained Catholic schools (Murray; 1996: Chapter 17). This may be reflected in stakeholders’ perceptions of the nature and function of Personal, Social and Health Education and Citizenship Education in Catholic secondary schools. For example, not all stakeholders in Catholic secondary schools regard Personal, Social and Health Education as a priority subject.

In theory, Catholic schools’ formal and hidden curriculum, the pastoral system and the personal and social relationships between members of the school community, should be derived from a Christian perspective. “Education in the broadest sense,” according to Cardinal Hume (1990: 9), “is concerned with life-long inner growth, with the achievement of personal wholeness and integrity, with the development to
the utmost of personal gifts and creativity.” Catholic schools might therefore be expected to present a clearly defined and consistent attitude towards education. Arguably, then, there remains a degree of coherence and distinctiveness in the Catholic community that the schools serve. How far is this view consistent with stakeholders’ perceptions of Personal, Social and Health Education and Citizenship Education?

Generally, the provision of pastoral care is an expression of a school's commitment to pupils’ physical, emotional and social welfare. One of the characteristic features of pastoral care in schools is that, whether implicitly or explicitly, it will encourage certain kinds of behaviour that it regards appropriate and discriminate against others. According to Hyde (1990: 333), where Catholic schools are concerned, pastoral care promotes positive attitudes in pupils towards religion.

There may also be social class considerations to take into account. Morris (1998: 91), for example, indicates that, “whilst Catholics today can be identified essentially as a religious rather than a cultural group, a significant proportion have working class origins”. Other commentators, though, observe that, whilst the Catholic population of England and Wales was originally largely of Irish working class extraction, in recent times a process of “embourgeoisement” has taken place. (See, for example, Hornsby-Smith, 1972; Archer, 1982; Norman, 1986.)

There are other factors that may influence stakeholders’ values. Hornsby-Smith (1996: 43) argues that, since the Second Vatican Council, the Catholic community in England has become more accommodating towards secular influences from outside the Church. He suggests, “it seems that there are strong pressures towards a strategy of accommodation to the dominant educational trends in a pluralist society” (Hornsby-Smith; 1996: 65). He maintains that it brought about what he describes as an “Accommodating Strategy of ‘Open’ Catholicism” (Hornsby-Smith; 1996: 43-65). This is characterised as a model of Church in which members participate in a more democratic and collegial way. Hepworth (2002: 23), too, says, “many schools with apparently impeccable religious foundations…drifted far from their roots; there was little to distinguish such schools from good, secular schools.”
Further, Hornsby-Smith (1996: 57) suggests that, in the latter part of the twentieth century, the prevailing culture of the Catholic community has shifted from a “Closed Catholicism” towards a climate of “Open Catholicism”, as a result of which conflicts of interest within Catholic education have emerged. Authority, which had hitherto resided exclusively with bishops or diocesan trustees, has been challenged. He says that there is evidence of “a fragmentation of views on both Catholic schools and their place in a multi-cultural, multi-faith society” (Hornsby-Smith; 1996: 65). In his interpretation of the “current crisis” in Catholic education, Hornsby-Smith (1996: 43-65) indicates that there is a tension between, on the one hand, a traditional intransigence and, on the other hand, a progressive accommodation with the wider society, which is liable to dilute its message. By drawing attention to potential sources of conflict and contradiction in stakeholders’ perceptions, these insights provide a valuable basis for this enquiry.

In a multi-cultural, multi-faith society, the certainties of the past have become more open to question by pupils, parents and teachers alike. Arguably, in the face of pluralistic and increasingly secular interests, Catholic moral teaching is subject to greater challenge than ever before. In this climate, Grace (1995: 74) observes that a “discourse of mission” has emerged, increasing demands for the democratic involvement of the wider constituency of stakeholders to participate in partnership with the clergy in Catholic schools. It should be added that the falling number of men entering the priesthood has contributed to the need for more participation from the laity.

There are political pressures (such as the National Curriculum, OFSTED inspections, league tables), too, which demand greater homogeneity and conformity to government policies. There are tensions, therefore, between the need for coherence and consistency in Catholic schools and diversity and differentiation. Clearly, such tensions within society as a whole have considerable implications for pastoral care and the teaching of Personal, Social and Health Education and Citizenship Education in Catholic secondary schools because there are questions about the kinds of values that should be adopted. With regard to requirements of the National Curriculum,
there were implications, too, in Catholic schools, in terms of finding time in the
curriculum for the subject, bearing in mind the bishops' recommendations that ten
per cent of curriculum time be provided for Religious Education.

How far are stakeholders' perceptions of education in Catholic schools still informed
by traditional Church teachings? Whilst Catholic schools might enjoy a shared set of
values and beliefs, Hornsby-Smith (1978: 140) asserts, "there is also a decline in its
defensiveness and introspection and a growing self-confidence." Grace (1995: 166),
too, finds that traditional certainties in Catholic schools are now increasingly
questioned and that "the spiritual and moral orders of the schools were now open to
discussion and dialogue among pupils, parents and teachers". These influences may
also be evident in the findings of this study.

There remain potential problems and conflicts between a society in which the values
of consumerism and individual competition are promoted and schools that advocate
the notion of service to others. Grace (1995: 164), for example, says that many of the
dilemmas that headteachers face arise "from a disjunction between official Catholic
moral teaching and the mores of contemporary society". The tension between
traditional and orthodox Catholic beliefs and values and those more accommodating
towards the values and lifestyles of contemporary society has become an important
factor in shaping Catholic secondary education.

There have been radical changes in society, too, over the last thirty years or so.
Questions related to AIDS, drugs, increasing rates of teenage pregnancy and juvenile
crime, for example, are developments, which have important repercussions for social
and personal concerns.* In terms of the provision of Personal, Social, Health and
Citizenship Education in Catholic secondary schools, this research is interested to
discover where stakeholders stand on these issues.

Catholic schools were originally established for religious purposes. This is
significant for the teaching of Personal, Social, Health and Citizenship Education.

* What, for example, are the implications of a nurse in a Catholic school giving pupils advice about
contraception?
The growth and development of Catholic education within the state system in England provides a context for this enquiry. The historical and cultural heritage of Catholic education in this country has a potentially significant influence on stakeholders’ perceptions and thus forms a foundation for discussion in later chapters.

3.4 Summary
This chapter has shown that the traditions and experiences of Catholics in England have had a significant impact on their views about education. In the past thirty years or so, a number of factors have influenced the views of English Catholics towards their children’s education in Catholic schools. The impact of the Second Vatican Council, for example, with its more enlightened approach to the discussion and debate of previously taboo subjects, brought about a questioning of authority. Consequently, there has been a diminution of the power and influence that the clergy had hitherto exerted over the attitudes of lay Catholics. Lay Catholics were moved, for example, to challenge official Church policy when, in the early 1990s, some Catholic schools “opted out” and became Grant Maintained in the face of Episcopal advice to the contrary.

With improved educational opportunities and a reduction in the overt prejudice experienced by earlier generations, Catholics have aspired to and achieved greater social mobility. Socially, too, Catholics have gained more respectability. (Significantly, for example, although the reigning monarch is still precluded from being a Catholic, other members of the royal family have converted to Roman Catholicism and the Prime Minister sends his children to Catholic schools, his wife being a Catholic.) From a long history as a persecuted and marginalized minority, English Catholics today are largely accepted as part of the mainstream of society. It is asserted (Pyke; 1997: 19, Stanford; 1997: 23) that Catholic schools are generally regarded well and enjoy a prestigious reputation. These changes have inevitably affected attitudes of English Catholics and are influential factors with regard to stakeholders’ perceptions in this study.
Chapter Four

Perceptions of Personal, Social, Health and Citizenship Education and Pastoral Care in Catholic Education

"A good teacher teaches pupils not subjects."

SOURCE UNKNOWN

4.1 Introduction

Having identified Personal, Social, Health and Citizenship Education as an aspect of pastoral care that is a subject of investigation (in Chapter Two) and located the study in the Catholic sector of secondary education (in Chapter Three), this chapter will address the problem of how to measure stakeholders' perceptions. This would provide a basis for testing the contention that there is a diversity of views across stakeholder groups that give rise to tensions in Catholic secondary schools. This chapter will also anticipate further enquiry into reasons for potential differences in stakeholders' responses later in the study.

The aim of the study was to investigate stakeholders' perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools. The assumption was that stakeholders in Catholic secondary schools adopt a range of perceptions towards Personal, Social, Health and Citizenship Education, which are contradictory and problematic. The enquiry set out to interrogate this assumption.

Before conducting the enquiry, it was necessary to establish construct validity and to define perceptions operationally. One way of looking at perceptions is to set up a range of values as an instrument with which to measure and compare perspectives. Drawing on the work of Lawton (1973) and Hornsby-Smith (1996), who present perspectives in terms of opposing polarities, stakeholders' perceptions of Personal, Social, Health and Citizenship Education could be investigated by measuring and comparing them as values along a continuum (i.e., a spectrum of views) between two contrasting positions, characterised as "Open" and "Closed" perspectives of Personal, Social, Health and Citizenship Education. By establishing a range of values as an instrument of measurement, it would then be possible to measure stakeholders' views.
The focus would be to investigate a range of values between “Open” and “Closed” perspectives. These terms were not meant to portray pejorative connotations of legitimate positions, but provided a basis for designing an instrument to measure values. The polarisation that is implied by using ideal types as a critique of practical concerns is problematic since, in reality, there is a balance to find between contrasting positions. Whilst there are limitations to this approach, however, the aim was to provide a model that would emphasise values, not “Open” and “Closed” extremes.

One purpose of this chapter will be to examine a number of ways in which “Open” and “Closed” perspectives might be interpreted, specifically along lines of values between Progressive and Traditional polarities, Democratic and Autocratic polarities and Pastoral and Academic polarities. Given that these perspectives do not provide a complete account of stakeholders’ perceptions of Personal, Social, Health and Citizenship Education, they indicate ways in which they can be measured. In consequence, it would be possible to characterise perceptions along a spectrum of values between progressive and traditional educational ideologies.

Whilst perceptions may be no different in Catholic secondary schools than in other schools, it should be also be borne in mind that there is, importantly, a religious dimension to be taken into account, as indicated in Chapter Three. For example, the Catholic Church holds unequivocal views on issues such as abortion, homosexuality and contraception. Prior to the investigation, the following section undertakes to set out a broad philosophical and epistemological framework, with particular reference to contrasting educational perspectives.

4.2 Defining contrasting perspectives

In his work on the curriculum, Lawton (1973: Chapter 2) presents perspectives towards the structure of knowledge and the curriculum in terms of a model of two contrasting educational ideologies, which are expressed as the Classical and Romantic views of the curriculum, viz.:
These paradigms depict two “ideal types”. It is unlikely in reality, of course, that any one school, group or individual would adopt exactly the characteristics of one “ideal type” or the other. There is a danger that these dichotomies might represent an oversimplification of the situation. However, in practice, there will be a spectrum of views—a continuum—in which most views will sit somewhere in the middle. For the purposes of argument, it might also be helpful to interpret differences in perceptions along a continuum of values.

Similarly, Hornsby-Smith (1996), with reference to Whyte (1981), contrasts opposing perspectives in describing “Open” and “Closed” strategies of religious institutions. His argument is that Catholic schools are being assimilated into the dominant secular culture of society at large. Thus, Hornsby-Smith (1996: 43) identifies a shift in perceptions in Catholic education over the past forty years from “the religious strategy of intransigence” to “the strategy of accommodation to the wider society”. These can be illustrated respectively as “Closed” and “Open” strategies, as follows:

<table>
<thead>
<tr>
<th><strong>Open strategy</strong></th>
<th><strong>Closed strategy</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>“the strategy of accommodation to the wider society”</td>
<td>“the religious strategy of intransigence”</td>
</tr>
</tbody>
</table>

Table 4.2 Depictions of “Open” and “Closed” strategies of religious institutions (after Hornsby-Smith; 1996: 43)
Following Lawton (1973) and Hornsby-Smith (1996), this study will investigate potential differences in stakeholders’ perceptions of Personal, Social, Health and Citizenship Education by measuring them as values between two contrasting polarities.

Whilst there are difficulties in this approach, by looking at perspectives in terms of a range of values between two opposing positions along a continuum, it would be possible to measure and interpret data. It is meant to provide a basis for comparing a range of perceptions of stakeholders towards Personal, Social, Health and Citizenship Education.

These dichotomies are not regarded as exclusive or comprehensive parameters with which to explore potential differences in perceptions. Neither do they necessarily provide a complete account of possible variations in stakeholders’ perceptions. However, by establishing sets of values between contrasting “Open” and “Closed” perspectives, a framework is provided with which to investigate different positions stakeholders might adopt with regard to Personal, Social, Health and Citizenship Education in this study. They are means by which tensions in stakeholders’ perceptions of the subject in Catholic secondary schools can be explained.

Different stakeholder groups will express views that will emphasise different priorities. It is claimed, for example, that in Catholic secondary schools senior managers and leaders often have to mediate at the interface of competing and conflicting demands. (See, for example, Grace; 1995: Chapter 9.) These situations can create dilemmas and pressures for them to resolve.

Significantly, “Open” and “Closed” dichotomies are meant to be regarded as endpoints of a continuum of values, along which perceptions towards Personal, Social, Health and Citizenship Education can be measured. The point of this study is to explore possible tensions that occur in stakeholders’ perceptions of Personal, Social, Health and Citizenship Education and to investigate reasons. It is anticipated that later in the study it will prove to be of benefit to compare values when examining the findings.
There are various ways of interpreting and elaborating “Open” and “Closed” perspectives in further detail. They could, for example, be refined in terms of a range of values, between Progressive and Traditional polarities, Democratic and Autocratic polarities and Pastoral and Academic polarities, as illustrated below:

<table>
<thead>
<tr>
<th>“Open” perspectives</th>
<th>“Closed” perspectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Progressive</td>
<td>Traditional</td>
</tr>
<tr>
<td>Democratic</td>
<td>Autocratic</td>
</tr>
<tr>
<td>Pastoral</td>
<td>Academic</td>
</tr>
</tbody>
</table>

Table 4.3 Summary of how “Open” and “Closed” perspectives of Personal, Social, Health and Citizenship Education in Catholic secondary schools might be interpreted.

The following sections will consider, in the light of these polarities, how “Open” and “Closed” perspectives might be interpreted with a view to achieving a clear definition for research purposes.

4.3 Continuum of values between Progressive and Traditional polarities

There has long been a debate about the classification and selection of knowledge in the school curriculum. Borrowing from Williams (1961), Young (1971: 29) summarises historical changes, which have taken place in the curriculum of schools in the development of the educational system in England and Wales, in terms of the influence of prevailing educational ideologies. He identifies four distinct ideologies, which reflect concerns of different social groups at different times in the development of the education system in England and Wales:

<table>
<thead>
<tr>
<th>Ideology</th>
<th>Social position</th>
<th>Educational policies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Liberal/</td>
<td>Aristocracy/gentry</td>
<td>Non-vocational – the ‘educated man, an emphasis on character.</td>
</tr>
<tr>
<td>conservative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Bourgeois</td>
<td>Merchant and professional classes</td>
<td>Higher vocational and professional courses. Education as access to desired positions.</td>
</tr>
<tr>
<td>3. Democratic</td>
<td>Radical reformers</td>
<td>Expansionist – ‘education for all’.</td>
</tr>
<tr>
<td>4. Populist/</td>
<td>Working classes/subordinate</td>
<td>Student relevance, choice, participation</td>
</tr>
<tr>
<td>proletarian</td>
<td>groups</td>
<td></td>
</tr>
</tbody>
</table>

Table 4.4 Ideological considerations in the selection of curricula (in Young, 1971: 29, following Williams, 1961)
According to this view, the curriculum is determined by the relative influence of different social groups. Thus, Young (1971: 27) argues that the school curriculum is "one of the mechanisms through which knowledge is 'socially distributed'". The notion is that there is a "stratification of knowledge" (Young; 1971: 32), which implies a distinction between subjects that enjoy "prestige" and subjects that do not.

Traditionally, the secondary school curriculum has been characterised by the division of knowledge into subjects. Personal, Social, Health and Citizenship Education, however, brings together knowledge from a range of subjects. It is interesting in this context that Bernstein (1971: 49) distinguishes between two types of curricula, i.e, a "collection type", in which "contents stand in a closed relation to each other... (and) are clearly bounded and insulated from each other", and a an "integration type", in which "the contents stand in an open relation to each other". It appears, therefore, that there is a spectrum of ideological thought from which it is possible to distinguish two strands of argument. There is an implication, too, that an increasing interest in the value of Personal, Social, Health and Citizenship Education indicates a shift in emphasis towards an "Open" ideology.

It is relevant to point out, moreover, that Hirst and Peters (1970) acknowledged a polarisation in the debate about the curriculum in terms of an opposition between those who advocate "traditional" subjects and those who advocate "progressive" subjects. Thus, there is a debate about what should and should not be included as "legitimate" subjects in the school curriculum. Stakeholders' perceptions of Personal, Social, Health and Citizenship Education may therefore be considered in the wider context of the debate between contrasting views of education. Gregory (2002: 95), for example, distinguishes between "traditional education", which is described as "more politically/socially controlling of learners", and "progressive education", emphasising individual creativity. One implication is that different interest groups may consider some pedagogical concerns to be more important than others, and this may lead to discrepancies in the way they view Personal, Social, Health and Citizenship Education.
It has been shown (in Chapter Three) that, historically, Catholic schools provided education exclusively for the Catholic community. The implication is that, traditionally, the mission of Catholic schools was to transmit the sacred truth of the Catholic faith to the next generation of Catholics. This assumption, however, has been challenged by the development of a multi-ethnic, multi-faith society (Hypher in McLaughlin et al.; 1996: 216-231). Increasingly, Catholic schools include teachers and pupils who are not Catholic. To what extent would the distinctive religious aspirations of a Catholic school be diluted if a high proportion of teachers and pupils were not Catholic? Hepworth (2002: 23) says, governors and senior management in Christian schools “must be united by a common vision. All the staff must be supportive of the school’s ethos, whether or not they are committed Christians.”

There is a view, in Catholic religious culture, that there are tensions between the notion of “retreat” and the notion of “mission” (Grace; 2002: 7), the former implying defensiveness and retrenchment, the latter to do with the dissemination and evangelisation of the gospel. These contrasting interpretations may also be helpful in attempting to explain, respectively, notions of “Closed” and “Open” perspectives adopted in this research.

Catholic education has traditionally been expressed in forms of pedagogy related to Catholic catechesis. In the popular imagination, the assumption is that Catholic faith and doctrine is transmitted by means of indoctrination, resulting in the phrase, “Once a Catholic, always a Catholic”. * This pedagogy, which is typically associated with pre-Vatican II thinking, includes rote learning and repetition. It is mainly concerned with the inculcation of knowledge rather than with independent enquiry.

According to Grace (2002: 62):

> “Traditionalists believe that a serious loss of Catholic identity, knowledge of the faith and disposition to practise has followed from the abandonment of the old catechism as a consequence of Vatican II reforms”.

* Considering the number of lapsed Catholics, though, it is difficult to sustain the argument that Catholic indoctrination was really effective.
The implication is that, in faith terms, traditional perceptions of Catholic education are permeated with cultural conditioning. Traditional Catholic education represents a conservative position on issues such as the role of women, sexual relations, gender relations, contraception, abortion, divorce and social and political order. In Sex Education it advocates chastity and celibacy outside marriage.

Following Vatican II, however, traditional orthodoxies have been challenged by progressive values. Articulating a progressive viewpoint, Grace (2002: 62) says:

"The advocates of the Vatican II spirit of renewal in the Church take the view that new forms of catechetical understanding and new forms of religious education must be found to meet the challenges of a more secular and a more questioning social context for schooling".

Hornsby-Smith (2000: 204-205), moreover, observes:

"with general social and religious mobility and the dissolution of the distinctive Catholic subculture of the embattled fortress Church there has emerged a general pluralism of belief and practice within the church".

Whilst Catholic schools have seen a movement towards assimilation within the dominant pluralistic educational culture, it is a matter of debate as to how far they have come to terms with the implications of a multicultural and multi-faith society. In the school curriculum, the subject of Personal, Social, Health and Citizenship Education represents a particularly sensitive area in which to address these issues.

In summary, it is possible to illustrate the aims of Personal, Social, Health and Citizenship Education in Catholic secondary schools in terms of a continuum of values between Progressive and Traditional polarities as follows:

<table>
<thead>
<tr>
<th><strong>Progressive polarity</strong></th>
<th><strong>Traditional polarity</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Aim: to develop a spirit of independent, empirical enquiry</td>
<td>Aim: to transmit the faith and doctrines of the Catholic Church</td>
</tr>
</tbody>
</table>

Table 4.5 Representation of aims of Personal, Social, Health and Citizenship Education in Catholic secondary education in relation to a continuum of values between Progressive and Traditional polarities
Historically, the epistemological debate concerned opposing theories of, on the one hand, empiricism, i.e., knowledge derived from the senses through observation and experiment, and, on the other hand, rationalism, i.e., knowledge derived from the intellect, independent of the senses. The danger, though, is that these opposing perspectives are seen as solutions to curriculum planning. In reality, in making judgements about the curriculum, there are difficulties in balancing assertions about the nature of knowledge, as criteria are continuously changing. Consequently, whilst epistemological considerations may help to illuminate questions about the curriculum, they cannot resolve them.

Progressive and Traditional polarities can be discerned in other contexts. In the context of political debate, for example, distinctions between the concepts of “left” and “right” might provide an analogy. Similarly, contrasting perceptions are implied in the controversy between “liberal” and “conservative” wings in the Church of England surrounding the appointment of a homosexual bishop. These illustrations show how Progressive and Traditional polarities might be applied in this research when discussing potential differences in perceptions of Personal, Social, Health and Citizenship Education across stakeholder groups in Catholic secondary schools.

4.4 Continuum of values between Democratic and Autocratic polarities

Another way in which tensions in stakeholders’ perspectives towards Personal, Social, Health and Citizenship Education might be investigated is by comparing them along a range of values between Democratic and Autocratic polarities. Ostensibly, management and leadership in a Catholic secondary school is, in many ways, similar to that of any other school. However, the Church has traditionally guided the faithful within a hierarchical structure that has the pope as its head. There is an assumption, therefore, that Catholic schools will reflect the hierarchical model of authoritarianism that has traditionally characterised the Church as an institution. Grace (1995: 179), for example, says that, in spite of the Second Vatican Council advocating the involvement of the “whole people of God”, active democratic involvement is at odds with the hierarchical and authoritarian traditions of Catholicism.
There are also implications for the prevailing culture of the Catholic school. According to Becher (1989: 59), for example, a school with a strongly hierarchical structure "will opt to play safe, adopting a coercive managerial approach in which maximizing test scores and examination results becomes the most important consideration". Interestingly, Becher (1989: 59) adds that in such schools, little or no attention "will be afforded to pastoral care" or "the personal and social development of pupils". If this is so, there are serious implications for the investigation of stakeholders’ perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools.

Traditionally, the Catholic Church has been represented as an “institutional” model, characterised by a hierarchical structure, in which “all power is conceived as descending from the pope through the bishops and priests” to the faithful laity, who have a passive role (Dulles; 1989: 39). This “unitary” model of thinking, emphasising respect for the authority of the Church, in which the Church is not seen as a democratic or representative organisation, plays a part in the perceptions of many Catholics towards Personal, Social, Health and Citizenship Education. On the other hand, Grace (2002: 26) maintains, “There have always been struggles for legitimation and for symbolic power within the institutional Church.”

To what extent is the organisation of Catholic schools influenced by the hierarchical and authoritarian nature of the Church? Grace (2002: 143) considers that “leadership in many Catholic schools has, in the past, reproduced the sense of hierarchy and authoritarianism characterising the institutional Church”. Morris (1998a: 187), too, argues that the leadership of Catholic schools is informed by factors such as “the belief and teaching of the Catholic Church about ethical absolutism, the concepts of sin and divine authority, a disposition towards hierarchical structures and shared life stances”. Autocratic perceptions, therefore, draw on a common faith tradition to articulate a coherent set of goals in an authoritarian way.

On the other hand, Morris (1998a: 188) argues that in an “increasingly multicultural, multi-ethnic society, Catholic schools cannot isolate themselves from its social effects”. Nor, in an increasing secular society, can Catholic schools insulate
themselves from wider social and democratic influences. It is claimed, therefore, that Catholic schools are losing their distinctive sense of mission and they are becoming "practically indistinguishable from those under LEA control" (Arthur, 1995: 253).

In Catholic schools, leadership also has a spiritual dimension. Bryk et al. (1993: 156), for example, draw attention to "an important spiritual dimension to leadership that is apt to be absent from the concerns of public school administrators". Catholic schools, they say, are informed by what they describe as "an inspirational ideology".* In Catholic schools, then, the religious mission distinguishes them from other schools.

Consequently, when traditional religious values are challenged by rapid social and technological changes, leaders in Catholic schools are potentially faced with added tensions to resolve. Grace (1995: Chapter 9), for example, provides evidence of demands that are made on leaders in Catholic schools in this respect. These are factors that might also give rise to conflicting perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools.

A classic model of management style distinguishes between a concern to achieve results (i.e., "task orientation") and a concern for relationships (i.e., "people orientation") (Everard; 1985: 18). Significantly, the Tannenbaum-Schmidt (1973) continuum provides a classic illustration of a range of perspectives between conflicting polarities:

<table>
<thead>
<tr>
<th>Results</th>
<th>Relationships</th>
</tr>
</thead>
<tbody>
<tr>
<td>Autocratic</td>
<td>Democratic</td>
</tr>
<tr>
<td>(Tell)</td>
<td>(Co-determine)</td>
</tr>
<tr>
<td>Paternalistic</td>
<td>Consultative</td>
</tr>
<tr>
<td>(Sell)</td>
<td>(Involve)</td>
</tr>
</tbody>
</table>

* This relates to the belief that Catholic schools serve the mission of Christ for the salvation of all.
There is a question as to how far perceptions towards Personal, Social, Health and Citizenship Education are reflected on this continuum. Arguably, schools are more concerned with personal and social relationships than commercial enterprises, which are concerned with outcomes. "If the management of business and industry is primarily concerned with the development, production and sale of products", says Bottery (1992: 149), "the management of schools should be more centrally concerned with the personal, social and political development of the individuals within its sphere of responsibility." The implication is that a democratic form of management would sit more easily with teaching in the area of pastoral care.

It might be assumed that a more democratic or collegiate ("Open") style of management and leadership would promote greater participation and place greater emphasis on personal and social relationships. In common with other service organisations, though, objectives are not so easily defined and, if they are, it is difficult to measure whether or not such objectives have been achieved.

Traditionally, schools have tended to create two separate sub-hierarchies from the academic and the pastoral aspects of the teacher's role, each with its own team structure, viz.:

![Diagram](4.2 A traditional hierarchical arrangement of pastoral roles in secondary schools (following Marland (1974: Chapter 5))

This kind of structure presents a hierarchical arrangement, which still characterises the management of many Catholic secondary schools. Responsibility for all policies, including behaviour and discipline, rest with the respective teams. Whilst,
potentially, it offers staff some scope for contributing to whole-school development and monitoring and evaluation procedures, it can often, on the other hand, polarise “academic” and “pastoral” responsibilities. Although some schools have moved away from this arrangement, they have not progressed very far. It was anticipated that the schools in this study would probably reflect this traditional approach to pastoral management.

In the face of external challenges following the passing of the Education Reform Act (1988), some schools experimented with new structures for the management of pastoral care (see, for example, Fincham; 1991, Lodge; 1999). However, there is evidence that schools in general have maintained traditional roles and structures (Best; 1999a, 1999b). Thus, whilst schools have adopted various structures to maintain and monitor pastoral care, typically, pastoral organisation has been characterised in terms of either a “house” (vertical) system or a “year” (horizontal) system (Fincham; 1991). Form tutors are responsible for day-to-day pastoral concerns; heads of year or heads of house are responsible for co-ordinating pastoral and guidance services for particular groups of pupils; senior teachers or deputy headteachers define and develop the school’s pastoral objectives.

Through the establishment of posts of responsibility, secondary schools can give an indication of their commitment to pastoral care. These might include the appointment of, for example, heads of year, heads of house, head of upper school, head of lower school, PSE co-ordinator, a senior manager, often a deputy headteacher, with overall management responsibilities for ensuring that pastoral and welfare concerns are properly addressed.

Although many schools still adopt traditional forms of management structure, comparable to that indicated in Figure 4.2, there are examples of schools where pastoral management is afforded greater emphasis. Bush (1995: 57-59), for example, presents a model of pastoral management, which illustrates how individual schools can develop management structures that facilitate collegial involvement and integrate pastoral and academic concerns.
Structures, content and procedures are established in secondary schools to provide for the pastoral needs of the pupils. According to Best (1995: 5), pastoral care is achieved through "structures, systems, relationships, teaching quality, monitoring arrangements, extra-curricular activities and ethos". Watkins (1999: 7), moreover, perceptively points out that, while structure is not everything, "it strongly influences the culture of the school." One implication is that perceptions of Personal, Social, Health and Citizenship Education can be influenced by the prevailing structures of management in the school.

Within the school, the administrative structure of pastoral management involves a complex multiplicity of inter-acting roles that contribute to pastoral care functions, with the aim of supporting each individual pupil, who is at the centre of the educational process. These can be expressed as follows:

![Figure 4.3 A potential democratic model of pastoral roles in a secondary school](image-url)
There is evidence of a shift in emphasis from autocratic to more democratic involvement in decision-making in Catholic education in the last ten years but not without some controversy. Thus, following the Education Reform Act in 1988, school governors and parents, not bishops, were allowed to decide whether to opt for grant-maintained status (Grace; 1995: 135). As a result, some Catholic schools decided to “opt out” to benefit from what the bishops regarded as an unfair distribution of funds, which was not in the “common good”. Paradoxically, the democratic involvement of the laity, who argued that Catholic schools had been under-funded by the dioceses, promoted an ideology of self-interest in the face of the bishops’ expressed concern for the welfare of the wider community. This development, however, has potentially far-reaching consequences for the cohesion of the Catholic educational community.

Many demands are made on schools to provide a supportive environment for pupils. However, a range of complex and conflicting problems can arise in the presentation of Personal, Social, Health and Citizenship Education through “a lack of shared understanding and agreement as to the purposes and nature of pastoral provision” (Calvert and Henderson, in Bell and Harrison, eds, 1995: 71-72). For Catholic secondary schools, in particular, there are concerns that pastoral care should be informed by Catholic values. In this way, Catholic schools may be considered as a microcosm of views within the Catholic Church as a whole.

Mission statements of Catholic secondary schools in England invariably state that they have a responsibility for the pastoral and welfare aspects of pupils’ education. As Grace (2001: 126) points out, they “constitute a principled and comprehensive charter of what a school claims to be its distinctive educational, spiritual, moral and social purposes”. On the other hand, if Catholic schools endorse the view that they have a mission to serve the “common good”, there are complex questions about their relationship with the wider pluralistic and market-orientated society. These trends towards greater competition between schools are likely to be exacerbated with the government’s intention since 1997 to encourage secondary schools to consider applying for “specialist school status”.

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In summary, the aims of Personal, Social, Health and Citizenship Education in Catholic secondary schools, as expressed in terms of a continuum of values between Democratic and Autocratic polarities, may be illustrated as follows:

<table>
<thead>
<tr>
<th>Democratic polarity</th>
<th>Autocratic polarity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aim: to involve wider participation of the laity in decision-making</td>
<td>Aim: to maintain hierarchical leadership for the “common good” of the community</td>
</tr>
</tbody>
</table>

Table 4.6 Representation of aims of Personal, Social, Health and Citizenship Education in Catholic secondary education in relation to a continuum of values between Democratic and Autocratic polarities

Whilst there is some value in considering Democratic and Autocratic polarities as a means of interpreting stakeholders’ perceptions, they were not adopted here, however, as they lacked sufficient breadth and clarity in representing “Open” and “Closed” perspectives of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools.

4.5 Continuum of values between Pastoral and Academic polarities

An alternative way of defining differences in stakeholders’ perceptions of Personal, Social, Health and Citizenship Education might be by comparing the relative importance they attach to academic and pastoral dimensions of education. Academic interests emphasise pupil performance in prescribed ways, such as examination results. They tend to concentrate on the product of education in terms of qualifications, access to further education and job opportunities. In general, academic concerns focus on utilitarian and instrumental interests and, for the purpose of defining perceptions of Personal, Social, Health and Citizenship Education in this study, could potentially represent “Closed” values.

The pastoral dimension, on the other hand, is concerned with socialisation that contributes to pupils’ attitudes and behaviour. These are less easy to measure because they emphasise education as a process rather than as an outcome. Pastoral concerns are related to personal, social and moral aspects of education and, for the purpose of defining perspectives in this study, might be regarded as “Open” values.
Therefore, another way of investigating different perceptions of Personal, Social, Health and Citizenship Education could be by measuring stakeholders' views along a continuum of values between academic and pastoral perspectives. Pastoral care is often regarded as a "good thing" in the curriculum (Best et al.; 1983), but stakeholders also emphasise the importance of academic success. Whilst these differences are artificial by nature, they are characterised in the literature as a dichotomy between academic and pastoral concerns. (See, for example, Richardson, 1973; Best et al., 1983; Blackburn, 1984; Power, 1996; Watkins, 1999.) These differences in emphasis can be characterised by comparing teachers' subject teaching role with their tutoring role, which are not necessarily brought together and utilised in a consistent manner.

Factors such as larger schools, the raising of the school leaving age, comprehensive reorganisation and demands for an appropriate career structure for teachers contributed to a separation of pastoral and academic concerns in schools in the 1960s and 1970s. Ball (1993: 55) observes that, during comprehensive reorganisation, for example, former grammar school teachers obtained academic posts of responsibility, whilst former secondary modern school teachers took posts of pastoral responsibility.

Former grammar school teachers were therefore considered better suited to teaching for examinations. Former secondary modern teachers, on the other hand, were thought to have had more experience of breakdown in discipline, disaffection and pupils' social and personal problems. The implication was that whilst former grammar school teachers would find it difficult to control less motivated pupils, former secondary modern school teachers did not have the experience to teach pupils examination subjects.

Teachers with pastoral responsibility, i.e., heads of house/year, were associated more with the "expressive" concerns, such as its moral order and ethos. These tend to emphasise, at least in theory, child-centred attitudes towards pupils' education. Teachers with academic responsibility, i.e., heads of department/faculty, were considered more concerned with "instrumental" interests of the school, such as examinations. Thus, separate career paths emerged, which had implications with
regard to the perceived status of pastoral care in schools.

Weick (in Bush et al.; 1992) draws attention to the notion of “loose coupling” to describe the potential dislocation of pedagogical interests in schools. The image conveys the suggestion that whilst events in an organisation may enjoy a degree of attachment to each other, there is also, to a large extent, experiences which retain a separate identity. Departments, for example, and other sub-units, such as Year teams and House teams, have considerable leeway in interpreting organisational aims and implementing school policies but they can do so in independent ways. Consequently, Weick puts forward an argument that educational organisations are characterised by the concept of loose coupling and proposes that educational organisations can be typified as being loosely coupled systems.

In spite of national trends to regulate the school curriculum through legislation, teachers still maintain a degree of discretion in areas such as methods of teaching. In secondary education, it is still commonplace for schools to be divided into departments based on a division of academic knowledge into subjects. Whilst this allows for a degree of autonomy within different departments, however, it may also give rise to inconsistencies in terms of management (what Weick, 1992, above, describes as “loose coupling”). Where pastoral arrangements are added separately in the organisation of the school in this way, it is also characterised as a “bolt on” approach.

There is a perception that a pastoral curriculum is superfluous. According to one viewpoint, for example, some (“academic”) subjects are regarded as more “worthwhile” than other (“pastoral”) subjects such as Personal, Social, Health and Citizenship Education. Consequently, subjects such as Personal, Social, Health and Citizenship Education are regarded as having less importance than other subjects in the curriculum. Indeed, parents and pupils usually expect schools to provide an education that will lead to academic qualifications and employment opportunities.

Academic and pastoral concerns of the school can sometimes become disconnected. Thus, teachers may consider their academic role (as teachers) to be separate from
their pastoral role (as tutors). Watkins (1999: 4) argues, “the two perspectives gained by the majority of staff (their subject teaching and their tutoring) are rarely brought together and utilized in a regular and constructive manner.” Watkins (1999: 7) adds that there are schools where teachers do not want to tutor (i.e., take on a pastoral role). Thus, for some teachers, pastoral care aspects of the curriculum are open to criticism. Chris Woodhead, the former chief inspector of schools, for example, considered pastoral care to be “sloppy and sentimental” (quoted in Young; 1997: 14). Consequently, pastoral managers and leaders are challenged to justify the legitimacy of pastoral care as an educational concern.

Conflict between academic and pastoral concerns can produce a so-called academic-pastoral “divide”. Richardson (1973: 15) says that there is a potential for a dichotomy to arise between “two apparently quite different types of organisation” within one institution. Other studies (Burgess; 1983, Bush; 1995) seem to support the findings of Richardson (1973). Micro-political factors may be responsible; the influence of different factions may also be affected by resource implications, particularly if there is concern with cost-effectiveness. “The balance of power between the academic and pastoral systems in any one school has implications both for school policy and organisational goals” (Ball; 1993: 55-6). “Such developments,” asserts Ball (1993: 263-4), “may be seen as contributing, on the one hand, to the overall professionalisation of pastoral care and, on the other, they have created a focus for renewed struggle between academic and pastoral interests in schools.”

There can be diverse perceptions towards pastoral care in schools, which may reflect on management priorities. Best et al. (1983) indicate that pastoral systems can become counter-productive if marginalised from the central aims of the school. Watkins (1985b), too, warns against “ghettoisation” - a situation in which pastoral care is relegated to a sub-system of the school where only a proportion of teachers are concerned with pastoral care. Indeed, McGuinness (1988) argues that it would be “unprofessional” for any teacher to try to opt out of his/her responsibility for the pastoral care of pupils, as it was implicit in all the lessons they teach. In this context, recognition of the training needs of teachers is important. Hamblin (1978: 141), for example, suggests that, in order to detect difficulties that pupils are experiencing in
their lives, it is essential that those with responsibilities for pastoral care receive appropriate training opportunities. “In schools where the form teachers are not performing their roles efficiently,” he says, “I have often found that there is a defect relating to the year head or head of house.”

Various studies identify management of pastoral care as a distinct area of curriculum interest. Hollingsworth et al. (1994), for example, maintain that teaching children is a personal and emotional process. Webb and Blond (1995) argue that there is an epistemological role for caring in teaching. Noddings (1992) says that caring for the person is central to the “teacher’s knowing”. This is not to assume, though, that pastoral concerns should be considered in isolation to academic concerns. The significance of the relationship between pastoral and academic dimensions of the school is often underestimated. (See, for example, Bennett and Dunne, 1992, and Slavin, 1990.)

It is acknowledged that there are potential difficulties in dividing the management of the school between academic and pastoral concerns. Richardson (1973: 14), for example, found “a kind of duality that has a profound effect upon the way in which the internal organisation of the school has developed.” In the course of her research, Richardson (1973) identified potential conflicts and rivalry between sections and factions within the school, which could be related to different perspectives expressed by teachers in academic and pastoral posts of responsibility. Thus, she provides an account of competing interests between academic and pastoral middle managers and leaders which reflects distinctive and, arguably, incompatible ideologies.

Divergent views towards the priorities of the school can lead to conflict between pastoral and academic concerns. Torjussen (1979), for example, showed, from his experience as a headteacher in a Catholic secondary school, that balancing competing claims can create tensions between pastoral and academic functions. (For similar findings, see also, for example, Richardson, 1973; Best et al., 1983; Blackburn, 1983; Bulman and Jenkins, 1988; Power, 1996.) Indeed, Power (1996: 28) asserts that pastoral care in schools “stems from crises inherent both in the reformulation of the academic curriculum and the introduction of a comprehensive
system of secondary schooling.” Nevertheless, as Torjussen (1979) acknowledged, conflict can also have beneficial consequences.

Different perceptions towards pastoral and academic functions can produce differences in emphasis in pedagogical terms. Ball (1993: 222) contends that departmental heads tend to advocate streaming as more effective for teaching, whereas pastoral heads tend to support mixed ability groupings to minimise alienation and disaffection in lower-stream classes. Whilst there are opportunities for integrated and thematic work, they may undermine subject identity. Ball (1993: 224) suggests that academic departments may feel threatened by these developments.

Interestingly, Catholic schools do seem inclined to regard the academic achievement of pupils as paramount. Bryk et al. (1993: 75), in the United States of America, argue that Catholic schools provide “greater academic orientation”. There is evidence from OFSTED reports that Catholic schools in England also have better examination results than comparable schools (Times Educational Supplement, 18.4.1997: 19 and The Sunday Times, 31.8.1997: 23). Previous research conducted by, for example, Rutter et al. (1979) and Mortimore et al. (1988) endorse these findings.

Marsh (1991) finds that Catholic schools are more likely to emphasise the academic attainment of pupils. Morris (1995), too, shows that Catholic schools have a positive influence on pupils’ attitudes towards academic achievement. Moreover, (Morris; 1998a: 186) maintains that, whilst Catholic schools “were initially provided to meet the specific religious and social needs of a specific and identifiable cultural group, there is evidence that they are particularly academically effective.” It is acknowledged that pastoral and academic concerns are interrelated. However, stakeholders’ interpretations of a school’s priorities often inform their perceptions of what pastoral care should achieve.

Pastoral organisation communicates the school’s commitment to pupils’ personal, social and moral development. However, within a Catholic school, a variety of interests may influence policy. For example, empirical research suggests that, in Catholic schools, frequency of church attendance and personal prayer are significant
predictors of positive attitudes towards school in general as well as academic achievement (Francis, 1992; Flynn, 1993). In Catholic schools, then, cultivating a Catholic religious ethos has an impact on decision-making.

Catholic schools are characterised by a distinctive tradition of pastoral care that emphasises, amongst other things, the value of the community. Flynn (1993: 6-7) argues that Catholic schools express a distinctive culture, in which core beliefs, values and traditions provide a common purpose for the school community. They aim to realise the potential of all the people in that community for the common good. “Without a strong conception of vocation among teachers in Catholic schools”, asserts Grace (2000: 5), “the mission of common good service in education is likely to become vulnerable to the influences of contemporary commercial and market ideologies in education and to secular emphases upon academic and skills productivity alone.”

Fullan (1992: 109) indicates that effective school development is promoted where criteria such as “a shared purpose” (i.e., “vision, mission, goals, objectives and unity of purpose”) and “norms of collegiality” (i.e., “mutual sharing, assistance and joint work among teachers”) are evident. Hargreaves (in Bennett et al.; 1992: 80-94), though, warns of the dangers implied by the rhetoric of “contrived collegiality”. In Catholic schools a “common culture” (Flynn; 1993) encourages progressive educational initiatives, but tensions arise from the need to preserve and conserve beliefs and practices, such as more traditional catechetics (O'Keefe and O'Keefe in McLaughlin et al.; 1996: 302).

Groome (1996: 116) maintains, “Catholic education is often counter-cultural to the mores of rugged individualism, self-sufficiency and social indifference that permeate western society.” In the last ten years or so, however, according to Grace (1995: 166), the notion of “community as a central value and symbol of Catholic schooling has been under attack from the ethic of possessive individualism”. Hollenbach (in McLaughlin et al.; 1996: Chapter 6) says that, in the United States of America, the Catholic tradition of community is beset by the cultural and social conditions of pluralism in which issues such as AIDS and single parenthood
characterise an individualistic, competitive and consumer-orientated society. It seems
the values that distinguish Catholic secondary schools from other schools are
increasingly open to question.

Thus, there is a question as to whether emphasis on academic achievement in
Catholic secondary schools is at the expense of pastoral concerns for pupils’
personal, social and moral development. An emphasis on selection and competition
to achieve better examination results may overshadow Catholic schools’ interests for
the community, the underprivileged and pupils from deprived backgrounds.

In summary, the aims of Personal, Social, Health and Citizenship Education in
Catholic secondary schools can be expressed in terms of a continuum of values
between Pastoral and Academic polarities, which may be illustrated as follows:

<table>
<thead>
<tr>
<th>Pastoral polarity</th>
<th>Academic polarity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aim: to promote cooperation within a community of Catholic schools</td>
<td>Aim: to promote selection and competition, e.g., in league tables and academic achievement</td>
</tr>
</tbody>
</table>

Table 4.7 Representation of aims of Personal, Social, Health and Citizenship Education in Catholic secondary education in relation to a continuum between Pastoral and Academic polarities

Considerations of Pastoral and Academic polarities in some ways shed light “Open”
and “Closed” perspectives of Personal, Social, Health and Citizenship Education in
Catholic secondary schools. However, their implications were regarded as too
narrow and limited as they did not completely represent the constructs that were to
be applied.
4.6 Summary

Taking account of the literature, it is possible operationally to define perceptions of stakeholder groups in terms of a continuum of values between contrasting perspectives, viz., “Open” and “Closed” perspectives. It is, of course, acknowledged that the polarities are artificial; in reality, people hold views somewhere along the continuum of values between the extremes of “Open” and “Closed” perspectives. Nevertheless, for the purposes of this enquiry, the intention is to measure and interpret perceptions along a continuum between “Open” and “Closed” perspectives.

It has also been shown that, epistemologically, there are various ways of elaborating “Open” and “Closed” perspectives, which are illuminating in some ways. These perspectives can be refined in terms of values between Progressive and Traditional polarities, Democratic and Autocratic polarities and Pastoral and Academic polarities. The elaboration of contrasting perceptions of the curriculum is complex. However, it seemed that, from the point of view of this study, the most useful interpretation of “Open” and “Closed” perspectives on which a table of constructs could be based was that which measured values between Progressive and Traditional polarities, which can be characterised as follows:

(i) concerns that maintain and conserve traditional Catholic values (i.e., “Closed” values);
(ii) concerns that foster flexibility and adaptability in a changing society (i.e., “Open” values).

This interpretation would be more illuminating with regard to the stakeholder groups as other polarities are less appropriate in that they would not be perceived consistently across all five groups. Given Hornsby-Smith’s (1996) characterisation of Catholic strategies of accommodation and intransigence towards the wider society, it was more appropriate to focus on “Open” and “Closed” perspectives in this study. It would also be the most effective way of investigating perspectives, as the relationships between other categories are not as precise.
In conclusion, the proposition of this thesis is that there is a diversity of views among stakeholders towards what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools. This would best be investigated by measuring stakeholders’ views along a continuum of values between “Open” and “Closed” perspectives, which, whilst they do not map on to one another in a straightforward way, approximate to aspects of Progressive and Traditional polarities respectively. “Closed” perspectives reflect positions that seek to maintain traditional Catholic values, whilst “Open” perspectives reflect positions that are more accommodating towards pluralistic values in the wider society. The study will return to these questions again in Chapter Six, when they will again be taken into account in the construction of a questionnaire as an instrument of measurement. In the meantime, in the next chapter (Chapter Five), attention will be drawn to the research design.
Chapter Five

Research Design

"Research is best conceived as the process of arriving at dependable solutions to problems through the planned and systematic collection, analysis, and interpretation of data."

MOULY; 1978 (QUOTED IN COHEN AND MANION; 1994: 40)

5.1 Introduction

This study set out to investigate a basic research question, i.e., to what extent is there agreement across various stakeholder groups about what Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary schools and, if not, what might be the source of any potential differences? The intention was to answer the question in two stages. The first stage (described in Chapters Six and Seven) involved conducting a survey of stakeholders' perceptions by adopting a quantitative methodology, using a questionnaire. The second (described in Chapters Eight and Nine) was by means of a qualitative methodology, in which semi-structured interviews would be conducted to find out why differences occurred.

The primary interest was to measure stakeholders' perceptions, with an additional concern to evaluate the findings. The hypothesis was that in Catholic secondary schools there are diverse views across stakeholder groups about what Personal, Social, Health and Citizenship Education should achieve. Information elicited from a questionnaire would reflect the strength of perceptions, which could then be compared.

The research objectives identified (in Chapter One) for examination, are:

1. to contribute to an understanding of how Personal, Social, Health and Citizenship Education is perceived and functions in Catholic secondary schools;
2. to investigate to what extent there is agreement across stakeholder groups in Catholic secondary schools as to what Personal, Social, Health and Citizenship Education should achieve;
3. and to explore reasons for divergent views, if any, across stakeholder groups.
The priority was to ensure that the research proceeded in a systematic manner. As Mouly (quoted in Cohen and Manion; 1994: 40) points out, “Research is best conceived as the process of arriving at dependable solutions to problems through the planned and systematic collection, analysis, and interpretation of data.”

As an *ex post facto* design will be employed, independent variables are defined by the life experiences of each of the participating groups. There is an assumption that there is a degree of homogeneity within selected groups, which makes them different from others. In an *ex post facto* design, as Black (1999: 9) indicates, “the sampling of subpopulations becomes the means by which the levels of the independent variables are operationally defined.” *Ex post facto* designs are not uncommon in educational contexts. Cohen and Manion ((1994: 151), for example, refer to the work of Staples (1990) on pupils’ perceptions of subject importance in mixed and single-sexed schools. An *ex post facto* study of McLaughlin *et al.* (1992), too, illustrates how qualitative information can illuminate information obtained quantitatively. This chapter will explain how the design was logically constructed for this study.

5.2 Null hypothesis

Before conducting the research, a number of considerations were taken into account to ensure that, as far as possible, the results obtained would present an accurate reflection of the conditions under investigation. For example, factors, such as the reliability and validity of the instruments of measurement and strategies for piloting and sampling, needed to be considered. Procedures to check the quality of instruments and collection of data would have to be adopted to complement the design process. In the first place, the null hypothesis that is to be tested had to be stated.

It was anticipated that in Catholic secondary schools there would be a divergence of views about what Personal, Social, Health and Citizenship Education should achieve. Thus, having established this as a hypothesis to be tested, it was possible to state a null hypothesis ($H_0$), i.e., there are no significant differences in perceptions across various stakeholder groups in Catholic secondary schools towards what Personal,
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Social, Health and Citizenship Education should achieve. It might be argued that within the Catholic sector of education there is likely to be broad agreement about the general aims and intentions of education. Shared intentions may include mission, objectives and unity of purpose, which imply a common and purposeful direction of the school towards its major educational goals. It is acknowledged that, in Catholic schools, it is likely that there will be evidence of such consistency of purpose.

As in most designs, sampling was an essential consideration. (Section 5.5 will provide a discussion of sampling procedures.) Poor sampling and unsatisfactory instruments of measurement can influence the probability of correctly rejecting the null hypothesis (H0). It was important, therefore, that the sample selected for investigation was representative of and consistent with the hypothesis. Size of the sample is often less of a problem than ensuring that the selection for groups is representative because it is possible to consider the effect of changing sample size, level of significance, instrument reliability and magnitude of difference between groups on the potential of a test to support conclusions. Statistical analysis is concerned with describing what is probably true: it can only provide tentative findings based on the results of a test. Considering there were limitations in the use of inferential statistics, tests were applied (see Section 6.7) to determine the acceptability of the hypothesis with regard to the five groups involved. Having assumed a null hypothesis (H0), instruments would be designed to test it.

5.3 Questionnaire design

Following Black (1999), consideration was first given to research questions that would provide a hypothesis, and then to identify the variables involved. The hypothesis was that there is a divergence of views about what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools. In devising a hypothesis, different variables needed to be defined and their relationships identified.

The proposed design can be summarised in terms of symbols where a schematic description of a selected group can be displayed in a time-sequence of events as follows:
With regard to the design of the proposed investigation, the independent variable, X (the five stakeholder groups that were selected for investigation), was operationally defined by the description of the groups. O (the putative differences and/or similarities of perceptions towards Personal, Social, Health and Citizenship Education in Catholic secondary schools) was the operational definition of the dependent variable. The proposed questionnaire survey set out to measure the outcome of the life experiences of the subjects. Representative subjects would be selected, RS, to represent each different group or life experience. Subscripts in this notation indicate additional independent variables (stakeholder groups), additional outcomes and additional sources for selection of stakeholder groups.

Potential sources of tensions in stakeholders’ perceptions were elaborated in Chapter Four. An investigation into how far there were differences in their perceptions was to be conducted by designing a questionnaire as an instrument of measurement. This involved careful planning and consideration in order that valid and reliable information about people’s perceptions could be elicited. Before formulating questions in a questionnaire, therefore, it was important to maintain logical consistency from the research question to the concept, the constructs and the content of the measurement. Indeed, by maintaining a consistent approach in the design of a study across research questions, concepts, constructs, hypothesis and instruments, the validity and reliability of the information obtained would be enhanced.

A schematic description of the proposed research question, outlining the main stages in planning this research, is shown in Table 5.2, below:
### Table 5.2 Research question with hypothesis, design, samples, constructs and possible instruments

<table>
<thead>
<tr>
<th>Research Question</th>
<th>Hypothesis</th>
<th>Design</th>
<th>Sample</th>
<th>Concept/Construct</th>
<th>Instruments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) To what extent is there agreement across various interest groups involved in Catholic secondary education about what Personal, Social, Health and Citizenship Education should set out to achieve?</td>
<td>It is anticipated that in Catholic secondary schools there is a divergence of views about what Personal, Social, Health and Citizenship Education should achieve.</td>
<td>( X_{a1} \rightarrow RS_a \rightarrow O_{a1} )</td>
<td>A representative sample of pupils, parents, teachers, priests and senior managers in Catholic secondary schools.</td>
<td>Concept: Purposes of PSHCE in Catholic secondary schools. Constructs: Purposes of education for citizenship education, moral education and sex education.</td>
<td>Questionnaire to determine and measure perceptions.</td>
</tr>
<tr>
<td>2) What might be the reasons for potential differences?</td>
<td></td>
<td></td>
<td></td>
<td>Follow-up interviews</td>
<td></td>
</tr>
</tbody>
</table>

As an *ex post facto* study, the aim was to make observations about populations by examining dependent variables (i.e. their perceptions towards Personal, Social, Health and Citizenship Education) and then comparing them in retrospect with independent variables (i.e., life experiences that have already occurred) for their possible relationship to the dependent variables. An appropriately executed design would eliminate the potential affects of confounding. Extraneous variables, for example, which are unanticipated independent variables that are of no interest to the study, might have an affect on the findings. These are identified in ovals on the left hand side of a variable map (Figure 5.1), which shows all the variables identified to be relevant to the study, the sequence of events as well as the structure of the study. The ovals indicate potential extraneous variables. These are not going to be used in the analysis but must nevertheless be controlled to ensure internal and external validity.
The aim of sampling was to obtain a representative cross-section of each stakeholder group. The sample of each group was not random but was purposive in order to achieve a spread from each population. Consideration was given to extraneous variables - descriptive attributes (such as gender) and quantitative traits (such as age) - that could affect perceptions. These concerns were addressed to ensure that the samples were typical of the population, i.e., that they were representative samples. (See Section 5.6.) Other potential extraneous variables included racial and cultural background and whether a school was located in a rural or urban environment. In this study, too, potential extraneous variables, values and perceptions could be influenced by previous experiences such as individuals' Catholic faith. In selecting a sample, these factors would be taken into account so that a representative cross-section could be included in the research. Demographic data was therefore used to confirm the representativeness of the sample. Further elaboration for the justification and sampling of stakeholder groups is found in Section 5.5.

Some potential extraneous variables, which are shown in Figure 5.1, such as whether a stakeholder was an active Catholic, did not affect all groups. For example, it did not pertain to clergy and senior managers, as they would, by definition, be active Catholics. The question of selecting by gender, too, did not apply directly to clergy. However, stakeholders' views might have been influenced by geographical considerations, e.g., whether they lived in the north or south or in a rural or urban area. In order that, as far as possible, these variables could be controlled, a range of Catholic schools in different parts of England were selected. It is emphasised that extraneous variables (on the left hand side of Figure 5.1) would not be used in the analysis but were taken into account at this stage in order to control potential problems in obtaining a representative sample. Potential extraneous variables would be taken into account, too, in the design of the questionnaire to verify that a range of participants would contribute to the study. (See Section 6.5.)
Figure 5.1 Variable map, consisting of proposed independent variables (boxes), the operational definition of the dependent variable (box with rounded corners), the dependent variable (heavy box with rounded corners) and potential extraneous variables (ovals) that were controlled by using their selection criteria to obtain a representative cross-section of each group.
Although extraneous variables can have a deleterious effect on the internal validity of a study, by initially ensuring that there was a consistent approach to defining groups and that their constitution remained constant throughout the duration of the study, it was possible to reduce potential problems of consistency inherent to sampling. In order to control the potential affect of extraneous variables on the results, the aim was to obtain a cross-section of participants who would reflect a spread of characteristics within each stakeholder group.

The potential for confounding was further minimised by selecting a purposive sample through personal access in selected dioceses. This was designed to obtain a representative cross-section from a spread of Catholic secondary schools. The cross-section was not random but it was justified because it provided appropriate grounds for comparison. The process of selection is described in further detail in Section 5.6.

5.4 Potential sources of invalidity

At this juncture it is pertinent to make some further observations regarding influences that can affect the results of the research. Conditions for controlling observation and data collection in the social sciences are less easy to maintain than in the natural sciences, so the objective here was to reduce potential limitations that could have invalidated the conclusions of the study. Black (1993: 171-173) presents fifteen potential sources of confounding. Rather than rehearse these in detail, the main considerations that were relevant to this study will be outlined below.

One question is whether there would be a potential effect from lack of comparison across the groups. In conducting an *ex post facto* design, each group was defined by a different set of experiences, which distinguished it from other groups. (See Section 5.5 for a description of the characteristics of each stakeholder group.) Each group’s responses would be compared and inferences made about their different perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools.
In order to control the effect of confounding by factors such as time lapse on the responses of participants, the questionnaires were issued over as short a time as possible. It was virtually impossible to isolate subjects completely from outside events, but by reducing the time between the distribution and completion of the questionnaires, concerns about the question of internal validity were addressed. All the questionnaires were distributed and returned within three months during the Autumn Term, 1999, thus reducing a potential source of confounding, whether in terms of the affects of physical or of psychological experiences on the perceptions of the respondents. Whilst there was no guarantee that these potential affects could be entirely eliminated, control over the time-scale improved the likelihood of internal validity.

With regard to the selection of the groups, the ex post facto design of the study ensured the selection of representative groups from larger populations. Stakeholder groups were self-defining in the sense that membership of each group was characterised by status and role, i.e., as pupil, parent, teacher, priest or senior manager in the school, and there was only a single measure. (For a description of how subjects were selected in the first place to ensure a representative sample, see Section 5.6.)

Ex post facto designs refer to situations where independent variables are defined by natural or life experiences, such as gender, social class or attendance at a type of school. Thus, groups were to be selected for investigation on the basis of specific characteristics, i.e., they were defined as members of five particular stakeholder groups with an interest in Catholic secondary education. The assumption was that members of each stakeholder group would be subject to a common experience, i.e., the life experiences of their group. The aim was to determine how far differences across the stakeholder groups were attributable to their life experiences. Consequently, respondents from each of the groups would equally feel the affects, thus enhancing internal validity.

In addition, in order to avoid problems arising from the loss of subjects who were expected to be involved in the survey, and in order to ensure that all potential
participants returned their completed questionnaires, each of the participating schools was visited. The investigation benefited from the co-operation and full support of all respondents in participating schools.

Another potential source of confounding that could have affected the validity of the enquiry can occur where participants are members of more than one category. The status of participants was scrutinised to ensure that they were not eligible for more than one category. It was established, for example, that no teacher in any of the schools was also a parent of a pupil in that school. Whilst less common nowadays, it was also ensured that no headteacher was also a priest. It was important to identify and take account of any potential effects of such eventualities.

It was assumed that perceptions (dependent variable) would be determined by membership of the stakeholder groups (independent variable). It was also assumed that the independent variable (i.e., membership of an identified interest group) would have a direct affect on the dependent variable (i.e., differences in perceptions towards what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools), though due to the nature of the situation it was more appropriate to describe the relationship as “non-causal correlational”. In other words, whilst it may be possible to establish causality, as there is lack of direct control over the independent variables (life experiences), the results may only support associations.

The research was carried out at a time of heightened national interest in Personal, Social, Health and Citizenship Education. In May, 1998, the government announced that it would set up an Advisory Group on Personal, Social and Health Education in schools, which was chaired by Jane Jencks. It would, in addition, work closely with the Advisory Group on Citizenship and Teaching of Democracy in Schools, under the chairmanship of Professor Bernard Crick. Whilst these developments increased the relevance of the investigation, there was also a question as to whether respondents would react more favourably or unfavourably it.

Equally, there was considerable attention and debate focused on matters related to the preparation of young people for adult life. In this respect, publicity with regard to
the provision of Sex Education surrounded a report by the government’s Social Inclusion Unit on teenage parenthood, indicating that Britain had one of the highest rates of teenage pregnancy in the western world (Times Educational Supplement; 2.7.1999: 17). It was reported that, in comparative research carried out by Roger Ingram, Dutch young people had their first sexual intercourse later, were less likely to have unwanted pregnancies, felt safer and were happier about their earlier sexual experiences than British young people. Whilst local or national issues related to Personal, Social, Health and Citizenship Education could potentially influence participants in their responses to this research, however, it was considered that these issues were of continuing interest and would not substantially alter their views.

During the course of the enquiry, there also occurred the potential, if unpredictable, affect on the research of the debate over Section 28 of the Local Government Act (1986). The government’s proposal to abolish Section 28 of the Local Government Act (1986), which prohibited the teaching or publishing of material that would lead to the promotion of homosexuality, was greeted with intense public interest. (See, for example, The Guardian; 8.2.2000: 1-3.) Senior members of the Catholic Church, such as Cardinal Thomas Winning, the late Archbishop of Glasgow, indicated their opposition to the abolition of Section 28. In addition, in the autumn of 1999, MPs were given a free vote on a proposal to reduce the age of consent for homosexuals from eighteen to sixteen (The Guardian; 16.11.1999: Editorial). The Catholic bishops of England and Wales, together with Church of England officials, moreover, argued that the government had neglected spiritual and moral education in the new curriculum (Times Educational Supplement; 2.7.1999: 3). It was not completely possible to control potential affects of this debate on the research, but the fact that no respondent commented on issues related to Section 28 suggested that the controversy did not have a direct bearing on the results.

It was possible to enhance understanding of questions, and therefore validity, in the application of the measuring instrument by issuing basically the same questionnaire to all participants with minor adjustments in wording. Initially, a small-scale pilot study was conducted in order to modify, if necessary, the content and wording of the questionnaire and to try to reduce the incidence of misinterpretation of questions. By
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assuring participants of confidentiality and anonymity, it was hoped that they would be encouraged to provide genuine responses. There was a danger, however, that pupils could answer questions in a flippant manner, giving exaggerated replies to personal questions, for example. Completed questionnaires were carefully scrutinised to monitor these potential affects but it was impossible to tell whether any replies were spurious. Neither was it possible to have total control over the conditions in which questionnaires were answered, such as the time, the place where they were completed, or the emotional or psychological state of the respondents at the time they were completed.

Responses to questionnaires investigating people’s values can be affected by the individual personality traits of the respondents, which are difficult to predict. Thus, respondents may fake results by answering in an idiosyncratic way, calculated to make an impression on the research. It is possible to mitigate the kinds of difficulties arising from this potential problem by disguising the intentions of the survey, though this, in turn, raises ethical questions. Whilst every effort was made to encourage bona fide replies to the questionnaire, it cannot guarantee the elimination of the occasional “rogue” response.

Further, in surveys investigating values, respondents may be anxious that their answers give a good impression. In the proposed survey, there was a danger that some participants might respond with what they believed the Catholic Church expected them to say rather than their own opinions. People may conceal their own views, preferring to follow the “party line” rather than air private doubts in public. There is anecdotal evidence, for instance, that suggests that, despite the ruling of the Church, the use of artificial contraception amongst Catholics is more prevalent than is publicly acknowledged. While assurances of anonymity and confidentiality should reduce the incidence of false responses, this could not be guaranteed.

Once the foregoing considerations had been taken into account and appropriate tests had been conducted, it was possible to ensure that factors that might interfere with the validity of the research could be eliminated. Thus, if there had been sources of invalidity, they would have been found.
5.5 Stakeholders

As this was an *ex post facto* design, stakeholder groups were identified on the basis of their life experiences. This approach was adopted because stakeholder groups can be defined by their distinctive experiences and backgrounds, which might therefore contribute to different perspectives. Five stakeholder groups were identified as having a relevant interest. For the purposes of measurement, stakeholder groups were independent variables, which were defined by attribute variables, i.e., the characteristics of the subjects. Their contributions were defined by the nature of their interest as participants (pupils, teachers, senior managers), former participants (parents), or having a concern for outcomes (clergy). It was important to define the characteristics of each population so that it would be clear to which group individuals belonged.

The intention was to compare responses of five stakeholder groups in six Catholic secondary schools in order to determine whether or not there were differences in their perceptions towards the aims of Personal, Social, Health and Citizenship Education. The selection was not random but was justified in providing a basis for comparison. Stakeholder groups are defined as follows:

(i) **Clergy**

As indicated in Chapter Three, Catholic education in England has traditionally been conducted under the authority of bishops and priests. Members of the clergy, moreover, will often be found amongst the foundation governors of Catholic schools. With the passing of the Education Reform Act, 1988, statutory provision was made to extend the collective responsibility of governing bodies to design and ensure the implementation of the curriculum of schools, reinforcing the governors' influence.

This study tests a number of assumptions. Firstly, Catholic schools exist to satisfy religious aims and objectives that are not met by non-Catholic schools. Indeed, in paragraph eight of the Vatican II document, *Gravissimum Educationis*, the Church suggests that the Catholic school has the added goal of forming a community that will enable the Christian formation of its pupils (Flannery, 1977: 762).
Secondly, there is an assumption that members of a Catholic school community share a common vision, which is distinctive compared with other schools. In Australia, for example, Flynn (1993: 398) says, “The culture of Catholic schools has a pervasive effect on students and on the way of life of the schools. While each school has its own distinctive personality and character, the schools as a whole have much in common and form a distinctive school system.” McLaughlin et al. (1996: 4), however, argue that in England Catholic schools in general and the education provided by individual Catholic schools in particular differ from other schools less sharply nowadays than in the past. By comparing perceptions of stakeholder groups in Catholic schools, including those of the clergy, it would be possible to consider to what extent there are differences.

In Chapter Three and Chapter Four, it was shown that, in the last ten years or so, issues, such as the opportunity to opt for Grant Maintained Status, have been the source of tension and conflict in Catholic education. In a secular society, where there may be a diminishing influence of formal religion, it is possible there will be increasing tension between the aims of the state and the aims of faith schools. With these considerations in mind, the opinions of clergy involved with Catholic education and, in particular, with Personal, Social, Health and Citizenship Education in secondary schools are of considerable interest.

The Education Reform Act’s 1988 aims to provide a balanced and broadly based curriculum that can meet the academic, physical, social, spiritual and cultural needs of young people and prepare them for adult life would appear to be compatible with the aims of Catholic education. Yet it is the interpretation of these aims with regard to Personal, Social, Health and Citizenship Education in secondary schools and the perceptions of stakeholder groups, such as the clergy, in Catholic secondary schools that are of interest of this study.

A number of factors were taken into account with a view to selecting a representative cross-section of clergy to take part in the research. For example, whilst considerations of gender and being active Catholics were self-evident, it was also intended to obtain a sample where there was a spread of age and of years of
experience as a priest since ordination. In order to achieve a geographical spread, one priest was selected from each school represented in the research.

(ii) Parents
The Education Reform Act, 1988, endorsed the fact that parents have an important role in their children's education by making provision for parental representation on the governing bodies of schools. According to Grace (1995:19), "Greater accountability of state schooling to parents (or 'consumers') has been a salient characteristic of the reforms of the 1980s." However, there has been little research of parents' views towards Personal, Social, Health and Citizenship Education. The OECD (1997) found a diversity of policies and practices in different countries to involve parents in schools. For example, in the twelve countries surveyed, about three-quarters of primary pupils attended schools that regularly encouraged parents to support their children in the home. In England, usually in primary schools, parents often participate in classrooms, as unskilled helpers or teachers' aides.

The Catholic Church emphasises that parents are "primary educators". It is the "privilege and responsibility" of parents to educate their children. (Gaudium et spes, n52, Familiaris Consortio, n37, Educational Guidance in Human Love, n48.) The main purpose of Catholic schools is to support parents of children in Catholic schools in their task of educating their children as "it is the parents who have given life to their children, on them lies the gravest obligation to educate their family. They must be recognised as being primarily and principally responsible for their education" (Gravissimus Educationis, 1965, para. 3.1-2). Cardinal Hume (quoted in Bishops' Conference of England and Wales Meeting, 1994) said, "If the pervading ideal in a school is that each person is to be valued and respected, this can have an immense impact on the self-esteem, goodness and kindness of its pupils." Catholic schools are expected to inform and consult parents on Personal, Social, Health and Citizenship Education.

According to Stanford (in The Sunday Times; 1997: 23), Catholic schools are attracting two new constituencies of parents. One set is encouraged by OFSTED findings that pupils in Catholic schools perform better in examinations than pupils in
maintained schools. A second set is so-called "lapsed" Catholic parents who feel that Catholic schools are no longer as dogmatic about theological questions as in their own education. Grace (1995: 165) maintains, "Parents' own double standards and disagreements about the appropriate 'Catholic' response to particular situations were complicating factors". These are factors that are of interest in this study.

Parents' views, however, may be affected by their social or cultural backgrounds. The Catholic Education Service (1995:18) says, "Catholic secondary schools usually have wide catchment areas and the communities they serve frequently represent a broad mix of socio-economic backgrounds." Thus, their intake represents urban, suburban and rural communities. Parents' positions in support of traditional principles in Catholic schools are sometimes problematic and their perceptions would provide valuable information for this study.

In selecting a sample of parents for the purpose of the research, the aim was to obtain a representative cross-section. Therefore, it was intended to obtain a gender balance and a range of ages. Whilst representativeness might be less secure, there was also an attempt to achieve a range of perceptions, for example, by achieving a geographical spread, which might reflect a cross-section of socio-economic backgrounds.

(iii) Pupils

The Education Reform Act, 1988 stipulated that Personal and Social Education should be one of the main cross-curricular themes in the National Curriculum, and should provide support for pupils in careers education (i.e. vocational preparation), in health education (e.g. drugs education, sex education), in citizenship, in environmental education and in industrial and economic understanding. (See HMI: 1989, PSE from 5 to 16.)

This study included pupils' perspectives towards Personal, Social, Health and Citizenship Education. Pupils' perspectives were of much interest in the context of this research because they are engaged in the study of Personal, Social, Health and Citizenship Education. Previous research has shown that young people welcome more opportunities to express their views. Poole (1984: 452), for example, found that
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young people would like the curriculum to reflect their perceived needs and be more relevant to their future at work and in society.

Whilst relatively little is known about the needs of young people from their own point of view, there are previous studies that have investigated their views about Personal, Social, Health and Citizenship Education. Cherry and Gear (1987), Arnold et al. (1988), Pinch et al. (1986), Vinal et al. (1986) and Balding (1992) have all investigated pupils' views in aspects of this subject. Hornsby-Smith (1978: 137) found that pupils in Catholic secondary schools considered that there was too much emphasis on religious as opposed to "personal growth and development goals".

More recently, studies have argued that in a rapidly changing multi-cultural, pluralistic and technological society, young people are in greater need of support than ever before. They need to be more adaptable than previous generations and to develop personal and social skills. According to Wasson et al. (1994), for example, adolescents experience a high frequency of emotional and social problems. Hicks and Holden (1995) found that, whilst young people in the U.K. are generally optimistic about their personal futures, they experience anxieties about unemployment, money and family problems.

Whilst a Catholic school does not require all its pupils to be Catholics, in England and Wales, the majority of pupils are. Morris (1995: 69) says that, in 1991, 88.4% of pupils in Catholic maintained schools were Catholic. However, Hypher (in McLaughlin et al.; 1996: 223) argues that the proportion of pupils in Catholic schools who are Catholic has been steadily decreasing. In 1980, 3.2% of pupils in Catholic secondary schools were non-Catholic; by 1993, the figure had risen to 16%.

The level of religious commitment may vary amongst pupils but Catholic schools have a responsibility to evangelise. Baum (1988, quoted by Morris, 1995: 68) says:

"from the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illuminated by the light of faith and having its own unique characteristics."
By the nature of a Catholic school, the curriculum implicitly and explicitly reflects values and opinions of the Catholic faith.

It was decided to elicit responses from Year 10 pupils, since many would have experienced at least three years at a Catholic secondary school. Secondary school pupils enter Key Stage 4 of their compulsory education in England and Wales at the age of 14 (Year 10), leaving compulsory schooling approximately eighteen months later at the end of Year 11 aged sixteen. Most Year 11 pupils are involved with preparation for examinations. Consequently, Year 10 pupils were selected because it was felt it would prove to be advantageous for collecting information and less disruptive. There would also still be time for follow-up interviews in the subsequent year before they moved on to Further Education or employment.

(iv) Senior Management Teams

The increasing prevalence of the senior management team (SMT) in the leadership of secondary schools has been identified in recent years. Earley et al. (1990), Bell (1992) and Grace (1995) all refer to the "team" culture that is implied. The development of senior management teams recognises that it is no longer possible for one person as hierarchical leader or manager to cope with the increasingly complex task of in secondary school management.

The headteacher and senior management team can play a crucial role in Personal, Social, Health and Citizenship Education. They take decisions on behalf of groups who have an interest in the school and support the values of their colleagues that define good professional practice. Whether as leading professional or chief executive (Hughes; 1977, 1983), the role of the headteacher is key. HMI (1977) in Ten Good Schools claims (without evidence) that the headteacher is the single most important factor in the running of successful schools.

Previous research on headteachers’ views in Catholic schools has produced contradictory and complex opinions. Arthur (1993:286), for example, reported with some surprise that a small sample should produce very diverse opinions about the functions of Catholic schools. The study indicates a tension between stated policies
of Catholic authorities at diocesan level and their interpretation and implementation at school level. Grace (in McLaughlin et al. 1996: 71) also indicates that Catholic school leadership is faced with challenges, from changing cultural and social conditions to fundamental values. These conditions often pose dilemmas, filtered through the perceptions of other stakeholder groups, for senior managers to resolve. Grace (1995: 133), moreover, says that senior managers often adopt a "strategy of mediation" between various competing interests.

Whilst, traditionally, appointees to senior management positions in Catholic schools have almost invariably been practising Catholics, some school governors have appointed non-Catholics to senior posts – even headteacher – where Catholic candidates were considered not of sufficient quality. The decision, in this study, to include members of senior management teams acknowledges the key contribution that they make to the leadership of the school.

In selecting senior managers to take part in the study, it was intended to gain a gender balance and an age profile that reflected different ages and a range of experience. It was also anticipated that a cross-section of specialist teaching subjects would be represented in the sample of senior managers.

(v) Teachers

Education for personal and social relationships in schools is undertaken in the context of Section 1(2)(a) of the Education Reform Act, 1988, which requires that schools provide "a balanced and broadly based curriculum which promotes the spiritual, moral, cultural, mental and physical development of pupils". Furthermore, every teacher has responsibility for the personal and social development of pupils:

"If children's personal and social development is to progress satisfactorily it needs to be well supported.... the role of all teachers is vital because personal and social development and responsibility are intrinsic to the nature of education. It is something from which no teacher can opt out." (HMI (1989) PSE from 5 to 16, paragraph 2.)
According to the Education Reform Act, 1988, the spiritual, moral, cultural, mental and physical development of pupils applies not only to Religious Education and collective worship but also to all aspects of school life. Every teacher must promote the personal and social development of pupils. In practice, however, teachers do not always see a relevance or connection between personal and social development and the teaching of their particular subject.

Teachers with responsibilities for aspects of Personal, Social, Health and Citizenship Education may emphasise different roles on different occasions. Heads of Department, for example, can be seen as representing the "instrumental" culture of the school, concerned with the acquisition of skills and knowledge and vocational qualifications. Heads of Year/House, on the other hand, are perceived to be concerned with the "expressive" culture of the school in terms of the transmission of values, which enhance cohesion and consensus.

Heads of Department and Heads of Year/House are key figures at middle management level in secondary schools. The former have responsibility for curricular matters and the latter for pastoral care. However, individual Heads of Department and Heads of Year may interpret their roles in different ways at different times. Consequently, these functions can give rise to conflict and tension. If schools place greater emphasis on academic subjects, then staff and resources are likely to support this rather than pastoral concerns. There can be tensions, therefore, between values that emphasise personal relationships (the Head of Year/House and the expressive culture) and those that focus on academic disciplines (Head of Department and the instrumental culture).

There is an expectation of teachers working in Catholic schools to uphold the Catholic ethos. However, shifts in emphasis in Catholic thinking have caused some difficulties, especially for some Catholic teachers who were brought up before Vatican II. Grace (2002: 18) says, "considerable programmes of educational and professional reorientation of Catholic educators would be required if new forms of Catholic liberal education were to be realised".
The proportion of Catholic teachers in Catholic secondary schools is declining. According to Hypher (in McLaughlin et al.; 1996: 223), in 1978 66% of teachers in Catholic secondary schools were Catholic but in 1993 this had fallen to about 60%. Catholic schools have always tried to maintain a high proportion of Catholic staff but there are many where fewer that 50% of teachers are Catholic. Morris (1997) found that a traditional school ethos (with a high proportion of Catholic teachers and pupils) seemed to produce greater examination success than in a progressive/pluralist school, where there was a more differentiated population.

In terms of selecting a representative sample of teachers for the purpose of this research, a range of considerations was taken into account. It was intended, for example, that teachers taking part in the study would reflect perceptions of both male and female participants. A range of ages and teaching experience would also be included. It was also meant to include teachers with a range of responsibilities and religious backgrounds. Thus, another aim was to include both Catholic and non-Catholic teachers. A further consideration was to obtain a spread of subject specialists.

Additional considerations for selecting representative samples in the research are provided in the following section.

5.6 Sampling
As in most designs, sampling was an essential consideration. It was important that the sample selected for investigation was representative of and consistent with the hypothesis because poor sampling and unsatisfactory instruments of measurement could influence the probability of correctly rejecting the null hypothesis (H0). The size of the sample is often less of a problem than ensuring that the selection for groups is representative because it is possible to consider the effect of changing sample size, level of significance, instrument reliability and magnitude of difference between groups on the potential of a test to support conclusions.

The study set out to measure how people perceived Personal, Social, Health and Citizenship Education as opposed to what they knew or could do about these
Research Design

subjects. By selecting a purposive sample of a cross-section of Catholic schools, it was possible to measure perceptions of different stakeholder groups and ascertain whether or not significant differences were evident.

Having defined the characteristics of each of the stakeholder groups (in Section 5.5 above), the next issue was to consider the selection of potential subjects who would participate in the study. The aim of sampling was to obtain information from a representative cross-section of the population so conclusions could be drawn about the population as a whole. In order to elicit information about the perceptions of stakeholder groups in Catholic secondary schools towards these subjects, a sample of each of the populations under scrutiny would be selected for investigation.

With regard to selection for sampling, the first question was how the members of stakeholder groups were to be selected for the survey. Six schools were selected from six separate Catholic dioceses in England to gather information, which would be the subject of comparison, from the five identified stakeholder groups. The Catholic dioceses were to be selected from across England on the basis of geographical criteria.

Consideration at the planning stage was given to how far a sample from a population could be regarded as being representative of that population. A population can be defined as any group that shares a set of common characteristics. As Black (1993: 44) rightly asserts, to “extend research conclusions from a study on a sample and make inferences about a larger population requires that the sample is shown to be representative of that population.” The aim was to obtain a cross-section that served the purposes of the research, not just for convenience. The samples needed to reflect quantifiable traits and characteristics found in the wider populations. A representative sample would provide a range of information, which would reflect the perceptions of the respective populations of stakeholders in Catholic secondary education as a whole.

Sampling made it possible to explore potential relationships between variables. As an ex post facto design, selection was an important consideration, since the validity of
each variable was dependent on how far the sample is representative of the population as a whole in terms of their characteristics and experiences. As the sampling technique has a strong influence over the validity of the independent variable, it was an important consideration for an ex post facto design. However, as the degree of control over independent variables was limited, the results would lack absolute certainty. It was important, then, to ensure that sampling was appropriate and that the variables were subject to control.

It was decided to adopt a purposive approach, selecting schools from the Catholic Directory (1994), in order to achieve balance of group sizes and a geographical spread of dioceses. Having good contacts in the Catholic educational system helped in gaining access to a representative cross-section of schools. This did not guarantee a perfect sample, but a coherent process of selection was established on the basis of personal contacts. In doing so, it was possible to ensure that each sample would be representative of the population as a whole and it would preclude the affects of extraneous confounding variables (shown in Figure 5.1).

The plan was to select stakeholder samples from six secondary schools across Catholic dioceses in England. An advantage was that it allowed for selection from a cross-section of the population in a small sample. Whilst it is difficult to obtain a “perfect” sample, it was possible to obtain a representative sample with available resources and populations. Thus, a form of purposive sampling procedure was employed by which subjects were selected on the basis of specific characteristics. One advantage of this approach is that a balance of group sizes could be achieved and controlled.

A potential problem was that of loss of subjects. It was important to avoid the loss of subjects, otherwise participants in the survey would be considered as “volunteers”. There are various reasons why subjects may not participate in questionnaire surveys, including the length of questionnaires and badly worded questions. In initial visits to each school, the writer undertook to explain the value of the survey and to reassure subjects of anonymity and confidentiality in order to encourage them to lend their support.
As a deputy headteacher in the Catholic sector of education, the writer enjoyed the benefit of personal access to a network of potential participants involved in Catholic secondary schools. This potentially increased the chances of obtaining a high rate of response. There were, however, a number of ethical questions to consider in establishing a sampling frame. To address this issue, preliminary meetings were arranged where potential participants were informed about the nature of the research, about who was conducting it and how the results would be disseminated. Confidentiality of results and anonymity for individual subjects was assured. With regard to pupils, schools were asked to ensure that consent was obtained either from parents or from those “in loco parentis”.

5.7 The sample of schools
Respondents chosen to participate in the questionnaire survey were taken from a purposive sample of Catholic secondary schools, one school from each of six Catholic dioceses in England. As indicated above (in Section 5.6), dioceses were identified on the basis of one diocese in the north of England (Leeds), one in the east (East Anglia), one in the west (Clifton), one in the south (Arundel and Brighton). In addition, the dioceses of Southwark and Westminster represented London. The two latter dioceses cover areas south and north of the River Thames respectively. One aim was to reflect a wide geographical representation; another aim was to include both urban and rural constituencies. This would contribute to satisfying one criterion of the research, which was to achieve as wide a geographical spread as possible.

The intention was to arrange initial visits to each school during the Autumn Term of 1999 with the purpose of conducting a questionnaire survey of identified stakeholder groups. One reason for visiting the schools was to establish personal rapport with relevant individuals in each of the schools. Another reason was that the author felt that a personal visit might increase the likelihood of achieving a maximum response rate from subjects involved in the survey.

It was also necessary for consideration to be given to the question of protocol. The writer checked with both the Catholic Education Service (CES) and with headteachers in individual schools to ensure that appropriate authorities were
satisfied with the proposed procedures and the subject of the enquiry. With regard to the Catholic schools selected for the survey, the first point of contact was made with the respective headteachers in order to seek permission to approach relevant respondents. A telephone conversation with each headteacher, or their representative, was followed with a letter requesting co-operation and including justification for the survey and its aims, design and methods.

In summary, the basis of the enquiry was to select a sample of six Catholic secondary schools for investigation and the criteria for selection were as follows:

1. They should each be representative of different Catholic dioceses in England.
2. They should be situated, geographically, in different parts of the country, i.e., north, south, east and west.
3. They should be varied in size.
4. They should be representative of different types of community, i.e., rural and urban.

The sample of schools that were chosen to meet these criteria are described as follows:

**SCHOOL A**

School A was a voluntary-aided secondary comprehensive and co-educational school for the age range of eleven to sixteen. It was a five-form entry school comprising about 692 pupils. The school was situated in one of the outer London boroughs south of the River Thames. It served a wide, mainly urban, catchment area.

Pupils generally came from homes of average to lower socio-economic background. 17.5% of the pupils were eligible for free school meals, which is the national average. The proportion of pupils from minority ethnic backgrounds was more than in most schools, as is the proportion who spoke English as an additional language. An above-average proportion of pupils had been identified as having special educational needs. 45% of pupils gained 5 or more A*-C grades in their G.C.S.E. examinations.
From a pastoral point of view, the school was organised in a horizontal system of year-groups, each year-group being led by a Year Co-ordinator, whose responsibilities covered academic as well as pastoral and welfare concerns. In addition, there was a Key Stage 3 Co-ordinator and a Key Stage 4 Co-ordinator, who had oversight of Years 7-9 and Years 10-11 respectively. Within each year-group there were five tutor groups each with between 24 and 30 pupils. Form Tutors usually moved up the school with their tutor groups.

A priest who worked voluntarily in a chaplaincy role supported the pastoral system. There were resident behaviour support teachers who, as part of the Special Educational Needs department, were employed by the local authority. A school nurse visited on an occasional basis.

In Years 7-9 (Key Stage 3), Personal, Social and Health Education (PSHE) was timetabled on a rotational basis as part of a carousel with Technology. PSHE was provided in one fifty-minute period each week and all pupils in Key Stage 3 had an entitlement of a ten-week block of time. During PSHE time, speakers, e.g. from the police service, were invited to present topics such as self-awareness. This system had been adopted in September, when the PSHE Co-ordinator was appointed.

In Years 10-11 (Key Stage 4), pupils had one fifty-minute period for Careers Education and one fifty-minute period for PSHE. Careers Education included preparation for and de-briefing of Work Experience, applications for jobs, training and employment, preparing a C.V., job interviews, examination preparation, revision and study skills. In PSHE, the programme covered topics such as relationships, Sex Education, drugs, smoking, alcohol, preparation for adult life, citizenship, nutrition and exercise and healthy lifestyles.

In addition, there was a twenty-minute provision for each tutor group at the end of each day for tutor guidance. The provision of material for this programme was the responsibility of Year Co-ordinators in liaison with Key Stage Co-ordinators. The emphasis was on tutor guidance and mentoring. A formative approach towards Records of Achievement began in Year 10, whereby pupils developed a portfolio in
which they recorded attainments in key skills prior to leaving school. Sex Education was also provided through Religious Education and Science. Aspects of Citizenship were also incorporated in Schemes of Work for History.

**SCHOOL B**

School B was a voluntary-aided secondary comprehensive and co-educational school for the age range of 11-19. It was a five-form entry school comprising 798 pupils. Situated in a village outside a major conurbation in northern England, the school served a wide catchment area, including parts of the inner city, but mainly rural commuter towns around the northern edge of the city.

The pastoral organisation was founded on the division of pupils in a horizontal system of year-groups. For most purposes, therefore, pastoral and welfare concerns in the school were the responsibility of the six Heads of Year, with the involvement of the deputy headteacher, where appropriate. The role of the form tutor was regarded as a key component to the effectiveness of the pastoral and welfare system as the first and main contact with the pupils in their forms.

Pupils were almost entirely from Catholic homes and, ethnically, whilst there was a small proportion (of about 6%) of Asian descent, they were predominantly of white United Kingdom origin. 35% of pupils gained 5 or more A*-C grades in their G.C.S.E. examinations in 1999.

The pastoral system was supported by a Chaplain, who visited the school frequently to celebrate Mass and to make himself available to staff and pupils during lunch times and break times. The school’s Educational Welfare Service worked closely with the school to assist in the general welfare of the pupils, particularly with problems concerning free school meals, absence from school and young offenders. On one morning a week, a representative of the Pupil Referral Service visited the school to counsel pupils. The specialised services of the School and Family Service were also available in consultation with parents/carers. Within a partnership of local Catholic schools, a Catholic Social Worker also operated for the benefit of families in need.
A PSE co-ordinator had been appointed at the beginning of the academic year 1999-2000 to co-ordinate aspects of Personal, Social, Health and Citizenship Education, including Careers Education and Guidance and Sex Education. A programme of Personal, Social, Health and Citizenship Education with links established between related cross-curricular themes was delivered by a team of teachers with a special interest in this area of the curriculum, working alongside form tutors and Heads of Year to ensure that the pupils received the information, guidance and advice suited to their needs to prepare them for the opportunities, responsibilities and experiences of adult life.

SCHOOL C

School C was a voluntary-aided secondary comprehensive and co-educational school for the age range of eleven to sixteen. It was a two-form entry school, with three-form entry in the current year, comprising 278 pupils. Situated on the outskirts of a market town in southern England, the school served a wide catchment area, embracing about fourteen feeder schools, including a mixture of families from rural and urban communities, from small villages as well as from the town centre.

There was one Deputy Headteacher, who was also Head of Upper School (i.e. Key Stage 4). Pastoral and welfare concerns in the Lower School (i.e. Key Stage 3) were co-ordinated by the Head of Lower School. The pastoral organisation was founded on the division of pupils in a horizontal system of year-groups but there were no Heads of Year. Pastoral and welfare concerns were dealt with primarily by Form Tutors and were then referred to Heads of Upper School and Lower School respectively. There was also a House system with three Houses - Hume, Romero and Teresa - that promoted ethos, identity and competition within the school.

33% of pupils were from Catholic families. Ethnically, they were predominantly of white European origin, including Ireland, Spain and Italy. There was also a small proportion of pupils from traveller families. 20% of pupils were from one-parent households. About 20% of pupils had been registered as having special needs. 18% of pupils gained 5 or more A*-C grades in their G.C.S.E. examinations in the previous year.
A chaplaincy team, initiated by the Head of Religious Education supported the pastoral system. This provided additional pastoral support and counselling for individual pupils. Functions such as the Leavers' Mass were also co-ordinated by the chaplaincy team. A school nurse visited on one day a week and her role combined that of a school counsellor.

There was no timetabled provision for a formal programme of Personal, Social, Health and Citizenship Education, though a Record of Life Skills course, leading to a Certificate of Achievement, was offered in Key Stage 4. Personal, Social, Health and Citizenship Education was delivered primarily through curriculum subjects. Sex Education, for example, was provided in Religious Education and Science and aspects of Health Education were provided in Physical Education. In Years 10 and 11, Careers Education was timetabled for one period a week. This also offered pupils opportunities to prepare a summative document for their Records of Achievement. Citizenship Education was provided through Religious Education and History. In addition, there was a Mentoring System, through which each member of staff was responsible for the support and guidance of about four pupils in Key Stage 4, meeting them at least once every half term.

SCHOOL D

School D was a voluntary-aided secondary comprehensive and co-educational school with 442 pupils of the age range of thirteen to eighteen. It was situated on the outskirts of a market town in East Anglia. It was one of only two Catholic secondary schools in the area and therefore drew from a wide catchment area. 43% of pupils came from the market town and surrounding villages and the rest came from towns and villages some distance away. The socio-economic background of pupils was mixed. Some came from more advantaged homes and others came from homes with higher than average social and economic disadvantage. The number of pupils eligible for free school meals was, at 8%, below the national average.

Pastoral and welfare concerns in the school and curricular issues were co-ordinated through the division of pupils into tutor groups within a horizontal system of year-groups. Form Tutors moved up the school with their tutor groups. 75% of pupils
were from Catholic homes and, ethnically, they were predominantly of white United Kingdom origin. 60% of pupils gained 5 or more A*-C grades in their G.C.S.E. examinations in 1999.

With regard to Personal Social and Health Education, there was a well-established programme of tutorial work including careers, health and sex education. Pastoral care was supported by the Record of Achievement that recorded not only academic but non-academic achievements of the pupils.

SCHOOL E

School E was a voluntary-aided secondary comprehensive and co-educational school for the age range of eleven to eighteen. It was a five-form entry school comprising 920 pupils, including 125 in the Sixth Form. Situated in a town north of London, the school served a wide catchment area, mainly including urban areas.

70% of pupils were from Catholic homes and, ethnically, were predominantly of white United Kingdom origin. 53% of pupils gained 5 or more A*-C grades in their G.C.S.E. examinations.

Pastoral and welfare concerns in the school and curricular issues were co-ordinated through a line-management system by members of the Senior Management Team. The pastoral organisation was founded on the division of pupils in a horizontal system of year-groups but a House system was superimposed for competitive purposes. Form Tutors moved up the school with their Forms. A full-time lay Chaplain, who was a member of the Senior Management Team, supported the pastoral system. Deanery priests and the local Bishop were frequent visitors. A counsellor, employed by the Catholic Children's Society, and a local authority Educational Welfare Officer each visited the school one day a week. An Educational Psychologist also visited when the need arose.

With regard to Personal Social and Health Education, one forty-five minute period, timetabled on a rotational basis, was provided each week for all pupils in the school. A Senior Teacher, who was a member of the Senior Management Team, had overall
responsibility for the tutorial programme. Heads of Year and Form Tutors worked in a collaborative way to plan, monitor, evaluate and review the curriculum offer and entitlement for pupils in Personal Social and Health Education. There were Schemes of Work and the teaching and learning was expected to follow the school's Teaching and Learning Policy.

The Headteacher said that Personal Social and Health Education was regarded in the same manner as any other curriculum subject and was monitored accordingly. The programme included issues related to careers, relationships and drugs education and provided opportunities for the completion of Records of Achievement. In addition, Sex Education was provided through Religious Education and Science.

SCHOOL F
School F was a voluntary-aided secondary comprehensive and co-educational school for the age range of eleven to eighteen. It is situated on the eastern outskirts of a commuter town in southern England, about thirty miles from London. There were 874 pupils, 123 in the Sixth Form. The pupils represent the full range of attainment and a wide range of social circumstances. There are fewer disadvantaged people in the area than average but the schools serves a much wider catchment and its pupils come from more than forty primary schools. Approximately six per cent of pupils claim an entitlement to free school meals, which is below the national average.

The proportion of pupils supported by statements of special educational need and also those registered as having special needs is above the local education authority and national averages. The proportion of pupils of minority ethnic heritage is below average, and most come from homes where English is the first language. However, the number of countries and languages represented reflects the diversity of the worldwide Church. One-third of pupils are of other denominations, and some pupils of other faiths are also full members of the school community.

Pastoral and welfare concerns in the school and curricular issues were co-ordinated through the division of pupils into tutor groups within a horizontal system of year-groups, co-ordinated respectively by a Head of Lower School (Key Stage 3) and a
Head of Upper School (Key Stage 4). As a general rule, tutors moved up the school with their tutor group. 75% of pupils were from Catholic homes and, ethnically, they were predominantly of white United Kingdom origin. About 60% of pupils gained 5 or more A*-C grades in their G.C.S.E. examinations in 1999.

With regard to Personal, Social, Health and Citizenship Education, all departments played their part in delivering elements of careers education, health education, economic and industrial understanding, citizenship and environmental education. A tutorial programme, delivered in one forty-five minute timetabled period each week, complemented cross-curricular aspects of Personal, Social, Health and Citizenship Education. A chaplaincy team of priests from local parishes, together with a lay pastoral assistant, provided support to the pastoral life of the school that was available to pupils on a regular basis.

5.8 Summary

This investigation represents an enquiry into how far membership of particular stakeholder groups in Catholic secondary schools determines perceptions towards the purposes of Personal, Social, Health and Citizenship Education. Five categories of respondents - “stakeholders” - were identified in order to compare perceptions. Stakeholder groups were defined in categories dependent on attributed characteristics, i.e. clergy, parents, pupils, teachers and senior management. A definition of each population was established to identify representative samples for investigation. From a research perspective, the aim of the enquiry was to measure the affects of life events (independent variable) on perceptions of stakeholders (dependent variable). As an ex post facto design, in which life events form the context, stakeholders were defined and selected according to characteristics that were associated with the independent variable.

Six schools were selected to take part as a result of a purposive sample of schools from a spread of dioceses across England - one from the north of England, one from the south of England, one from the east of England, one from the west of England and two from London. The dioceses chosen were: Arundel and Brighton, Clifton,
East Anglia, Leeds, Southwark and Westminster. A timetable of visits was then scheduled to take place during the Autumn Term of 1999.

One difficulty for a researcher in full-time employment conducting an enquiry of this nature is that of organising resources of time and funding in order to fulfil the demands of completing the investigation in a thorough manner. Visits to diverse schools across the length and breadth of the country require not only the co-operation from headteachers and staff of the participating schools, who extended considerable support and hospitality towards the writer, but also the forbearance of the writer’s employers and, in particular, his own headteacher. A successful application for a Villis Award of £150 through the University of Surrey contributed towards the costs of travelling, duplication and postage.

One tragic and unforeseen event that affected the conduct of the investigation was the untimely death of a deputy headteacher in one of the participating schools before the questionnaires had been fully completed. In consideration of the bereaved community of the school concerned, it was considered judicious to abort the investigation with regard to that particular school and to pursue the research by making contact with another school in the same diocese. Consequently, the timescale was set back. Following negotiations with the other school’s headteacher, the writer visited that school early in the Spring Term, 2000. A revised timetable of meetings was therefore arranged, as follows, to enable respondents to complete the questionnaires during the day of the visit:

<table>
<thead>
<tr>
<th>Date</th>
<th>School</th>
<th>Age Range</th>
<th>Pupil on roll</th>
<th>GCSE A*-C</th>
<th>FSM*</th>
<th>Special Needs</th>
<th>Ethnic Minority</th>
<th>% Age of Catholics</th>
</tr>
</thead>
<tbody>
<tr>
<td>October</td>
<td>B</td>
<td>11-16</td>
<td>798</td>
<td>35%</td>
<td>20%</td>
<td>18%</td>
<td>6%</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>C</td>
<td>11-18</td>
<td>278</td>
<td>18%</td>
<td>25%</td>
<td>20%</td>
<td>-</td>
<td>80</td>
</tr>
<tr>
<td>November</td>
<td>E</td>
<td>11-16</td>
<td>920</td>
<td>53%</td>
<td>6%</td>
<td>15%</td>
<td>10%</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td>A</td>
<td>14-18</td>
<td>692</td>
<td>45%</td>
<td>17.5%</td>
<td>22%</td>
<td>10%</td>
<td>65</td>
</tr>
<tr>
<td>December</td>
<td>F</td>
<td>11-18</td>
<td>874</td>
<td>60%</td>
<td>6%</td>
<td>10%</td>
<td>-</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>D</td>
<td>11-18</td>
<td>442</td>
<td>60%</td>
<td>8%</td>
<td>3%</td>
<td>-</td>
<td>66</td>
</tr>
</tbody>
</table>

Table 5.3 Overview of schools in field sample

* Free School Meals
The next two chapters (Chapters Six and Seven) will present, first, considerations surrounding the design and construction of the questionnaire as an instrument of measurement and, second, the results of the questionnaire survey. Chapter Eight and Chapter Nine will then turn attention to the design and conduct of semi-structured interviews as an instrument of measurement for exploring reasons for potential differences in stakeholders’ perceptions.
Chapter Six
Instruments of Measurement (1): The Questionnaire

"The questionnaire has a job to do: its function is measurement."
OPPENHEIM (1992: 100)

6.1 Introduction
The next stage in the study was to design a questionnaire as an instrument of measurement. In order to do this it was necessary to adopt a systematic approach so that objectives could be accomplished in a sequential pattern of stages. Following the recommendations of Black (1999: Chapter 2), the research was therefore conducted in a logically integrated manner. Careful planning, allied to an occasional backward look for revision and modification, would ensure that the research was on course.

In the following sections, procedures adopted for constructing the questionnaire are presented and reasons for the selection of components provided. The questionnaire's primary purpose as an instrument of measurement for research purposes was to test stakeholders' perceptions of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools. The emphasis was on its practical use. As Oppenheim (1992: 100) says, "The questionnaire has a job to do: its function is measurement." Prior to testing perceptions "in the field", therefore, the quality of the questionnaire as a potential instrument of measurement had to be evaluated.

6.2 Operational definitions
The purpose of this enquiry was to investigate to what extent there is agreement across various stakeholder groups about what Personal, Social and Health Education and Citizenship should set out to achieve in Catholic secondary schools and, if not, what the source of any potential differences might be? The concept of Personal, Social, Health and Citizenship Education, however, represents too broad a scope for a single study. As indicated earlier (in Chapter Two), it is a difficult subject to define. In order to define it more clearly for the purpose of this research, it needed a working definition.
The first task was to arrive at a definition of the concept of Personal, Social, Health and Citizenship Education in a rigorous way. The aim was to refine the field so that it would be possible to identify indicative components, which in turn could be elaborated to produce operational definitions of stakeholders' views. In other words, it would then be possible to identify a set of factors that are likely to indicate what stakeholders think Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary schools and could thus be applied as a kind of litmus test of stakeholders' perceptions.

It was shown in Chapter Two that different commentators emphasise different aspects of Personal, Social, Health and Citizenship Education. It was therefore necessary to define components very carefully because otherwise "it would be possible to construct a list of an almost infinite number of cross-curricular elements which taken together make a major contribution to personal and social education" (National Curriculum Council; 1990: 2). For greater accuracy a more specific analysis of these aspects was called for.

Literature on the subject, whilst limited, provides a basis for analysis. According to NAPCE (1990), for example, seven main components of Personal, Social, Health and Citizenship Education can be identified:

- **bodily self**: understanding changes and their variety; reflecting on the impact of these; addressing the use and misuse of the body, including through substance abuse
- **sexual self**: understanding sexual development; the role of sexuality in relationships
- **social self**: understanding others' perspectives and their role in relationships; making sense of others and their judgements; coping with conflict; presenting oneself in a range of situations; working with others
- **vocational self**: developing awareness of adult roles, lifestyles and preferences; taking a wider look at what sort of contributing adult to become; valuing a range of contributions; transition to adult roles
- **moral/political self**: the making of judgements; resolving moral dilemmas; taking action on issues
- **self as a learner**: understanding strengths and competencies; reflecting on approaches to learning
- **self in the organisation**: becoming an active member of a school; making sense of the organisation and getting the most from it.
These components overlap and interrelate. They do not provide a universal or comprehensive list of aims. Nevertheless, they represent major concerns of Personal, Social, Health and Citizenship Education in secondary schools.

The scope required to investigate the range of components related to the concept of Personal, Social, Health and Citizenship Education made the task excessively ambitious. Arguably, in reducing the number of categories under investigation, opportunities to examine criteria from a broad range of data might be missed but by isolating specific component concepts, which could represent the range of considerations that contribute to stakeholders’ perceptions of Personal, Social, Health and Citizenship Education, the task would become more viable. Indeed, by selecting three major components for investigation, it might not only be more manageable, but it would also be possible to draw inferences about stakeholders’ perceptions of Personal, Social, Health and Citizenship Education in general.

For reasons provided below, the three components selected as concepts to examine stakeholders’ perceptions of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools were as follows:

- Citizenship Education (acquisition of socially acceptable behaviour, developing social skills which contribute to effective interpersonal relationships and co-operation with others);
- Moral Education (understanding of moral issues which enable an individual to make fair judgements with consideration and respect for others); and
- Sex Education (understanding of human sexuality, including legal and moral aspects of sexual relationships, growth and physical development and gender issues).

These components were chosen because it was considered that they would provide sufficient grounds for the examination of contentious issues and would elicit a range of opinions as a basis for discussion. Personal, Social, Health and Citizenship Education is not confined to these three areas, of course, but they are sufficiently significant and representative. As explained below, they represent key areas for
Instruments of Measurement (1): The Questionnaire

judging stakeholders’ perceptions of the purposes of Personal, Social, Health and Citizenship Education in general. Extensive reading of the literature and the writer’s experience of the subject indicated that these components were significant areas of concern. By defining the parameters of the subject in this way, the conduct of the research became more manageable. It is intended now to elaborate on each of the three constructs in turn.

(i) The Citizenship Education Component

Citizenship Education refers to the development of abilities and qualities that pupils need to acquire if they are to play a full and active part in society. It relates to knowledge and understanding of society in all its aspects. It also includes the development of social skills. In fact, for Durkheim (1925), the terms “education” and “socialisation” were virtually synonymous.

The growing demand for schools to acknowledge the importance of Citizenship Education, in particular, is evident in the number of articles that have published on the subject in recent years (e.g. Armento; 1986; Vaughan and Edwards; 1993, Unwin; 1997, Barnard; 1997, Pyke, 1998). The inclusion of Citizenship Education as a recognised subject area in the curriculum of schools would also include political and legal education and would provide opportunities for pupil participation through collaborative learning and problem solving (Rowe; 1997).

The Government’s interest in Citizenship Education as a component of Personal, Social Health and Citizenship Education is demonstrated by the initiatives it has taken. David Blunkett, as Secretary of State for Education and Employment, maintained that it was “vital to do more to help young people develop a full understanding of their role and responsibilities as citizens in a modern democracy….it is more important than ever before to equip them better to deal with the difficult moral and social questions they face” (Blunkett; 1999: 15).

As indicated earlier (on page 29), recent developments in Citizenship Education can be traced back to a working group, set up to establish aims and principles for Citizenship Education in schools, which was chaired by Professor Bernard Crick.
Instruments of Measurement (1): The Questionnaire

The working group advocated that citizenship should instil "an awareness of community, an understanding of how to get on with others and knowledge of the law" (Barnard; 1997). Accordingly, it recommended that citizenship should form "part of a national curriculum, with schools drawing up their own syllabuses to achieve learning outcomes" (Spencer; 1998).

The requirements of the National Curriculum in England are set out in a DfEE/QCA document, Citizenship (1999). At the end of Key Stage 4, pupils should, amongst other things, have a knowledge and understanding of the "rights, responsibilities and duties of citizens" (DfEE/QCA; 1999: 31). Furthermore, in 2000, the Qualification and Curriculum Authority (QCA) published the document, Personal, Social and Health Education at key stages 3 and 4, as initial guidance. According to this, two broad aims of the school curriculum cannot be attained without Personal, Social and Health Education, viz:

- "to provide opportunities for all pupils to learn and achieve", and
- "to promote pupils’ spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life." (QCA; 2000: 2)

Moreover, the inclusion in Ofsted inspections of an examination of a school’s provision for pupils’ spiritual, moral, social and cultural development reinforces the government’s concern about the social purposes of schooling.

Citizenship Education was introduced into the curriculum as a statutory requirement of all maintained secondary schools in England from September 2002. A variety of topics such as democracy, bullying, community action, racism and human rights are incorporated into Citizenship Education (Crace; 2000). The DfEE advocates that Citizenship Education should promote the understanding of people’s rights and responsibilities and the development of their social skills (Blunkett; 1999). Blunkett (1999) maintains that Citizenship Education has a vital role in promoting a greater understanding about the rights and responsibilities of citizens in a democratic society. To be effective, Citizenship Education should enable pupils to gain confidence and empower them to take responsibility for their own lives. It is
therefore important to consider what pupils are expected to gain from such courses and what they are meant to achieve.

There is a view that the aim of Catholic socialisation is to condition pupils to conform to the values of the Catholic Church. (See, for example, page 43.) In reality, the situation is more complex than this. Indeed, Citizenship Education raises wider issues such as discipline, punishment, perceptions about the nature of community and personal relationships.

A study of parents' perceptions towards educational issues (Slater; 2000: 20-21) indicated that one of their biggest concerns relates to discipline and behaviour. Evidence showed that two in every three parents believed that discipline had declined over the previous ten years. The findings were particularly relevant where working-class parents and parents of secondary pupils are concerned. They showed that six out of ten of these groups of parents advocated the re-establishment of corporal punishment in schools. Indeed, one parent asserted that “I think the majority of parents and indeed the kids would be in favour of it (corporal punishment)” (Slater; 2000: 21).

(ii) The Moral Education Component

The second key area for judging stakeholders' perceptions of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools, is Moral Education. Some of the moral dilemmas that face young people on a daily basis are outlined in the document, Preparing Young People for Adult Life (DfEE; 1999: 7): “A friend is being bullied and is afraid to tell. Parents split up, how do you cope? A friend is taking drugs, what do you do? Is it OK to protect someone? What should you do if someone is rude about your family or hits your brother? Is violence justified?”

According to the DfEE document (1999: 7), the moral dilemmas most cited by young people are related to “drugs, friendship, underage sex, smoking and telling on people”. Girls are particularly concerned about “pregnancy, lying to parents and underage or pressurised sex”. Boys are mainly concerned with “relationships with
parents, crime and fighting". Pupils see a role for schools to help them to develop
skills to resolve moral dilemmas and choose to do what is right.

How Moral Education can be incorporated within the National Curriculum has been
the subject of considerable debate. The late Cardinal Hume, as head of the English
Catholic Church, advocated that teachers "inspire moral awareness in their pupils"
(Cassidy, S.; 1999: 3). This investigation explores how the purposes of Moral
Education are perceived in Catholic secondary schools, bearing in mind, popular
conceptions about the dogmatic nature of the moral teachings of the Catholic Church.

Both the Catholic Church and Church of England have complained that they have
been prevented from contributing to the debate on the revised National Curriculum
and that they have objected, in particular, to the omission of marriage and parental
responsibility within the proposed curriculum. According to Cassidy (1999: 3),
Margaret Smart, director of the Catholic Education Society (C.E.S.), objected: "in
personal, social and health education this Government wants children to be taught
about divorce and separation without any mention of marriage". Coincidentally,
there was evidence of public support for the idea that marriage to be promoted as part
of Personal, Social and Health Education in a Guardian/ICM poll published in
February 2000 (Travis; 2000: 3).

Moral Education includes a variety of relevant issues in the lives of young people.
Aspects of drug education – including tobacco and alcohol, as well as illegal drugs –
are a compulsory part of National Curriculum science. DfEE Circular 4/95 offers
guidance on drug prevention and preparing a drugs policy." Concerns about growing
numbers of young people smoking and drinking alcohol are evident in various
documents of research. The Secretary of State for Health (1998), for example,
emphasises the need to reduce rates of teenage smoking. The use of illegal drugs,
such as cannabis, ecstasy and LSD, is also prevalent amongst the young. Over 60%
of young people thought that taking drugs was exciting" (DfEE; 1999).

* According to McKee (1999), young people in the U.K. are more likely to develop smoking and
drink-related problems than in any other country in Europe.
Education has a moral dimension. One objective of Personal, Social, Health and Citizenship Education is to ensure that at levels appropriate to their ages and abilities, pupils should gain knowledge and understanding of moral ideas and behaviour (DES; 1989: 16-17). As Cadmore (1997) points out, moral education is concerned with pupils’ ability to make judgements about how they and others behave. It refers to their knowledge, understanding, values and attitudes about what is right and wrong.

Oser (1986: 97), however, warns: “The normative point of view often opposes the descriptive one.” Moral education can be indoctrination too. Emphasis on prescriptive aims may give rise to a number of assumptions, as follows:

a) negative connotations that imply pious and virtuous behaviour, where morality means restriction of choice, being conventional and conforming to puritan tradition;
b) the inculcation of social and cultural values, such as co-operation, social adjustment and democracy;
c) a view that moral education lacks practical application in terms of aims promoted by teaching;
d) all morality is relative so a variety of models of moral education produces a complexity of relativist views whereby it is impossible to achieve a consistent approach.

With regard to Moral Education, there is a potential dilemma for Catholic schools of mediating between the prescriptive doctrines of the Catholic Church and the relative values of a secular society. Catholic schools claim to attempt “to transmit ideas about ‘the integrity of persons’ and of ‘a just social world’” (Grace; 2002: 225), but Moral Education also addresses a number of contemporary issues, such as drugs education, respect for other religions and philosophical beliefs and obligations towards society and the world in general.

(iii) The Sex Education Component

The third key area for judging stakeholders’ perceptions of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools is Sex Education. As the Education Reform Act does not define Sex Education, schools
Instruments of Measurement (1): The Questionnaire

must consider a definition to avoid misunderstandings and misinterpretations by practising teachers. Some schools refer to this as Education for Personal Relationships (EPR); others to Education for Human Sexuality. The term Sex Education is widely recognised, and is adopted in this study.

Sex Education is optional in primary schools in England and Wales and compulsory in secondary schools, though parents have a right to withdraw their children from lessons that are not part of the National Curriculum (i.e., those lessons that are not covered by Science Orders). All maintained secondary schools have a statutory obligation to provide Sex Education (including education about HIV and AIDS and other sexually transmitted diseases). All maintained schools must teach human growth and reproduction as set out in the National Curriculum. Parents have a right to withdraw their children from all or part of any sex education provided (but not from the biological aspects of human growth and reproduction under National Curriculum Science). Moreover, under the Learning and Skills Act, which came into force on 1st November 2000, schools must ensure that, within the context of talking about relationships, pupils are taught about marriage and its importance for family life and bringing up children.

Sex Education regularly concerns politicians, the press and the media. Recent research and comment demonstrates considerable implications for the school curriculum (e.g. Veasey; 1994, Quicke and Winter; 1994, Beavet and Thompson; 1996 and Clark, 1998). Since the early 1980s, according to Clark (1998: 56), the Catholic community has been dogged with conflict over Sex Education. One issue, he says, is how far teachers in Catholic schools can be trusted to promote the teachings of the Church. Two areas are selected here to illustrate the extent to which polemical issues surround the subject: teenage pregnancy and homosexuality.

Teachers in Catholic schools are advised to persuade young people to abstain from sex outside marriage (Mulholland; 2001: 6). The archbishop of Birmingham criticised the government for failing to support the “ideal” of marriage (Pollock; 2000: 31). The promotion of artificial contraception is regarded as morally wrong, yet Hornsby-Smith (1991: 171) found it “very difficult to find one of our ordinary
Catholics who was unambiguously in agreement with the Church’s official teaching on contraception”. This ambiguity has far-reaching implications in schools where, for example, stakeholders place the emphasis on making free moral choices.

There are grounds for concern over the rate of teenage pregnancy in the U.K., which is the highest in Europe. Birth rates among 15-19 year olds are seventeen times those in the Netherlands, where a more comprehensive and explicit Sex Education programme accounts for more responsible attitudes among young people (McKee: 1999). In the 1970s, by comparison, the U.K. had about the same rate of teenage pregnancies as the Netherlands (Hattenstone; 2000: 2-3). However, according to Barnard and Dean (2000: 31) one Catholic school in England was criticised in the Catholic press because it accepted an award from the Family Planning Association for its sex education policy.

The Sex Education Forum maintains that Sex Education is poorly taught in many English schools (Monahan; 2000). In 1997, ninety per cent of teenage births were outside marriage (DfEE; 1999). Many young mothers have to leave school once they have given birth. The Sex Education Forum and British Medical Association advocate greater emphasis in the curriculum on health promotion and sex education; Personal and Social Education should be given a higher profile (Barnard; 1997: 2). Traditional Church teachings about sex and marriage appear to have had declining influence.

In addition, the debate over the abolition of Section 28 of the Local Government Act, 1986, which prohibits the promotion of homosexuality in schools, illustrates divisions about what young people should be taught about sex. In the Catechism of the Catholic Church (1994), it states that: “homosexuals should be accepted with respect, compassion and sensitivity” (paragraph 2358, page 505). However, Valely (2000: 7) asserts that the Vatican promotes “prejudice, intolerance and hatred towards homosexuals”. Cardinal Winning, leader of the Catholic Church in Scotland until 2001, saw homosexuality as a “perversion” (quoted by Hattenstone; 2000: 2-3). There are evidently differences in emphasis with regard to the Church’s position.
6.3 Questionnaire Design

Having defined the concept, "what Personal, Social, Health and Citizenship Education should set out to achieve", a series of constructs were derived from each of the three components. A table was then prepared for each of the component concepts under investigation (in Table 6.1), so that a questionnaire could be developed as an instrument to measure stakeholders' perceptions.

The three selected component concepts, \textit{viz.}, Citizenship Education, Moral Education and Sex Education, provided an integrated approach. They were designed to reflect whether or not there were differences in perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools. Other criteria might have contributed towards a diversity of views but these three served the purpose of the study to investigate potential differences in stakeholders' perceptions. Constructs were regarded as variables, according to which values would be attached. In this way, a quantifiable scale would operationally define the constructs. Independent variables (i.e., stakeholder groups involved in Catholic secondary schools) were to be measured against dependent variables (i.e., perceptions of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools) in order to determine how far there were differences in perception across the groups.

The intention was to collect information and data from representative samples of stakeholder groups.

Justification of these lists for construct validity was reviewed and evaluated by experts in the field. This included communication with Michael Marland and extensive discussions with supervising tutors and professional colleagues about construct lists and questionnaires. These discussions were valuable in helping to illuminate ways in which both quantitative and qualitative methodologies could be implemented. In this way, it was possible to make a preliminary assessment of the quality of the instrument of measurement to be used prior to conducting pilot work.

A possible limitation of this approach was that component statements were drawn up in a subjective way, based on the researcher's interpretation of what constituted prevailing concerns within each of the three concepts. The first component statement
Instruments of Measurement (1): The Questionnaire

(in Table 6.1), for example, raised a question about "opportunities to discuss issues connected with bullying". Drawing on the theme of "developing social skills" (NAPCE; 1990), Citizenship Education is concerned, amongst other things, with the question of bullying (Crace; 2000). Although there is extensive literature on bullying, the present study had a wider focus of which bullying represented only one aspect. Clearly, indicative areas could cover numerous issues. What was required was to select and identify issues that were considered to characterise essential elements of each of the three concepts. How far these issues were representative is open to discussion but, as the concepts are difficult to define, it was a matter of finding a "best fit" solution.

Construct validity was also assured by providing an operational definition of the concept (i.e., Personal, Social, Health and Citizenship Education) thus ensuring an appropriate means of measuring perceptions. (See Section 6.2.) Independent variables (i.e., identified interest groups) were nominal classifications, whilst the dependent variables (i.e., stakeholders’ perceptions) were measurable as scores from the questionnaire survey. The definition of the characteristics of groups is provided (in section 5.4) whilst the intention to employ a questionnaire survey using a Likert-type scale to measure stakeholders’ perceptions will be discussed in the following section.

As the purpose of the study was to investigate stakeholders’ perceptions of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools, a distinction was made between what respondents perceived it to be and what they expected it to be. Appropriate questions were then drawn up, which could tease out stakeholders’ perceptions of each component. Before questionnaires were applied in the full study, their effectiveness was tested in a pilot study. (See Section 6.7.)
<table>
<thead>
<tr>
<th>Questions</th>
<th>Components: The following are indicative of areas that should be covered within the three identified concepts of Personal, Social, Health and Citizenship Education</th>
<th>Citizenship Education</th>
<th>Moral Education</th>
<th>Education for Human Sexuality</th>
</tr>
</thead>
<tbody>
<tr>
<td>2/11</td>
<td>Opportunities to discuss issues connected with bullying</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1/27</td>
<td>Opportunities to work together in groups and to get to know each other better</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6/59</td>
<td>Social development is seen as just as important as academic development</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9/41</td>
<td>Opportunities to co-operate with each other in lessons</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23/45</td>
<td>Develop a sense of social responsibility towards the community</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4/33</td>
<td>Opportunities to contribute to the decision-making of the school</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10/21</td>
<td>Understand the need for rules in a community and their enforcement</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37/50</td>
<td>Satisfaction with personal relationships with other pupils</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8/57</td>
<td>Satisfaction with personal relationships with teachers</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29/42</td>
<td>Opportunities to learn about living in a community</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16/34</td>
<td>Opportunities to develop rational judgements about moral dilemmas</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36/46</td>
<td>Opportunities to develop responsible attitudes towards the consumption of alcohol</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18/28</td>
<td>Opportunities to develop responsible attitudes towards the smoking of tobacco</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7/53</td>
<td>Opportunities to develop responsible attitudes towards illegal drugs</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17/60</td>
<td>To promote responsible attitudes towards the maintenance of good health</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22/31</td>
<td>Appreciation that moral codes are subject to religious beliefs or particular philosophies</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30/35</td>
<td>Appreciation that tolerance requires that other moral perspectives should be listened to</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38/55</td>
<td>Appreciate that moral codes vary between groups and cultures</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13/56</td>
<td>Appreciate that everyone is involved in duties and obligations towards the wider society</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32/58</td>
<td>Learn to make informed decisions about moral issues</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24/49</td>
<td>Discuss issues to do with contraception and family planning</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15/47</td>
<td>Learn about the responsibilities of parenthood</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14/44</td>
<td>Discuss moral issues related to abortion</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20/43</td>
<td>Discuss issues related to in vitro fertilisation (IVF)</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>25/40</td>
<td>Awareness of aspects of human growth and sexuality</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3/54</td>
<td>Discuss issues related to separation and divorce</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12/48</td>
<td>Discuss issues relating to the subject of homosexuality</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26/52</td>
<td>Discuss the causes of the transmission of AIDS as a homosexual illness</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5/51</td>
<td>Learn about responsibilities of sexual relationships within marriage</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19/59</td>
<td>Discuss issues surrounding homosexual relationships in the workplace</td>
<td>✓</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 6.1 Table of constructs for the concept "what Personal, Social, Health and Citizenship Education should set out to achieve" (to be used for questionnaire construction).
In terms of constructing the questionnaire, then, statements were devised that would reflect perceptions of the aims of Personal, Social, Health and Citizenship Education. The more statements were included, the more possible it would be to increase the potential reliability of the instrument of measurement. Reliability was also improved by using several statements to measure aspects of each concept and, by designing two items for each construct, it was possible to calculate a "split-half" reliability coefficient. (See Appendix A and further elaboration in Section 6.7 below.)

The process of calculating a "split-half" reliability coefficient is based on devising statements so that each statement had a matching partner that makes the same statement but in different words. Each statement is reflected in a corresponding statement, which essentially re-presents the perception in a different way. The response to the first statement can then be checked against the response to the matching statement later in the questionnaire. Thus, the sixty statements represented 30 X 2 equivalent halves regarding perceptions towards each of the three identified constructs of Personal, Social, Health and Citizenship Education.

6.4 Measuring values

The investigation set out to examine stakeholders' perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools and to find out whether or not there were differences. (For a more detailed treatment of ways in which perceptions towards these subjects may differ, see Chapter Four.) The emphasis was to measure tendencies of groups of people to respond in certain ways in certain circumstances.

It is important to discriminate between attitudes, values and perceptions. Attitudes can influence decisions and actions of different groups of people. Whilst Likert defines an attitude as "a disposition to overt action" (Likert; 1932: 30), subsequent research suggests that attitude and behaviour are not necessarily related (e.g., Festinger; 1957, Evans; 1972). Consequently, commentators have attempted to elaborate and develop Likert's definition. Oppenheim (1992: 174), for example, argues: "An attitude statement is a single sentence that expresses a point of view, a belief, a preference, a judgement, an emotional feeling, a position for or against
something. The inference is that an attitude reflects a tendency to respond in a certain manner when confronted with a certain stimulus.

This definition needs to be elaborated further, however. Perceptions reflect a value system but there is a debate about ways of looking at values. Krathwohl et al. (1964), for example, explore a range of ways of looking at attitudes and values. At the highest level, “commitment” or “conviction” is more appropriate than “belief”. Individuals may not always be consistent in their positions towards different subjects, such as where their values diverge from cultural norms. However, behaviour categorised at the level of valuing is “sufficiently consistent and stable to have taken on the characteristics of a belief or an attitude”. (Krathwohl et al. (1964: 139).

Stakeholders’ perceptions of Personal, Social, Health and Citizenship Education were to be measured as values on a scale from “Open” to “Closed”, corresponding to two ideal-typical polarities, where “Open” would express progressive and liberal values and “Closed” would express traditional and conservative values. (The basis of this model has already been discussed extensively in Chapter Four.) What is important to recognise is that these values reflect two extremes at either end of a spectrum of concerns, i.e.:

(i) concerns to maintain and conserve traditional Catholic values (i.e., “Closed” values);
(ii) concerns to foster flexibility and adaptability in a changing society (i.e., “Open” values).

(N.B. The terms “Open” and “Closed” are not used in any pejorative sense but served to describe objectively and relatively two distinctive and opposed viewpoints at either end of a continuum.)

6.5 Questionnaire
Separate, though comparable, questionnaires were drawn up so that appropriate information could be elicited from each of the stakeholder groups: pupils, parents, teachers, senior managers and clergy. Questionnaires took account of the experiences and circumstances of each stakeholder group. All questionnaires comprised three
sections. The first section in each was designed with a particular stakeholder group in mind. The resulting questionnaires can be found in Appendix B. A description of each of the three sections of the questionnaire is provided below.

(i) Section One

In the first section of the questionnaire, questions were devised in order to obtain factual information, so that comparisons could be made within, as well as across, the groups of respondents. Respondents were asked to provide some general information about themselves in order to ascertain whether or not selected factors influenced their views. Questions were designed to take account of the life experiences and circumstances of each interest group. For teachers, for example, gender, length of teaching experience, subjects taught and roles and responsibilities in Catholic secondary education might be extraneous variables, which might affect respondents’ perceptions of Personal, Social, Health and Citizenship Education.

It is not always possible to account for every contingency that may arise in the questioning that may have a bearing on the enquiry. Whilst questions concerning age, for example, may cause embarrassment, age might influence stakeholders’ perceptions of Personal, Social, Health and Citizenship Education in Catholic secondary schools, for example if older people were shown to be more conservative. With regard to teachers’ roles and responsibilities in Personal, Social, Health and Citizenship Education, space was provided for open-ended responses. This allowed respondents to elaborate on their roles and responsibilities.

Excessive demand for factual data may offend or deter respondents from answering questions. However, factual questions related to extraneous variables (identified in Chapter Five) had a potential impact; of particular interest was how far selected factors might influence their responses. Other considerations were taken into account regarding the arrangement and sequence of sections. There is an argument, for example, that it is more advantageous to present initially a section of those questions that seek to elicit respondents’ views (Oppenheim; 2000: 110-112). Respondents may feel more inclined to answer this kind of question first. It is more conventional, however, to start with questions requiring factual answers.
There is also the danger of misinterpretation. Respondents may provide answers that correspond with what they think the questions mean rather than answer what was really intended. The way questions are posed may affect the way they are answered. Perceptions are difficult to measure, but, by ensuring that the wording of the questions enables those with even a limited vocabulary to understand the implications, the complexity of the problem can be mitigated. By conducting a pilot survey of the questionnaire within the writer's school, however, it was possible to identify flaws in the questionnaire and to reduce the likelihood of misinterpretation. (Questions regarding the conduct of the pilot study are addressed in Section 6.6.)

(ii) Section Two

In the second section of the questionnaire, respondents were asked to indicate what they considered the relative importance of statements about what Personal, Social, Health and Citizenship Education should achieve. Values were ascertained by providing a series of statements and asking respondents to rate them in terms of relative agreement or disagreement. These were derived from a list of components for each of the constructs identified for investigation as presented in Table 6.1.

Respondents would be asked to respond to a common set of 60 statements, twenty for each concept, on a Likert-type five-point scale: "Strongly Disagree, Disagree, Not Certain, Agree, Strongly Agree." These five categories were coded from 1 to 5 respectively and reversed for the corresponding "split-half" statement on a five-point scale.

By responding to twenty statements on each of the three identified aspects of Personal and Social Education, potential scores ranged between 20 and 100 for each set of twenty questions. Along a continuum of 20 to 100, 60 represented the mid-point. For individuals and groups, a score of above sixty was considered an "Open", "accommodating", or Progressive perception of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools, whereas a score of below sixty represented a "Closed", "intransigent", or Traditional perception. (These terms are defined in Chapter Four.)
Instruments of Measurement (I): The Questionnaire

This model is, of course, an oversimplification of "reality". However, such ideal-types provide perspectives and interpretations. Stakeholders' perceptions will fall between the two extremes. By focusing on a clearly defined scale, however, a framework could be constructed upon which differing perceptions of Personal, Social, Health and Citizenship Education could be examined. From an item analysis, stakeholders' responses to individual statements could be compared.

The object of using Likert-style attitudinal statements was to elicit subjects' preferences and feelings. Statements were worded to encourage respondents to take a clear viewpoint. Individual statements were constructed to provoke a response along the scale between "Strongly Disagree" and "Strongly Agree". The aim was to encourage respondents to "take a stand", which reflected clear opinions across the range of the "Open-Closed" values in order to investigate where stakeholders stood relative to one another.

Catholic schools have a fundamental responsibility to transmit the faith, beliefs and moral values of the Catholic Church to the next generation; on the other hand, there are strong pressures to accommodate to a pluralistic, multi-cultural and multi-faith society. The assumption is that the subject of Personal, Social, Health and Citizenship Education in the school curriculum stands at the interface of tensions within Catholic secondary education.

The research question as a hypothesis to be tested can be refined in terms of further hypotheses. For example, it is possible to hypothesise that parents and clergy might be more likely to have "Closed" values with regard to what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools than pupils and, perhaps, teachers. Grace (1995: 133) argues that to balance tensions between conflicting values, senior managers in Catholic schools often have to operate a "strategy of mediation".

It has to borne in mind that there are difficulties in constructing instruments that are to measure perceptions in a reliable and valid way. Testing in the affective domain, for example, is more problematic than testing knowledge or skills. People's opinions
Instruments of Measurement (1): The Questionnaire

and views can be formed by fashionable trends or current publicity.

The layout of the questionnaire had also to be taken into consideration. The attitude test, for example, was divided into a series of separate, manageable blocks of between six and eleven statements, allowing respondents a chance to pause at intervals. This would provide a more attractive layout, which, it was hoped, would maintain respondents' interest. It was felt, too, that the sixty statements needed to be divided into groups to appear less daunting to respondents.

(iii) Section Three

Finally, in the third section of the questionnaire, open-ended questions were provided to allow respondents to express their views and opinions on the subject of Personal, Social, Health and Citizenship Education and to expand on their earlier responses. These questions could prepare the ground for further and more detailed investigation through the conduct of semi-structured interviews with participants to explore reasons for results. Open-ended questions could provide opportunities for respondents to expand on responses to the Likert-type statements in the second section of the questionnaire. To encourage a higher response rate, respondents were assured of confidentiality. In addition, bearing in mind the intention to conduct follow-up interviews, the questionnaire included an invitation for all respondents to indicate whether or not they were prepared to be contacted to take part in an interview.

6.6 Pilot study

Prior to carrying out the research, a protracted and extensive process of experimentation and trialling was carried out through pilot surveys, involving subjects belonging to comparable categories of stakeholders who had been identified for the study, viz: clergy, parents, pupils, senior managers and teachers involved with Catholic secondary education. By trialling the questionnaire through pilot work, it was intended that the instrument of measurement would achieve as high a validity and reliability as possible before its final application. As a result of feedback from these pilot exercises, the presentation of the questionnaire could be revised and questions refined in the light of the findings.
Pilot questionnaires were longer than the final draft so that different versions could be assessed. Ultimately, however, it was intended to keep the length of the questionnaire down to no longer than three or four pages. The pilot survey was initially conducted in the writer’s own school, as it shared characteristics of the proposed population (i.e., as a Catholic secondary school). By piloting the questionnaire in his own school, the writer intended to establish some basic principles for the construction and delivery of the eventual questionnaire survey. This, for example, enabled him to give some thought to the arrangement of the questionnaire in sections and to consider the most appropriate sequence of sections. Once some completed questionnaires had been received, the quality of the information, which had been gathered, could be evaluated.

Another purpose of the pilot exercise was to test proposed questions and procedures. It was important, for example, to ascertain that respondents would be able to make sense of questions. This included ensuring that there was sensitivity towards obtaining an accurate interpretation of questions. A statement may be stated in too colloquial language or may be too technical or abstract, too long or too short. Consideration of the use of the vernacular, such as the use of “OK” compared with “all right”, came into this category, the author preferring the application of the latter rather than the former, more colloquial, expression. It was particularly important, too, to ensure that pupils could interpret the statements clearly. Some statements were revised and modified through the piloting stage.

Pilot work provided an opportunity to anticipate problems that might occur at a later stage of analysis. One respondent at the piloting stage, for example, pointed out that it would be possible to determine the degree of “commitment” of respondents to a denomination or faith on the basis of how often they worship.

Much consideration was given to each of the “split-half” statements. This can again be illustrated by reference to statements about bullying. Initially, the reverse statements derived from the indicative area, “opportunities to discuss issues connected with bullying”, were presented as:
"In a Catholic secondary school, pupils should
(a) ignore pupils who bully them;
(b) retaliate against pupils who bully them".

Results of pilot work, however, did not show sufficient discrimination in the replies of respondents. Consequently, the word, “ignore” was changed to “forgive”, since, in the context of a Catholic school, it seemed that its religious resonance would be appropriate. It would also imply a more “Open” perspective. Moreover, the word “retaliate” was perhaps too general, so it was replaced by a more concrete and specific term, i.e., “answer back”. Further to discussion with supervisors and trials, the statements were subsequently revised, viz.:

"In a Catholic secondary school, pupils should
(a) forgive pupils who bully them;
(b) answer back if another pupil calls them names".

Another concern was to ensure that the respondents answered the questions truthfully. Thus, there was a need to provide clear communication and choose vocabulary appropriate, moreover, to the subjects. It is important to use suitable sentence structure to avoid ambiguity. For example, there is a difference in connotation between, “learn in lessons the effects of smoking tobacco” and “learn the effects of smoking tobacco in lessons”.

It was also felt important to provide variety in the wording of statements to avoid repetitiveness and monotony. The use of language was a particular source of anxiety. It was essential that consideration be given to the level of English employed in the questionnaire in order to facilitate accurate interpretation of the statements by respondents, whether they are pupils or representatives of senior management. A poorly worded statement may be misinterpreted and may lead to a narrow range of responses along a scale of 1-5. Statements needed to be clear and to invite a considered response. As far as possible, therefore, the aim was to use short statements to avoid ambiguity.
Instruments of Measurement (1): The Questionnaire

Statements about drugs education issues, for example, with regard to alcohol, tobacco and cannabis were included in order compare and contrast stakeholders' views in respect of legally acceptable and illegal drugs. There seemed a possibility that respondents, on the whole, might be more inclined to tolerate the drinking of alcohol and the smoking of tobacco compared with smoking cannabis, in spite of the fact that it is illegal in the U.K. for most young people of secondary school age to purchase cigarettes or alcoholic drinks. On the other hand, it is possible that regarding the question of legalising cannabis might encourage some respondents to adopt a more "Open" attitude.

In the questionnaire, statements related to the question of drugs education, reflecting perspectives towards alcohol, tobacco and cannabis respectively, distinguished between pedagogical approaches, i.e. instruction or participation. It was felt that the involvement of young people in the educational process would reflect more "Open" values, whilst a didactic approach to Personal, Social, Health and Citizenship Education would be likely to reflect "Closed" values towards drugs education.

In statements derived from the indicative area, "opportunities to develop responsible attitudes towards the smoking of tobacco", for example, respondents were required to discriminate between academic and pastoral interests, viz.:

"In a Catholic secondary school, pupils should

(a) regard learning about the effects of smoking tobacco to be as important as academic work;
(b) regard academic work as more important than learning about the effects of smoking tobacco".

Responses were coded from 1 to 5 respectively and reversed for the corresponding "split-half" response on a five-point scale. For the purpose of measuring values along a continuum between "Open" and "Closed" perspectives, agreement with statement (a), above, was measured from 5 to 1, whilst agreement with statement (b) was measured from 1 to 5.
Pilot work, then, proved to be a rewarding, if protracted, process, in that it contributed to the process of defining and refining questions and statements for a questionnaire and to achieve a key objective of producing an effective instrument of measurement. There was a sense of satisfaction, too, that, as a result of pilot work, questions and statements in the questionnaire approached a greater precision in their construction.

Nevertheless, there are difficulties in devising appropriate statements in an area in which there is little previous research and is open to subjective interpretation. An investigation into perceptions of Personal, Social, Health and Citizenship Education is arguably more problematic because it is difficult to define clearly the subject under investigation. Whilst this, inevitably, gave rise to some frustration, it emphasises the originality of the research and its attempt to break new ground.

It was impossible in advance to predict accurately the reactions of respondents to the questionnaire survey. During the stage of organising pilot work, issues were prioritised so that the most crucial of potential difficulties could be addressed first. For example, much time was devoted to refining statements in the section of the questionnaire designed to measure values. Consequently, pilot work required many months of discussion and analysis involving tutors and supportive colleagues in order to form opinions about how the questionnaire might be received.

6.7 Evaluating Data Quality

In the light of the pilot study, there were two further questions that needed to be considered prior to the conduct of the questionnaire survey:

- how reliable should the measuring instrument be?
- how big should the sample be?

Whilst there were no absolute answers to these questions, it was possible to make assumptions by subjecting the instrument of measurement to a number of statistical tests.
Instruments of Measurement (1): The Questionnaire

Although there are limitations in the use of inferential statistics, a variety of tests are available to determine the acceptability of a hypothesis. In this study, five stakeholder groups in six Catholic secondary schools were to be subject to comparison in order to determine whether there were differences in their perceptions of Personal, Social, Health and Citizenship Education. Statistical tests were therefore applied to assess how far the measuring instrument was reliable.

In using a questionnaire as an instrument of measurement, reliability is subject to a range of considerations. This includes the number of questions sufficient to identify the operational definition of the construct, the quality of the wording of the questions, the amount of time needed to respond to the questions and the degree of group homogeneity for the trait being measured. It was possible to test the reliability of the instrument of measurement by calculating reliability coefficients (in Appendix A). These would serve not only to evaluate how consistently the items in the instrument of measurement could indicate the true scores, but would also give an indication of the quality of the instrument of measurement.

When a series of measurements is applied across a group of subjects, there is little likelihood that everyone will respond in the same way and produce the same score. This variability in scores can be due to a number of factors. Differences may occur due to natural variability within the population, discrepancies in the instrument of measurement or its use by the person administering the test.

In order to measure the internal consistency of the instrument, it was subjected to a split-half reliability test in a pilot study. The test was treated as two tests with two means and two standard deviations, where \( r_{xx} \) is the estimated reliability of the whole test. As Black (1999: 287) clearly illustrates, this is an appropriate test for attitude questionnaires. Thus, the analysis of split-half responses shows (in Appendix A), that the reliability coefficient, \( r_{xx} \), resulted in scores of 0.95 (with regard to Citizenship Education), 0.94 (with regard to Moral Education) and 0.94 (with regard Sex Education). This suggested that the statements were matched and the variances consistent.
The next problem was in estimating the optimum sample size. The question is: what is the appropriate size of the samples to provide a significant difference with the same difference in the means? The solution was found by using a statistical test to determine the power of the analysis of variance (ANOVA). (This test is shown in Appendix B.)

The use of power (i.e., the probability of correctly identifying significant differences, where they exist) was one factor that was taken into account in the planning of the design. The power of the analysis of variance (ANOVA) test depends on the size of the samples. There is a risk that, if the sample size is too small, the power will be too low. Black (1999: 483) says it is desirable that the calculation for power is at least 0.80 (which means there is an 80% probability that the null hypothesis will correctly be rejected).

By using analysis of variance (ANOVA), it was possible, by testing comparisons across the results of five groups in a trial of the instrument of measurement, to estimate a definable reliability and sample size. This involved the use of comparing means and standard variations to make assumptions about normal distribution. Means from a sample of the population of each group were compared to establish when the optimum combination of samples would produce a substantial difference as verified by a projected power of over 0.80.

The test was applied to the data elicited from twelve representative subjects in the pilot study who provided responses to a trial questionnaire. Following Black (1999: 483) a worksheet was set up (Appendix B) to calculate the power of the analysis of variance. Thus, using figures calculated in Appendix A, a trial of the questionnaire with twelve representative subjects produced results (shown in Appendix B), which are summarised as follows:
In Instruments of Measurement (1): The Questionnaire

Table 6.2 Calculation of analysis of variance to test instrument reliability

<table>
<thead>
<tr>
<th></th>
<th>Citizenship Education</th>
<th>Moral Education</th>
<th>Sex Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average cell size</td>
<td>2.40</td>
<td>2.40</td>
<td>2.40</td>
</tr>
<tr>
<td>Mean</td>
<td>70.70</td>
<td>68.67</td>
<td>69.18</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>8.66</td>
<td>8.96</td>
<td>9.24</td>
</tr>
<tr>
<td>Reliability</td>
<td>0.98</td>
<td>0.96</td>
<td>0.95</td>
</tr>
<tr>
<td>Predicted power</td>
<td>0.73</td>
<td>0.62</td>
<td>0.52</td>
</tr>
</tbody>
</table>

With a predicted power of the analysis of variance ranging from 0.73 (for Citizenship Education), 0.62 (for Moral Education) and 0.52 (for Sex Education), there was little chance of finding a significant difference across five groups. Consequently, in order to obtain reliable data, the number of subjects had to be increased until a power of at least 0.80 was achieved. Manipulation of the statistical tests showed that at least twenty respondents were required across the five groups to achieve a predicted power of at least 0.80 in each of the identified components of Citizenship Education, Moral Education and Sex Education. In fact, 179 subjects responded to the questionnaire, which produced, for each component, a power of the analysis of variance of 1.00.

Thus, by applying appropriate statistical tests for heterogeneity of variance, it was possible to ensure that reliable data could be obtained for analysis. If there had been any differences, they would have been anticipated through testing during the planning stage. Once the tests had been applied, it was established that the instrument of measurement had a high reliability and validity. It was then possible to conduct the survey “in the field”.

6.8 Summary

In this chapter it has been shown that three specific constructs (viz., Citizenship Education, Moral Education and Sex Education) were identified for particular consideration. From a detailed analysis of Personal, Social, Health and Citizenship Education, the aims of these constructs were expressed as follows:

- to become a responsible member of society (Citizenship Education);
- to obtain an outlook on life in a moral context (Moral Education);
- to develop responsible sexual relationships (Sex Education).
Instruments of Measurement (1): The Questionnaire

As a result, it was possible to design a questionnaire to measure values of stakeholder groups towards each of these constructs. Having anticipated potential sources of confounding, tested the questionnaire in a pilot study and evaluated the quality of the data received, steps had been taken to ensure that the instrument of measurement had a high reliability and validity. It was important to conduct a complex analysis and evaluation of the questionnaire in order to be confident of the significance of the findings.

The next task was to issue questionnaires to subjects in each of the five identified stakeholder groups in six Catholic secondary schools that were defined in the previous chapter so that conclusions could be drawn about the values of stakeholders in general. It would then be possible to apply statistical tests to compare results from the six schools to determine how far, if at all, perceptions towards Personal, Social, Health and Citizenship Education varied across stakeholder groups in Catholic secondary schools. Measures from a sample from each group would be compared to establish whether or not there were significant differences in values across stakeholder groups. The results of the survey will be presented in the following chapter.
Chapter Seven

Results of the Survey of Stakeholders' Perceptions

"Many of the dilemmas which the headteachers faced arose from a disjunction between official Catholic moral teaching and the mores of contemporary society."

GRACE (1995: 164)

7.1 Introduction

Using data elicited from the questionnaires, this chapter will provide evidence that there was a diversity of perspectives across stakeholder groups in Catholic secondary schools towards what Personal, Social, Health and Citizenship Education should achieve. In particular, quantitative data, presented in a systematic way, will show the results of each section of the questionnaire with reference to each of the three constructs. It will include results of participants' responses to open-ended questions that were contained in Section Three. This would provide a basis for follow-up interviews with participants to investigate sources for differences in perceptions across stakeholder groups.

This chapter will contribute to an understanding of the responses of participants to the questionnaire by comparing results across stakeholder groups. As an ex post facto design, each of the participating groups was distinguished by their life experiences. (See Section 5.5.) Inferences would therefore be made with these differences in mind. It would be difficult to justify that membership of a stakeholder group caused differences in perception; a more sophisticated enquiry would be required for a more detailed analysis. However, it was still be possible to extrapolate information from responses to the questionnaire that would identify differences in perceptions across stakeholder groups as a basis for investigation.

7.2 Evidence from Section One of the questionnaire

In Section One, the questionnaire derived information concerning the characteristics of those who contributed to the enquiry. Potential extraneous variables, such as gender, ethnicity and Catholicity could have affected the results (as shown in Figure 5.1), but were controlled, as far as possible, in this enquiry by selecting a
Results of the survey of stakeholders' perceptions

representative cross section of participants for each stakeholder group. A profile of each stakeholder group is presented as follows:

(i) Clergy

Six priests took part in this research. Four of them indicated that their ethnic origin was white U.K., one was Irish and one was of European origin. Their average age was 42, the oldest being 59 years old and the youngest 27. On average, since ordination, they indicated that they had performed their duties as priests for 14 years, the longest being 34 years since ordination and the shortest being 1 year since ordination. Amongst other roles, two indicated they were also governors in Catholic secondary schools.

(ii) Parents

Twelve parents, five fathers and seven mothers, took part in the enquiry, thus achieving fair representation from both genders. Ten of them indicated that their ethnic origin was white U.K. and two were of European origin. Their average age was 52, the oldest being 56 years old and the youngest 41. No parent indicated that their children were in receipt of Free School Meals. With regard to religious affiliation, seven parents (58%) indicated that they were Roman Catholic and five were Church of England. Four parents indicated that they attended Mass or worshipped on religious holy days at least once a week, indicating the degree they were committed to the Catholic faith.

(iii) Pupils

Responses were elicited from 139 Year 10 pupils (aged 14-15), 73 girls and 66 boys, attending six Catholic secondary schools in different dioceses in England, who participated in the enquiry. 114 pupils indicated that their ethnic origin was white U.K.; 7 were of European origin; 4 Irish; 4 Pakistani; 4 of mixed race; 2 Black Caribbean; 1 Black African; and 1 Chinese. Ten pupils said that they were in receipt of Free School Meals, indicating a relative degree of economic deprivation. 87 pupils (63%) said they were Roman Catholic; 12 were members of the Church of England; 4 were Muslim; 3 were Methodist; and 33 simply replied that they were not Catholics. 23 pupils indicated that they attended Mass or worshipped on religious
holy days at least once a week; 52 pupils said they attended Mass or worshipped on religious holy days less than once a year.

(iv) Senior Management Teams (SMT)

Six members of Senior Management Teams in Catholic secondary schools, three male and three female, made a contribution to this study, thus showing a gender balance. One from each school volunteered to take part in the study. All representatives of this stakeholder group indicated that they were active Catholics. All schools had two Deputy Headteachers in their Senior Management Teams. Four of them indicated that their ethnic origin was white U.K., one was Irish and one of mixed racial origin. Their average age was 46, the oldest being 53 years old and the youngest 37. On average, they had been teaching for 22 years, the longest period being for 28 years and the shortest 14 years. On average, they had been in Senior Management for six years, the longest period being for 8 years and the shortest being for 3 years. Five respondents were Deputy Headteachers and one was a Senior Teacher. Their specialist teaching subjects included English (2), History, Geography, R.E. and Food Technology. One respondent also taught aspects of Personal Social and Health Education to Year 10 pupils.

(v) Teachers

Two teachers in each school volunteered to take part in the study. They participated following discussions with respective headteachers according to availability of staff, bearing in mind their timetable and other commitments on the day of the visit. Of the twelve teachers, four were male and eight were female. Eight of them indicated that their ethnic origin was white U.K., three were Irish and one was of European origin. Their average age was 42, the oldest being 56 years old and the youngest 23. On average, they had been teaching for 15 years, the longest period being 25 years (three respondents) and the shortest period being that of a Newly Qualified Teacher (NQT) in the first year of teaching. On average, they had been teaching at their present school for 10 years, the longest being for a period of 19 years. Five teachers were Standard Scale teachers, four were Heads of Year, one was a Head of Department and two were Personal Social and Health Education Co-ordinators. With regard to religious background, eight (67%) of the teachers indicated that they were Roman
Catholics, one Church of England, one Evangelical and one of no professed religion. This compares with about 60% of teachers in Catholic schools in England being Catholic. (See Section 5.5.) Seven respondents indicated that they attended Mass or worshipped on religious holy days at least once a week.

In the following sections of this chapter, an outline of the results elicited from the questionnaire survey will be presented and the findings in each of the three components of Personal, Social, Health and Citizenship Education that the writer had originally identified for the purposes of the research will be systematically examined.

7.3 Evidence from Section Two of the questionnaire

In Section Two of the questionnaire, participants were invited to respond to a common set of sixty statements, rating them on a Likert-type five-point scale. Each statement was one of two matching statements that presented the same idea but in different words. This was to assess “Open” and “Closed” responses. The statements were coded so that they could be related to the three constructs of Personal, Social, Health and Citizenship Education that had been identified for the purposes of investigation, viz., Citizenship Education, Moral Education and Sex Education. (Descriptions of the scoring of the questionnaire responses and of reverse scoring are elaborated in Sections 6.5 and 6.7.) The results of these responses are outlined below with reference to each of the three identified constructs respectively.

(i) Citizenship Education

Evidence was based on the response of participants to a common set of sixty statements, twenty of which pertained to perceptions of the aims of Citizenship Education. When comparisons across stakeholder groups were made with regard to responses to common sets of questions on the Citizenship Education, some interesting results could be discerned. (See Appendix D.) All mean scores for respondents in each stakeholder group, for example, were above 60, indicating “open”, or “liberal/progressive” values expressed by all groups. Indeed, the Grand Mean for responses towards Social Education is 65.93. At the extremes, the mean of senior managers’ responses is 8.33 points higher than that of parents. A summary of
the results for the Citizenship Education construct of the questionnaire is set out in the table as follows:

<table>
<thead>
<tr>
<th>Aspect</th>
<th>SMT</th>
<th>Clergy</th>
<th>Teachers</th>
<th>Pupils</th>
<th>Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>6</td>
<td>6</td>
<td>12</td>
<td>139</td>
<td>12</td>
</tr>
<tr>
<td>Citizenship Education</td>
<td>73.33</td>
<td>72.17</td>
<td>66.92</td>
<td>65.33</td>
<td>65.00</td>
</tr>
<tr>
<td></td>
<td>(3.20)</td>
<td>(5.88)</td>
<td>(5.32)</td>
<td>(5.70)</td>
<td>(6.88)</td>
</tr>
</tbody>
</table>

Table 7.1. Summary of questionnaire results for the Citizenship Education construct of Personal, Social, Health and Citizenship Education in Catholic secondary schools, providing means and standard deviations in parentheses for each group

It is acknowledged that there is a risk of making a Type I error, since it is possible that an error might be made in rejecting the null hypothesis and assuming, incorrectly, that, in the light of the range of perspectives, these two groups, i.e., senior managers and parents, belong to different populations. This raises the possibility that the null hypothesis is false and the sample does not belong to the original population but to a different one. The probability of being correct in this situation is commonly referred to as the power. (See page 132.) Thus, the higher the probability of correctly rejecting the null hypothesis, the more powerful the test is considered to be. Using one-way analysis of variance (ANOVA) across the results for the five groups, it is calculated that the power = 0.97, indicating that there is a 97% probability that the groups can be correctly classified as not being part of the original population (as shown in Appendix D).

Alternatively, there is a danger of making a Type II error by incorrectly assuming that the groups do belong to the same population and not to different ones. To test the probability of incorrectly classifying the groups as belonging to the original population, it is required to find the value of $\beta$. In calculating that $\beta = 0.03$, there is a less than 1% probability that the groups belong to different populations.

The results carried out using the Newman-Keuls test on a worksheet (in Appendix D) are represented in a Venn diagram below, in which perceptions of stakeholder groups that are not significantly different are enclosed in a box, whilst stakeholder groups whose perceptions are significantly different from those within the box are outside:
Results of the survey of stakeholders' perceptions

<table>
<thead>
<tr>
<th>SMT</th>
<th>Clergy</th>
<th>Teachers</th>
<th>Pupils</th>
<th>Parents</th>
</tr>
</thead>
</table>

This highlights an interesting outcome. It shows that senior managers and clergy display more "Open" values towards Citizenship Education. One inference is that senior managers and clergy are more concerned than other groups with the personal welfare of individuals than with social order and conformity to school rules. A poll conducted for the Times Educational Supplement by FDS International, for example, indicated that parents, perceiving discipline and standards of behaviour to be the biggest problem in schools, advocate that corporal punishment should be reintroduced and disruptive and badly behaved children should be excluded (Slater, 2000: 1).

It is conceivable that parents', teachers' and pupils' perceptions of the purposes of Citizenship Education are determined more by immediate and practical concerns with regard to relationships in the school and, in particular, discipline. This may be compared with the perceptions of senior managers and clergy, who are, arguably, less involved with the day-to-day experiences of the classroom and, perhaps, are more liable to take a detached view. There are, moreover, underlying considerations for senior managers and clergy in respect of their representing a responsible Christian community with its imperatives derived from the gospel values of forgiveness and reconciliation.

Senior managers and governors are, moreover, expected to follow agreed legal procedures where school discipline is concerned, and, particularly in a climate of social inclusion, might aim, primarily, to offer support to pupils and families who are experiencing difficulties in their social life. The question of exclusions poses a dilemma with profound moral implications for the management of Catholic schools. The Times Educational Supplement (19.1.2001: 16), for example, says that, in Europe, England has the worst rate for fixed-term and permanent pupil exclusions.
There are pressures on managers of schools to reduce these figures. Indeed, Grace (1995: 168) draws attention to dilemmas "compounded by pressure brought to bear upon headteachers by groups of parents or groups of teachers who claimed that the exclusion of certain pupils was necessary for the common good of the school". Anecdotal evidence would also suggest that many parents would support a return to "traditional values" in terms of discipline, e.g. corporal punishment, permanent exclusions. Enquires into why some stakeholders feel this way will be taken up in semi-structured interviews, which are the subject of the next chapter.

(ii) Moral Education

In comparing responses to common sets of questions on the Moral Education aspect of Personal, Social, Health and Citizenship Education across stakeholder groups, some interesting findings are revealed. All mean scores for respondents in each stakeholder group, for example, are rated above 60, indicating that all groups expressed "Open", or "liberal/progressive" values with regard to Moral Education. Indeed, the Grand Mean for responses towards Moral Education is 63.22.

There is a difference of 9.98 points between the highest mean score of 72.17 (senior managers) and the lowest mean score of 62.19 (pupils), indicating a wider range of responses across the groups compared with Citizenship Education. This shows that, compared with Citizenship Education, there is a greater difference in perceptions of moral issues across the groups. A summary of the results for the Moral Education construct of the questionnaire is set out in the following table:

<table>
<thead>
<tr>
<th>Aspect</th>
<th>SMT</th>
<th>Teachers</th>
<th>Parents</th>
<th>Clergy</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>6</td>
<td>12</td>
<td>12</td>
<td>6</td>
<td>139</td>
</tr>
<tr>
<td>Moral Education</td>
<td>72.17</td>
<td>67.58</td>
<td>65.75</td>
<td>64.33</td>
<td>62.19</td>
</tr>
<tr>
<td></td>
<td>(4.96)</td>
<td>(7.93)</td>
<td>(7.09)</td>
<td>(6.62)</td>
<td>(6.91)</td>
</tr>
</tbody>
</table>

Table 7.2. Summary of questionnaire results for the Moral Education construct of Personal, Social, Health and Citizenship Education in Catholic secondary schools, providing means and standard deviations in parentheses for each group
In rejecting the null hypothesis, it might be assumed, incorrectly, that these two groups, i.e., senior managers and pupils, belong to different populations. It is possible that the null hypothesis is false and the sample does not belong to the original population but to a different one, in which case there would have been a risk of making a Type I error. The probability of being correct in this situation is commonly referred to as the power. (See page 132.) The higher the probability of correctly rejecting the null hypothesis, the more powerful the test is considered to be. Using one-way analysis of variance (ANOVA) across the results for the five groups, it is calculated that the power = 0.94, indicating that there is a 94% probability that the groups can be correctly classified as not being part of the original population (as shown in Appendix D).

Alternatively, there is a danger of making a Type II error by incorrectly assuming that the groups do belong to the same population and not to different ones. To test the probability of incorrectly classifying the groups as belonging to the original population, it is required to find the value of \( \beta \). In calculating that \( \beta = 0.06 \), there is a less than 1% probability that the groups belong to different populations.

The results carried out using the Newman-Keuls test on a worksheet (see Appendix D) are represented in a Venn diagram, below, in which perceptions of stakeholder groups that are not significantly different are enclosed in a box, whilst stakeholder groups whose perceptions are significantly different from those within the box are outside:

<table>
<thead>
<tr>
<th>SMT</th>
<th>Teachers</th>
<th>Parents</th>
<th>Clergy</th>
<th>Pupils</th>
</tr>
</thead>
</table>

The results show that, while pupils hold less tolerant values with regard to Moral Education than senior managers, they are not different from teachers, parents and clergy. Likewise, senior managers are not different from teachers, parents and clergy. This is an interesting result, which may bear out the findings of Grace (1995:133) that senior managers attempt to operate a "strategy of mediation" in the face of
cultural and external pressures. The suggestion is that senior managers may adopt a more flexible approach towards conflicting demands in the field of Moral Education in the interests of compromise.

In this respect, a legitimate characteristic of leadership is often seen as the attempt to accommodate the demands of a diverse range of interests. In the context of Moral Education, for example, Grace (1995: 164) contends: “Many of the dilemmas which the headteachers faced arose from a disjuncture between official Catholic moral teaching and the mores of contemporary society”. The role of senior managers in resolving conflicts may be reflected in these results. Equally, pupils may adopt a more “idealistic” perspective, indicating a position that they would like to see. Further consideration of these findings will feature in semi-structured interviews, the results of which are to be outlined in the next chapter of this study.

(iii) Sex Education

When comparisons are made across stakeholder groups in respect of responses to statements about Sex Education, some interesting findings are evident. There is, for example, much less agreement across stakeholder groups with regard to this construct, compared with the other two constructs, with the result that mean scores appear on either side of 60. There is also a wider difference in the range of mean scores on this construct compared with the other two constructs, there being over sixteen points between the highest and the lowest mean scores. A summary of the results for the Sex Education construct of the questionnaire is set out in the following table:

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Pupils</th>
<th>Teachers</th>
<th>Parents</th>
<th>SMT</th>
<th>Clergy</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sex Education</td>
<td>147</td>
<td>12</td>
<td>12</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>(11.11)</td>
<td>(17.41)</td>
<td>(14.26)</td>
<td>(12.66)</td>
<td>(5.83)</td>
</tr>
</tbody>
</table>

Table 7.3. Summary of questionnaire results for the Sex Education construct of Personal, Social, Health and Citizenship Education in Catholic secondary schools, providing means and standard deviations in parentheses for each group.
The mean score for the clergy is 54, which, being below 60, indicates "Closed" values towards Sex Education in Catholic secondary schools. In the context of this investigation, this presents an exceptional result. No other score in this enquiry showed "Closed" values towards any of the identified constructs of Personal, Social, Health and Citizenship Education. Follow-up interviews to investigate reasons for these results will be of considerable interest.

In rejecting the null hypothesis, it might be assumed, incorrectly, that the clergy belong to a different population from the other stakeholder groups. If the null hypothesis is false and the sample does not belong to the original population but to a different one, there would be a risk of making a Type I error. The probability of being correct in this situation is commonly referred to as the power. (See page 132.) The higher the probability of correctly rejecting the null hypothesis, the more powerful the test is considered to be. Using one-way analysis of variance (ANOVA) across the results for the five groups, it is calculated that the power = 0.94, indicating that there is a 94% probability that the groups can be correctly classified as not being part of the original population (as shown in Appendix D).

Alternatively, there is a danger of making a Type II error by incorrectly assuming that the groups do belong to the same population and not to different ones. To test the probability of incorrectly classifying the groups as belonging to the original population, it was required to find the value of β. In calculating that β = 0.08, it is estimated that there is marginally less than one per cent probability that the groups belong to different populations.

The area of Sex Education poses a range of controversial questions within the Catholic community, such as abortion, contraception and homosexuality. The results of this study indicate that there is a wide divergence of views across stakeholder groups on this subject and that the clergy are more inclined to adopt perceptions that reflect the official position of the Catholic Church than other stakeholder groups. To some observers, perhaps, this is not an unexpected result, if one considers the Church’s traditionally conservative stance on issues related to Sex Education. (See, for example, the Catechism of the Catholic Church: Part Three.) It is a matter of
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interest for the study to explore these results further in proposed semi-structured interviews.

The Newman-Keuls test (on a worksheet in Appendix D) shows significant differences between the values of clergy and pupils and between the values of clergy and teachers with regard to Sex Education in Catholic secondary schools. This can be illustrated diagrammatically as follows:

| Pupils | Teachers | Parents | SMT | Clergy |

This presents an interesting outcome. It shows that, whilst clergy hold relatively more “Closed” views towards Sex Education than pupils and teachers, there are not differences when compared with parents and senior managers. Moreover, it indicates there are not differences when comparing the views of pupils, teachers, parents and senior managers. One possible inference is that, since teachers and pupils, in particular, are directly involved in the experience of teaching and learning Sex Education in school, they are more likely to be confronted with a discussion of the practical and immediate concerns of pupils in this area. Such experiences may well generate more realistic perceptions of problematic and controversial issues. Equally, it might be advanced that the clergy will be conservative in their perceptions of Sex Education in deference to the teachings of the Church. Potentially, further enquiry through semi-structured interviews may reveal other possible explanations.

In general, responses generated by the questionnaire about the Sex Education component of Personal, Social, Health and Citizenship Education provide most interesting results, reflecting, perhaps, diverse perspectives towards the Church’s stance with regard to controversial issues such as abortion, contraception and homosexuality.
7.4 Evidence from Section Three of the questionnaire

In Section Three of the questionnaire, participants were invited to add further comments about pupils' experiences of Personal, Social, Health and Citizenship Education in Catholic secondary schools in response to four open-ended questions. A number of observations are drawn from participants' responses to these open-ended questions, which are presented in the following section.

(i) Citizenship Education

Members in all stakeholder groups refer to aspects of Citizenship Education, Moral Education and Sex Education in their responses to open-ended questions. For the 6 members of the clergy, 6 responses (43% of the references to Citizenship, Moral and Sex Education) mention aspects of Citizenship Education, including "social justice", "community" and "relationships".

For the 6 members of senior managers, 5 responses (42%) relate to aspects of Citizenship Education, including the pupils' "place in a multi-cultural society", "personal relationships" and concerns about "peer pressure". For the 12 parents, 12 responses (48%) relate to aspects of Citizenship Education, including "getting along with peers and staff", "relationships" and "citizenship".

For the 12 teachers in the survey, 17 responses (61%) relate to aspects of Citizenship Education, such as "relationships", "social welfare", "bullying" and "citizenship". 139 pupils took part in the research and, in responses to open-ended questions, make 73 references to aspects of Citizenship Education, including "social skills", "bullying", "peer pressure", "getting along with people", "relationships", "friendship", "racism" and "community". This represented 30% of all the references that pupils make to aspects of Citizenship, Moral and Sex Education in responses to open-ended questions.
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<table>
<thead>
<tr>
<th>Stakeholder group</th>
<th>Number of references participants made to Citizenship Education in open-ended questions</th>
<th>% of references to Citizenship Education compared with all references to Citizenship, Moral and Sex Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy</td>
<td>6</td>
<td>43%</td>
</tr>
<tr>
<td>Parents</td>
<td>12</td>
<td>48%</td>
</tr>
<tr>
<td>Pupils</td>
<td>73</td>
<td>30%</td>
</tr>
<tr>
<td>SMT</td>
<td>5</td>
<td>42%</td>
</tr>
<tr>
<td>Teachers</td>
<td>17</td>
<td>61%</td>
</tr>
</tbody>
</table>

Table 7.4 A summary of references to aspects of Citizenship Education in responses to open-ended questions in the questionnaire

Responses to open-ended questions show clear differences in emphasis across the stakeholder groups with regard to the three components that are the subject of this study. In terms of the proportion of responses that related to Citizenship Education, it is evident that teachers lay greater emphasis on Citizenship Education than Moral Education or Sex Education compared with all other groups. A possible reason for this is, perhaps, that, compared with other stakeholder groups, the teachers’ experience of pupils on a day-to-day basis is more likely to be in the context of pupils’ relationships with themselves and others within the school community.

In comparison with other groups, pupils place considerably less emphasis on Citizenship Education in terms of the proportion of references to Citizenship Education, Moral Education and Sex Education in response to open-ended questions. This may possibly be because other aspects of Personal, Social, Health and Citizenship Education were deemed to be more important. It is intended to pursue these findings further and to examine the reasons for them in follow-up semi-structured interviews with selected respondents in the next chapter of this study.

(ii) Moral Education

Members in all stakeholder groups refer to aspects of Citizenship Education, Moral Education and Sex education in their responses to open-ended questions. For the 6 members of the clergy, 7 responses (50% of the references to Citizenship Education, Moral Education and Sex Education) mention aspects of Moral Education, with several replies emphasising moral issues based on Christian principles. For the 6 members of senior managers, 5 responses (42%) relate to
aspects of Moral Education, with respondents referring, for example, to the imparting of "the Church’s teachings" and to "preparing pupils to become Christian adults".

For the 12 parents, 9 responses (36%) relate to aspects of Moral Education. For the 12 teachers in the survey, 10 (36%) of responses relate to aspects of Moral Education, including "moral issues", "good moral choices", and "drugs, smoking and alcohol". 139 pupils took part in the research and, in responses to open-ended questions, make 104 references to aspects of Moral Education, including "what's right and wrong", "drugs", "alcohol", "morals in life", "right decisions", "smoking", "morals and philosophy", "how to be a good person", "religion", "abortion" and "about the Catholic life". This represents 42% of all the references that pupils make to aspects of Citizenship Education, Moral Education and Sex Education in responses to open-ended questions.

<table>
<thead>
<tr>
<th>Stakeholder group</th>
<th>Number of references participants made to Moral Education in open-ended questions</th>
<th>% of references to Moral Education compared with all references to Citizenship, Moral and Sex Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy</td>
<td>7</td>
<td>50%</td>
</tr>
<tr>
<td>Parents</td>
<td>9</td>
<td>36%</td>
</tr>
<tr>
<td>Pupils</td>
<td>104</td>
<td>42%</td>
</tr>
<tr>
<td>SMT</td>
<td>5</td>
<td>42%</td>
</tr>
<tr>
<td>Teachers</td>
<td>10</td>
<td>36%</td>
</tr>
</tbody>
</table>

Figure 7.5 A summary of the references to Moral Education in responses to open-ended questions in the questionnaire

It is interesting, on examining the proportion of references to Citizenship Education, Moral Education and Sex Education within the subject of Personal, Social, Health and Citizenship Education, that, compared with other stakeholder groups, the clergy place a greater emphasis on Moral Education. This may reflect the historically strong religious and moral commitment of Catholic schools to transmit Christian values and morality (as illustrated in Chapter Two of this study), whereby it was considered that issues of a personal, social and sexual nature should be regulated in appropriate ways in accordance with the teachings of the Church.
In a secular and pluralist society, however, traditional certainties are subject to
discussion and challenge and Personal, Social, Health and Citizenship Education is
often located at the interface of such discourse. This finding may bear out other
results in the survey that show the clergy to be more conservative than other
stakeholder groups in their perceptions of what Personal, Social, Health and
Citizenship Education should achieve in Catholic schools.

(iii) Sex Education

Members in all stakeholder groups refer to aspects of Citizenship, Moral and Sex
education in their responses to open-ended questions. For the 6 members of the
clergy, only 1 response (representing 7% of all references to Citizenship, Moral and
Sex Education) mentions “sexuality”. For the 6 members of senior managers, only 2
responses (16%) mention “sex” or “sexuality”. For the 12 parents, 4 responses (16%)
related to “sex”, “sex education” and “contraception”.

<table>
<thead>
<tr>
<th>Stakeholder group</th>
<th>Number of references participants made to Sex Education in open-ended questions</th>
<th>% of the references to Sex Education compared with all references to Citizenship, Moral and Sex Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Clergy</td>
<td>1</td>
<td>7%</td>
</tr>
<tr>
<td>Parents</td>
<td>4</td>
<td>16%</td>
</tr>
<tr>
<td>Pupils</td>
<td>69</td>
<td>28%</td>
</tr>
<tr>
<td>SMT</td>
<td>2</td>
<td>16%</td>
</tr>
<tr>
<td>Teachers</td>
<td>1</td>
<td>4%</td>
</tr>
</tbody>
</table>

Figure 7.6 A summary of participants’ references to Sex Education in responses to
open-ended questions in the questionnaire

For the 12 teachers in the survey, only 1 (4%) response mentions “sex education”.
139 pupils took part in the research and, in responses to open-ended questions, make
69 references to aspects of Sex Education, including “sexual relationships”,
“AIDS/HIV”, “underage sex”, “homosexuality”, “STDs”, “pregnancy”,
“contraception” and “reproduction”. This represents 28% of all references that pupils
make to aspects of Citizenship, Moral and Sex Education in responses to open-ended
questions.
It seems surprising that, in response to open-ended questions in the questionnaire, stakeholder groups make so few overt references to Sex Education compared to other components of Personal, Social, Health and Citizenship Education. Whether or not comments about moral issues imply concerns about Sex Education is a matter of conjecture. Compared with other stakeholder groups, however, pupils place greater emphasis on Sex Education as a component of Personal, Social, Health and Citizenship Education in terms of the proportion of references to the subject in response to open-ended questions. It is a matter of interest in follow-up semi-structured interviews to explore these findings further.

7.5 Summary

This research set out, initially, to explore the question: to what extent is there agreement across stakeholder groups about what Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary education? From a detailed analysis of data elicited from a sample of respondents from five stakeholder groups involved in Catholic secondary education, a number of interesting results were identified, indicating a diversity of perceptions towards each of the three constructs of Personal, Social and Health Education and Citizenship selected for examination. These differences can be summarised as follows:

1. **Senior managers and clergy** were more “Open” in their perceptions of what Citizenship Education should set out to achieve in Catholic secondary schools than **teachers, pupils and parents**.

2. **Senior managers** were more “Open” in their perceptions of what Moral Education should set out to achieve in Catholic secondary schools than **pupils**.

3. **Pupils** were more “Open” in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were “Closed”.

4. **Teachers** were more “Open” in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were “Closed”.

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Results of the survey of stakeholders' perceptions

Whilst there are inherent limitations in the results of a small-scale survey of this kind, both in terms of the size of the sample and where there are multiple comparisons with groups of different sizes, the statistical validity and reliability of the tests (shown in Chapter Six) provided grounds for confidence that the results provided appropriate evidence for interrogation.

The results show indications of inconsistency in stakeholders' perceptions about what should be achieved in Personal, Social, Health and Citizenship Education in each of the three identified components. In general, though, stakeholders adopted "Open" perceptions towards components of Personal, Social, Health and Citizenship Education. The assumption that stakeholders perceive the aims of this subject in a traditional and dogmatic way does not hold up in this study. On the other hand, the findings show that the clergy adopted "Closed" perceptions towards the aims of Sex Education.

Evidence of differences in stakeholders' perceptions towards Personal, Social, Health and Citizenship Education was open to further investigation. At this point of the study, therefore, it was appropriate to examine the subsidiary question of the enquiry: what might be the source of any potential differences? As a result, semi-structured interviews were arranged with selected representatives from each stakeholder group with the purpose of teasing out possible reasons for the differences in values across the stakeholder groups. First, the conduct and then the results of those interviews are to be outlined in the next two chapters.
8.1 Introduction

The results of the questionnaire survey showed (in the previous chapter) significant differences in perceptions about what Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary schools in England across five stakeholder groups, i.e., clergy, parents, pupils, teachers and senior managers. Specifically, the following results were found:

1. **Senior managers and clergy** were more “Open” in their perceptions of what Citizenship Education should set out to achieve in Catholic secondary schools than **teachers, pupils and parents**.

2. **Senior managers** were more “Open” in their perceptions of what Moral Education should set out to achieve in Catholic secondary schools than **pupils**.

3. **Pupils** were more “Open” in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were “Closed”.

4. **Teachers** were more “Open” in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were “Closed”.

There was evidence to support the hypothesis that there are differences in perceptions across stakeholder groups towards what Personal, Social, Health and Citizenship Education should achieve. However, these results call for explanation. Thus, it is now pertinent to address the subsidiary question of the enquiry, viz: what might be the source of any potential differences?
The null hypothesis of the investigation (established in Section 5.2) was to assume that there are no variations in perceptions across stakeholder groups about what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools. The study therefore set out to discover why variations in perceptions across stakeholder groups towards the purpose of these subjects had occurred. The intention was to find explanations for the divergence or convergence of views, their causes and origins, based on a theoretical framework, by conducting a series of semi-structured interviews with selected representatives from each stakeholder group.

8.2 Exploring reasons for differences in stakeholders' perceptions

Semi-structured interviews would be conducted to extend and develop the methodological scope of the research. Interviews would provide opportunities for a qualitative and interpretative approach, which would complement quantitative measurements in the questionnaire survey. Interviews would be adopted as a method of eliciting information because they could provide insights and interpretations, which would be of value to the research and could help to corroborate or challenge information gathered from the questionnaire survey. By making use of the most valuable features of each methodology, a potentially more comprehensive account of stakeholders' perceptions would be provided.

There was also an operational significance in adopting both quantitative and qualitative approaches of collecting data as methods of enquiry, moreover, because it acknowledged the interplay between the two. It was anticipated that, if an analysis could be conducted in both modes, a clearer understanding of the situation could be achieved. As Strauss and Corbin (1998: 33) cogently argue, "to build dense, well-developed, integrated, and comprehensive theory, a researcher should make use of any or every method at his or her disposal, keeping in mind that a true interplay of methods is necessary."

The purpose of the interviews, then, would be to examine reasons for areas of agreement and disagreement that had been identified in terms of stakeholders' perceptions. The semi-structured interviews would explore and pursue the findings of
the questionnaire survey in further depth. It was hoped that information gathered through semi-structured interviews would not only illuminate the perceptions and responses that were derived from the questionnaire survey, but would also help to develop and extend ideas and hypotheses.

8.3 Considerations prior to conducting interviews

Before addressing the practical implications of conducting a series of interviews with stakeholders in Catholic schools, consideration needed to be given to the theoretical background that justified this approach. Interviews are used for many purposes, but, for research purposes, they can, as Yin (1994: 84ff) argues, present a major and valuable source of evidence. Indeed, May (1993: 91) confirms that interviews can elicit a wealth of information about people's experiences, opinions and feelings.

An interview, by definition, is a transaction between those seeking information and those supplying it. According to Patton (1990: 278), "The purpose of interviewing is to find out what is in and on someone else's mind." For this study, one advantage was that, in an interview situation, information could be gathered largely through direct verbal communication between individuals.

As with the questionnaire, the interviews required careful preparation. Variables are, by definition, subject to variation. Extraneous variables were isolated and identified with a view to controlling their potential effect on the dependent variable by confounding the results. In this study, perceptions were measured against predetermined categories (independent variables) of stakeholder groups. A variable map representing the design is shown in Figure 8.1 below. Perceptions might be influenced by extraneous variables such as age, gender, ethnicity or whether or not participants were active Catholics. Whilst extraneous variables were taken into account in the selection of interviewees, they did not pertain to all stakeholder groups. Clergy, for example, were self-defined as male and active Catholics and all senior managers were active Catholics.
Figure 8.1 Variable map for interviews, consisting of proposed independent variables (boxes), the operational definition of the dependent variable (box with rounded corners), the dependent variable (heavy box with rounded corners) and potential extraneous variables (ovals) that were controlled by using their selection criteria to obtain a representative cross-section of each group.
One consideration, prior to adopting a strategy of interviewing participants, was to decide on what form of interview would be most appropriate. Interviews can take a variety of forms, from the formal structured interview, where a set of standardised questions are prepared and responses are recorded in a systematic way, to informal interviews, which are less structured. Informal interviews allow for improvisation and impromptu modifications with regard to the direction in which the interviewer wishes to take the questioning, according to the individual situation. Such interviews, approximating more to a conversational style, and eschewing a strictly standardised and premeditated format, seemed more suitable for this type of investigation.

It was appropriate to consider the advantages and disadvantages of adopting a structured or unstructured approach towards interviewing. In a structured approach, for example, it would be easier to elicit information that is both relevant to the enquiry and lends itself to statistical analysis. Another advantage would be that closed questions define meanings with greater clarity. Closed questions also improve reliability. An unstructured approach, on the other hand, allowed for greater scope in eliciting supplementary information and for exploring unpredicted lines of enquiry. It provided a more subjective approach, in which, potentially, the interviewee would be given opportunities to develop responses that could lead to unexpected outcomes.

Bearing these considerations in mind, a semi-structured approach to interviews was adopted. As May (1993: 91) points out, semi-structured interviews “can yield rich sources of data on people’s experiences, opinions, aspirations and feelings.” In addition, according to May (1993: 93), they allow people to answer more on their own terms than standardized interviews permit, since the interviewer has more opportunities to probe beyond the answer. May (1993:96) recommends that the interviewer should aim for a balance between subjective and objective aspects of the interviewing process. On the one hand, the interviewer needs to be fully engaged relative to the interviewee, whilst, on the other hand, the interviewer needs to adopt a detached judgement.
In applying a semi-structured approach, the plan was to draw up an interview schedule with the aim of systematically exploring the information arising from the results of the questionnaire survey. The intention, therefore, was to specify questions in a standardised way to elicit information (e.g. about respondents' understanding of the terminology) and develop an enquiry that would facilitate clarification and elaboration of the answers given. An interview guide would provide a framework within which a variety of questions could be presented. This would provide for a list of questions, as set out later in this chapter, which could be raised during the course of an interview. Thus, the interviewer would be free to explore topics, which had been identified in a flexible way.

The interviews would also be recorded on tape so that they could be transcribed for more detailed analysis afterwards. Riches (1992: 226) says that research evidence convincingly indicates that it is essential to record what the interviewee says. In the conduct of the present study, therefore, the interviewer also recorded the way in which the interview was conducted.

Some consideration also needed to be given to the types of questions that should be used in interview situations. According to Patton (1990: 295), an interview question is "a stimulus that is aimed at creating or generating a response from the person being interviewed." There were, potentially, three kinds of questioning techniques that were available to the interviewer, i.e., 'closed' questions, 'scaled' questions and 'open' questions. (For a fuller account of questioning techniques, see Cohen and Manion; 1994: 276-277.)

Closed questions allow for predictable answers within a range of alternatives, such as 'yes-no' or 'agree-disagree'. Sometimes, a third option, such as 'don't know' or 'undecided', is offered. With closed questions, respondents would have to choose from options that were determined by the interviewer. There were disadvantages in using closed questions in this investigation, however. For example, not only were findings liable to be limited by the parameters of the questions, but also the development of more
detailed information is precluded. For this study, therefore, open-ended questions were adopted because they allowed more opportunities to explore ideas and opinions.

Another approach to questioning in an interview that was considered was to set out a scale of options, like a multi-choice schedule, indicating a range of answers, or degrees of agreement or disagreement. This approach offers opportunities for a variety of analyses, including attitude scales, rank-order scales and rating scales, such as multiple-choice. This approach was rejected, however, because greater flexibility was required if potential differences in attitudes were to be examined in a more elaborate way.

Indeed, by using open-ended questions, it was considered that greater opportunity to elicit more detailed information and to probe the respondents’ knowledge in greater depth was afforded. “The purpose of open-ended interviewing,” says Patton (1990: 278), “is not to put things in someone’s mind... but to access the perspective of the person being interviewed.” Open-ended questions therefore enabled the interviewer to pursue more elaborate lines of enquiry, which provided unexpected or unanticipated answers and allowed for hitherto unpredicted outcomes. It has to be acknowledged, though, that the notion of “collecting” information was rather misleading since information gathered involved “selecting” information that was deemed to be relevant for the purposes of the enquiry.

Open-ended questions also enabled respondents to expand and develop their opinions in further detail. Ideally, open-ended questions provide opportunities to select from a broad range of possible responses. Patton (1990: 313) supports caution in using “why?” questions, as they may imply cause-effect relationships that suggest a rationale behind experience. While one might be cautious about asking “why?” questions, though, in this context they were of benefit in interviews because they would encourage respondents to elaborate on their answers without restriction. Thus, open-ended questions allowed those being interviewed to respond to questions in whatever way they chose. Difficulties with open-ended questions may arise from the need for precision, since vagueness could produce rambling answers. A key concern was to consider the range of possible responses before conducting the interview. It was important, therefore, to
Instruments of Measurement (2) Semi-Structured Interviews

anticipate what answers might be given. In the context of the present enquiry, examples of open-ended questions that were posed are provided later in this chapter.

A general guide approach seemed to provide greater structure to the process with regard to the planned interviews in this research, to the extent that it was possible to prepare an outline of the issues to be covered as a checklist against which information could be obtained. (See Appendix E for outlines of interview schedules.) Some flexibility was still inherent, since interview schedules allowed for some adaptation and modification to take place during the course of the interview.

The standardised open-ended approach seemed to lend itself admirably to the purpose of the present study since it provided of a set of pre-determined questions with the purpose of minimising variations in the questions posed. Essentially, the aim was to explore reasons for potential agreement or disagreement across various interest groups. There was less room for total flexibility and spontaneity but it ensured that consistency was maintained across a number of interviews. However, the questions needed to be planned carefully. It was important, for example, to design a schedule of the main issues and to anticipate outcomes by developing a strategy to improvise. Adopting an overall research strategy that was constructed upon the issues and topics that were to be addressed may have reduced the possibility of unpredictable responses. Piloting, moreover, enhanced consistency of delivery.

Whilst the interpretation of information gathered through interviews could, by nature, be subject to bias, whether intentional or unintentional, on the part of the interviewer, one advantage of adopting an interview approach is that it allows for greater depth of enquiry than in, say, questionnaire surveys. As far as the present research was concerned, the conduct of interviews had the benefit of allowing for the examination of people's perceptions in greater depth. By following up the results of the questionnaire survey, the inquiry hoped to explore the motivation of respondents and find out reasons for differences and similarities in their responses.
The acquisition of quality information in an interview is subject to establishing good relationships. May (1993: 91) argues that interviewers need to be sensitive to the processes of interviewing as well as the product. Riches (1992: 217), too, says, "one needs to consider the influence of the interactive process which takes place within the interview and through which information is gained." Thus, one important consideration with regard to the conduct of the interviews concerned the quality of the relationship between the interviewer and the interviewee and its potential to impinge in some way upon the account of the world that the interviewer describes.

The quality of information elicited through an interview is largely dependent on the quality of listening of the interviewer. In this context, the sentiment of one Chinese proverb would seem appropriate: "God has given us one mouth and two ears. We should use them in that proportion." Listening involves the filtering of various stimuli so interviewers need to develop relevant skills required for positive and active listening. Thus, as a participant listener, the interviewer needed to concentrate not only on the words of the interviewee but also on the pace, the tone, the projection and the selection of the words.

Every effort was made to establish a rapport with the schools and the individuals who had been identified as subjects in the study. As Riches (1992: 217) asserts, "Probably the most neglected aspect of interviewing is the need to establish good interactive relationships with the interviewee." Thus, participants in interview situations were actively involved in the construction of its social setting. Indeed, two interviews took place in the homes of the interviewees. Consequently, in the process of interviewing, both the interviewer and interviewee were able to construct versions of their experiences that were consistent with their backgrounds and circumstances.

8.4 Selection of candidates for semi-structured interviews

The next stage in the enquiry was to arrange semi-structured interviews with respondents who had participated in the questionnaire survey. Subjects selected to take part in semi-structured interviews were restricted to those who had indicated that they were prepared to participate in the interview process. Of the 175 subjects who had
participated in the questionnaire survey, 107 had responded positively to the invitation to take part in follow-up interviews. This, however, was not regarded as a disadvantage because those who were interviewed provided sufficient information with which to explore reasons for differences of views within the context of this inquiry.

In this respect, the important thing was, as far as possible, to try to match the perceptions of individual subjects within each stakeholder group with the perceptions of their respective stakeholder groups as a whole towards each of the components of Personal, Social, Health and Citizenship Education so that responses that could be regarded as typical could be obtained. As Strauss and Corbin (1998: 210) point out, “A researcher never should become upset by not being able to choose a site or obtain access to a theoretically relevant site or person(s). Rather, the researcher should make the most of what is available to him or her.” Moreover, they state, “through continued and persistent sampling, differences eventually will emerge, even if the researcher must settle for what is available” (Strauss and Corbin 1998: 211).

The next consideration to take into account prior to arranging interviews was how to select and identify for interview subjects who would represent the perceptions of each stakeholder group as a whole. It was necessary to select for interview subjects who held perceptions that would characterise the perceptions of each of the respective stakeholder groups involved in the enquiry. The likelihood was that subjects who had provided views that would contrast sharply with the perceptions that were generally held by other members of stakeholder groups would provide the most illuminating responses in an interview.

A number of ways of selecting subjects for interview was considered. Initially, it seemed that the most appropriate method would be to select subjects on the basis of matching individuals’ scores elicited from the questionnaire survey with the mean scores of their respective stakeholder groups. However, this would not necessarily lead to typical responses. The aim was to select subjects on the basis of their position on the continuum of “Open” and “Closed” perceptions in each of the components of Personal, Social, Health and Citizenship Education.
Instruments of Measurement (2) Semi-Structured Interviews

The object, therefore, was not to build a random sample for interview purposes, but to represent the range of perceptions towards aspects of Personal, Social, Health and Citizenship Education in Catholic secondary schools by a means of purposeful sampling, in which candidates for interview would be selected with regard for the potential value of their responses in the interview. This process, derived from the work of Glaser and Strauss (1967), is described as “theoretical sampling”. It was considered that this approach would be more likely to reveal reasons for the diversity perspectives that were elicited from the questionnaire.

8.5 Theoretical sampling

In selecting participants from stakeholder groups through theoretical sampling (following Glaser and Strauss; 1967), the aim was not to build a random sample for interview purposes, but to select candidates for interview so that contrasts in perceptions with other groups could be highlighted. The results of the questionnaire survey (on page 148) indicated that there were differences in the views of stakeholder groups towards aspects of Personal, Social, Health and Citizenship Education in Catholic secondary schools. In order to investigate reasons for these differences, it was desirable to identify participants who were likely to provide responses that were biased towards particular views.

A screening process took into account the above considerations so that subjects involved in the questionnaire survey, who were deemed suitable to participate in proposed semi-structured interviews, could be identified. Specifically, as indicated above, the process of “theoretical sampling” (Glaser and Strauss, 1967) was adopted as a means of identifying suitable subjects for interview. Theoretical sampling, according to Glaser and Strauss (1967: 45), “is a process of data collection for generating theory”, whereby data is collected, coded and analysed in order to develop theory as it emerges.

The basic criterion governing the selection of groups for comparison in order to discover theory is their “theoretical relevance” (Glaser and Strauss, 1967: 49). According to Strauss and Corbin (1998: 202) theoretical sampling, rather than being predetermined prior to the research, evolves during the process of research. Concepts
Instruments of Measurement (2) Semi-Structured Interviews

that appear to have relevance to the evolving theory provide the basis of theoretical sampling. The selection of subjects for interview would be determined by identifying, in an analysis of the questionnaire, those whose perceptions would contrast most strongly with those of other stakeholder groups. By conducting semi-structured interviews, it was anticipated that further understanding of the results of the enquiry would emerge.

Glaser and Strauss (1967: 69) point out that theoretical sampling “requires only collecting data on categories for the generation of properties and hypotheses”. What is important is to test theories against each of the significant findings. The guiding principle, according to Mason (1994: 103), is “to search out the data set for comparisons which help not only to flesh out the theory, but also to sharpen and test it.” The concern was to appreciate reasons for the differences in perceptions that were found across stakeholder groups in the enquiry.

Maykut and Morehouse (1994: 57), moreover, argue that theoretical sampling “allows the researcher to build and broaden theoretical insights in the ongoing process of data collection and analysis.” Consequently, theories – hypotheses – were put forward that might explain why there were differences in perceptions towards what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools.

8.6 Hypotheses

In advance of conducting interviews, consideration was given to the potential questions that could arise. Whilst the direction of the interviews would to a large extent be determined by the findings of the questionnaire survey, there was, nevertheless, a number of issues, which could provide evidence for further enquiry. The intention was to investigate why there were differences in perceptions across stakeholder groups about what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools. If, for example, the values of a pluralistic and secular society had an impact on the perceptions of stakeholder groups in this enquiry, it would be interesting to examine whether or not they contribute towards differences in perceptions towards the aims of Personal, Social, Health and Citizenship Education in Catholic secondary schools.
In pursuing credible or likely explanations for the differences in perceptions that were elicited from the questionnaire survey, hypotheses were put forward as a basis for investigation in the interview process. It was acknowledged that it is not possible to answer all the questions related to differences in perceptions between stakeholder groups towards the purpose of Personal, Social, Health and Citizenship Education in Catholic secondary schools, but an account was produced of feasible explanations for the findings elicited from the questionnaire survey.

Consequently, various hypotheses that might account for the differences in perceptions between stakeholder groups within each identified construct of Personal, Social, Health and Citizenship Education were proposed respectively as follows:

(i) Citizenship Education

Finding: Senior managers and clergy were more “Open” in their perceptions of what Citizenship Education should set out to achieve in Catholic secondary schools than teachers, pupils and parents.

Working Hypothesis: There are various possible reasons to explain why there were differences in perceptions between senior managers and clergy, on the one hand, and teachers, pupils and parents, on the other, towards Citizenship Education. One plausible explanation was that senior managers and clergy might be more likely to expect pupils to be taught about their responsibilities towards cooperating with each other for the common good of the whole school community rather than promoting individual competition.

It is possible that senior managers and clergy would be more likely than teachers, pupils and parents to adopt an independent view of, for example, incidents of bullying, where concern would be shown for the welfare of both the bully and the victim of the bully as members of a Christian community. This would be seen in terms of the mission of a Catholic school to promote gospel values and to “see Christ in others”. Arguably, senior managers and clergy would be more likely to require that pupils develop an appreciation for the welfare of the community as a whole within the context of a faith tradition.
Another possible explanation for divergent views is that teachers, pupils and parents were more likely than senior managers and clergy to consider pupils' welfare above that of the community. Teachers, pupils and parents may be more interested in the pupils as individuals in their education than in the school organisation as a whole. It is possible, too, that teachers, pupils and parents were generally more likely to place greater emphasis on instrumental outcomes of education, such as the child's academic progress, qualifications and future career prospects, rather than expressive values such as their personal and social development in school.

Questions: Before contacting individuals with a view to conducting semi-structured interviews, an appropriate range of questions to be posed during the meetings was prepared. Interview questions are based on findings derived from data collected from fieldwork enquiries conducted by means of a questionnaire survey.

The aim was to elicit reasons for evident differences in perceptions of Citizenship Education between senior managers and clergy and teachers, pupils and parents. An interview schedule, which is shown in the Appendix, was constructed to provide a framework for the conduct of the interviews.

(ii) Moral Education

Finding: Senior managers were more "Open" in their perceptions of what Moral Education should set out to achieve in Catholic secondary schools than pupils.

Working Hypothesis: One possible explanation for differences in perceptions between senior managers and pupils towards Moral Education in Catholic schools is that senior managers were more concerned that Personal, Social, Health and Citizenship Education should encourage young people to make their own choices in moral issues based on informed judgement. Senior managers are likely to be more concerned that pupils should be taught about the wider implications and consequences of, say, drug and alcohol abuse, particularly in the light of information provided for schools by the government and other external agencies, rather than prescribe appropriate responses. Another suggestion is that young people might be influenced by values transmitted in
In the media and elsewhere about the dangers, for example, of taking drugs or contracting AIDS.

Questions: Before contacting individuals with a view to conducting semi-structured interviews, consideration needed to be given to the preparation of an appropriate range of questions that could be posed during the meetings. Interview questions were based on findings derived from data collected from fieldwork enquiries conducted by means of a questionnaire survey. The aim was to elicit reasons for evident differences in perceptions of Moral Education between senior managers and pupils. An interview schedule, which is shown in the Appendix, was constructed to provide a framework for the conduct of the interviews.

(iii) Sex Education
Findings:

(i) Pupils were more “Open” in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than clergy, whose perceptions were “Closed”.

(ii) Teachers were more “Open” in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than clergy, whose perceptions were “Closed”.

Working Hypothesis: With regard to Sex Education, the intention was to explore not only why there were significant differences in perceptions between pupils and clergy and between teachers and clergy, but also why there were no significant differences between the perceptions of pupils and teachers. It was considered, therefore, that differences in perceptions of Sex Education should be explored together, taking into account why there were no differences between the perceptions of pupils and teachers.

It is possible, for example, that clergy were more concerned that Personal, Social, Health and Citizenship Education should transmit the principles of a faith tradition, in which there are distinctive moral, cultural and sexual codes, than pupils, who were more preoccupied with their own physical and sexual development during puberty and were more interested in the practical consequences of everyday experience. Whilst this is,
Instruments of Measurement (2) Semi-Structured Interviews

theoretically, a plausible explanation for differences in perceptions between clergy and pupils, it is not necessarily the only explanation. There could also, for example, be a problem of communication between priests and pupils, or the divergence in perceptions may simply reflect differences between generations. The intention is to pursue, through interviews with individual stakeholders, why there are differences in perceptions between priests and pupils. The inquiry aimed to explore the nature of these differences.

Priests, moreover, are likely to be more concerned that Personal, Social, Health and Citizenship Education should maintain and convey to young people established values in the tradition of the Catholic faith than teachers, who are confronted, on a daily basis, with educating, supporting and advising adolescents who are facing a range of problematic issues related to their own physical and sexual development. However, there may be other possible explanations and it is the intention of this research to conduct interviews with individuals in each stakeholder group to elicit reasons for these differences.

Furthermore, it is interesting that the perceptions of both teachers and pupils towards Sex Education are significantly different from those of clergy. One possible explanation for this is that, in teaching Personal, Social, Health and Citizenship Education, teachers are confronted with practical situations concerning pupils' life experiences. Another explanation may be that, if Personal, Social, Health and Citizenship Education is to be regarded as a credible and realistic subject, teachers would have to take into account the perspectives of pupils.

Questions: Before contacting individuals with a view to conducting semi-structured interviews, consideration needed to be given to the preparation of an appropriate range of questions that could be posed during the meetings. Interview questions are based on findings derived from data collected from fieldwork enquiries conducted by means of a questionnaire survey.

The aim was to elicit reasons for evident differences between clergy and pupils and between clergy and teachers and to explain why there were no significant differences
Instruments of Measurement (2) Semi-Structured Interviews

between pupils and teachers in perceptions of Sex Education. An interview schedule (which is shown in Appendix E) was constructed to provide a framework for the conduct of the interviews.

8.7 Summary

Subjects for interviews were selected through a process of theoretical sampling on the basis of scores elicited from the questionnaire survey. The intention was to interview as broad a cross-section of subjects as possible in all the participating schools, taking into account the interest in eliciting reasons for finding significant differences in attitudes. As a result, subjects identified as potential candidates for interviewing purposes are presented in Table 8.1.

<table>
<thead>
<tr>
<th>Interview</th>
<th>Stakeholder</th>
<th>Diocese</th>
<th>Component of PSHE &amp; Citizenship Education</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Parent</td>
<td>Leeds</td>
<td>Social Education</td>
<td>51</td>
</tr>
<tr>
<td>2</td>
<td>Parent</td>
<td>East Anglia</td>
<td>Social Education</td>
<td>56</td>
</tr>
<tr>
<td>3</td>
<td>SMT</td>
<td>Westminster</td>
<td>Social Education</td>
<td>75</td>
</tr>
<tr>
<td>4</td>
<td>Pupil</td>
<td>Arundel &amp; Brighton</td>
<td>Moral Education</td>
<td>71</td>
</tr>
<tr>
<td>5</td>
<td>Pupil</td>
<td>Clifton</td>
<td>Moral Education</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>Pupil</td>
<td>Clifton</td>
<td>Moral Education</td>
<td>55</td>
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<td>Pupil</td>
<td>Clifton</td>
<td>Moral Education</td>
<td>53</td>
</tr>
<tr>
<td>7</td>
<td>Priest</td>
<td>Arundel &amp; Brighton</td>
<td>Sex Education</td>
<td>51</td>
</tr>
<tr>
<td>8</td>
<td>Teacher</td>
<td>Leeds</td>
<td>Sex Education</td>
<td>87</td>
</tr>
<tr>
<td>9</td>
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<td>Arundel &amp; Brighton</td>
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<td>Sex Education</td>
<td>77</td>
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<td>Arundel &amp; Brighton</td>
<td>Social Education</td>
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<td>Arundel &amp; Brighton</td>
<td>Social Education</td>
<td>58</td>
</tr>
<tr>
<td>13</td>
<td>Pupil</td>
<td>Arundel &amp; Brighton</td>
<td>Social Education</td>
<td>58</td>
</tr>
</tbody>
</table>

Table 8.1 Stakeholders identified as candidates for interviews through a process of theoretical sampling

Initially, a timetable of visits was scheduled to take place at the end of the Autumn Term, 2000, and during the Spring Term, 2001. In spite of constraints of time and cost of travelling, all the subjects indicated above were interviewed within the period anticipated. Prior to each of the interviews, each respondent received an explanation
Instruments of Measurement (2) Semi-Structured Interviews

concerning the nature and purpose of the interview. All respondents gave permission for the interviews to be recorded. Interviews were transcribed and, for the purpose of illustration, one interview transcription is presented in Appendix F. The research was not seen as an end but as a part of a continuing process of emerging information. Concepts that emerged can be used as a basis for future data gathering.
Chapter Nine

Results (2): Explanation of Differences

"We've already got a crowded timetable... what the hell are they doing? They're buggering about with PSE - that's what's happening".

PARENT

"Maybe they think that we haven't got a clue about the drugs scene, about the gay scene".

DEPUTY HEADTEACHER

"I think it's nonsense because being a priest is like any other job. I mean, my dad can work and have a family and be just as committed to his work as to his family."

PUPIL

9.1 Introduction

This chapter will present the qualitative data obtained as a result of the interviews in respect of each of three identified constructs, viz., Citizenship Education, Moral Education and Sex Education, so that, in the light of the working hypotheses, which were proposed in the last chapter, potential causes and explanations for differences in perceptions across stakeholder groups in Catholic secondary schools can be presented for consideration.

By analysing interviews with members of each of the stakeholder groups, it was possible to provide some tentative indications as to why there were differences in perceptions of Personal, Social, Health and Citizenship Education. Although an individual researcher can attempt to analyse results in a detached and objective manner, it is not possible to guarantee that, albeit subconsciously, a degree of subjectivity may influence his or her judgement. Nevertheless, it was anticipated that evidence acquired through the process of interviewing stakeholders would elicit information that could initiate a discussion about why stakeholders’ views of Personal, Social, Health and Citizenship Education in Catholic secondary schools might vary.

From an analysis of the results of the questionnaire survey, there was compelling evidence that refuted the null hypothesis: i.e., there was evidence of inconsistencies
in stakeholders' perceptions of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools. Thus, the findings demonstrated, as suspected at the outset of the investigation, that there were differences in stakeholders' perceptions, indicative of a lack of agreement within Catholic secondary education towards what Personal, Social, Health and Citizenship Education should achieve.

Specifically, the questionnaire survey found the following differences in stakeholders' perceptions:

1. **Senior managers and clergy** were more "Open" in their perceptions of what Citizenship Education should set out to achieve in Catholic secondary schools than **teachers, pupils and parents**.
2. **Senior managers** were more "Open" in their perceptions of what Moral Education should set out to achieve in Catholic secondary schools than **pupils**.
3. **Pupils** were more "Open" in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were "Closed".
4. **Teachers** were more "Open" in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were "Closed".

Schools in the Catholic sector of education are considered to have a relatively common and uniform purpose. Flynn (1993: 6-7), for example, maintains that Catholic schools are characterised by a distinctive ethos and climate. He argues (Flynn; 1993: 33) that Catholic schools express a distinctive culture, in which core beliefs, values, traditions provide a common purpose for the school community. In view of this, it was, perhaps, surprising that, in the area of Personal, Social, Health and Citizenship Education, significant differences of opinion across stakeholder groups were discovered. In the light of the results of a series of semi-structured
interviews with selected participants of the questionnaire survey, the following sections of this chapter set out to investigate why these differences occurred.

9.2 Citizenship Education

1. Introduction

With regard to Citizenship Education, in terms of the perspectives defined prior to the investigation, all stakeholder groups in the survey adopted an "Open" position that was characterised (in Chapter Four) as a "Progressive/Democratic/Pastoral" stance. What is interesting, though, is that the questionnaire survey found significant differences between the perceptions of senior managers and clergy, on the one hand, and teachers, pupils and parents on the other, i.e., senior managers and clergy were more "Open" in their perceptions towards what Citizenship Education should set out to achieve in Catholic secondary schools than teachers, pupils and parents.

As explained earlier in this study (in Section 8.5), members of stakeholder groups were chosen for interview through a process of theoretical sampling (following Glaser and Strauss; 1967), so that possible explanations for these differences could be systematically investigated. As a result, individuals who were chosen for interview were not chosen as representatives of their groups but were selected on the basis of their perceptions within their group, so that the contrasts in perceptions with other groups could be highlighted.

Interviews corroborated the tentative hypothesis that, in Citizenship Education, there were tensions between the perceptions of senior managers and clergy on the one hand and the perceptions of teachers, pupils and parents on the other. The interviews provided insights into the potential reasons for these differences.

The study was designed to investigate differences in perceptions about the purpose of Personal, Social, Health and Citizenship Education in the curriculum of Catholic secondary schools. In follow-up interviews, the aim was to explore reasons for any differences. There are many possible reasons why there might be different perceptions about Citizenship Education across stakeholder groups. By analysing
data in the transcripts, it was possible to identify recurrent themes, which emerged from the interviews. These emergent themes will be organised and discussed in the following sections of this chapter under the following headings:

- Perceptions of Citizenship Education
- Perceptions of the relationship between Citizenship Education and R.E.
- Perceptions of secular influences on Catholic education
- Perceptions of bullying
- Perceptions of discipline and punishment
- Perceptions of a Catholic community

2. Perceptions of Citizenship Education
The results of the survey showed that all groups were "Open" in their perceptions of Citizenship Education. The questionnaires indicated that they emphasised its position as an integral part of the curriculum. They did not see it as a separate ("bolt-on") subject. (Compare, for example, Bernstein's 1971 distinction between "collection type" and "integration type" curricula on page 33.)

However, senior managers and clergy were more "Open" in their perceptions compared with other groups. The interviews indicated that, in terms of contrasting perspectives put forward in Chapter Four, the senior manager and clergy placed greater emphasis on Citizenship Education as an area of pastoral interest, which promoted personal and social development, rather than an academic subject leading to an examination qualification. On the scale used in the questionnaire survey, the teacher, the pupil and both parents selected for interview presented "Closed" perspectives (i.e., they scored below the middle score of 60).

One reason why there were differences in stakeholders' perceptions of Citizenship Education is that different groups interpreted it in different ways. The interviews revealed, for example, that both senior managers and clergy emphasised that Citizenship Education contributed as an integral part of the whole curriculum rather
than a separate academic subject. A senior manager, for example, indicated that Citizenship Education complemented academic concerns in the curriculum:

“If children can be sociable together they can support each other they can help each other learn if one person understands some aspects of their learning they can explain it to the others on a level that they will understand.”

(Deputy Headteacher, School B)

There is evidence that clergy, too, consider Citizenship Education to be relevant to all subjects that are taught. One priest, for example, regarded Citizenship Education to be part of the curriculum:

“It’s a structured and integral part of the curriculum.”

(Priest, School F)

For the teacher, pupil and parents who were interviewed, though, Citizenship Education was perceived as being separate from traditional subjects. The implication is that a distinction is to be made between the provision of academic subjects in the curriculum and the provision of Citizenship Education. The teacher makes this distinction, for example, by stating that an aim of Citizenship Education is:

“to cater for all the students’ needs that are not covered in what we could call the National Curriculum.”

(Teacher, School F)

Reflecting on the contribution of Citizenship Education to the curriculum of the school, the pupil, too, regarded it as being different and separate from academic subjects, because they include:

“the sorts of things that you wouldn’t usually get shown in other lessons or anywhere else.”

(Pupil, School F)
As a discrete subject on the timetable, Citizenship Education is a relatively recent innovation, and parents, recalling their own experience of schooldays, were often unclear about what it meant. One parent, for example, said that:

"(PSE) might be on the timetable but it might be, you know, physical and social education as far as they're concerned."

(Parent, School B)

Another parent took a more broadly Christian, as opposed to a Catholic perspective, when considering what Citizenship Education meant, observing,

"I think any school should try and prepare them for that (adult life) in a Christian way not necessarily a Catholic way. I don't think necessarily a Catholic point of view is particularly any different."

(Parent, School D)

Generally, parents seemed to be puzzled by the introduction of Citizenship Education as a formal subject in the curriculum. Indeed, one parent felt some sympathy for senior managers, who have a responsibility to ensure its provision:

"Heads and deputy heads, you know, the bumf. They have to read it and they have to deliver it."

(Parent, School B)

The implication was that parents seemed unfamiliar with Citizenship Education as a subject in the curriculum. Parents also seemed to feel excluded by the specialised language and vocabulary that is in current use amongst those involved in education.

On the evidence of the interviews, parents were also concerned that attention and time assigned to Citizenship Education could adversely affect their children's academic progress and, therefore, their potential qualifications and life chances.
According to Timothy Walch (in Youniss et al., eds.; 2000: 184), "Unlike their parents and grandparents, Catholic parents today do not value the spiritual development of their children as highly as their career development." One parent said,

"I honestly think that most parents think of what the kids do at school as being maths and English and a bit of geography and a bit of French."

(Parent, School B)

This may also be a reflection of the reputation that pupils of Catholic schools have for achieving academic success. (See Morris, 1998a, 1998b.) The argument is that Catholic schools should devote more time on teaching academic subjects rather than on pastoral concerns such as Personal, Social, Health and Citizenship Education:

"We've already got a crowded timetable... what the hell are they doing? They're buggering about with PSE - that's what's happening."

(Parent, School B)

The implication was that parents emphasised "Academic" aims as opposed to "Pastoral" aims in terms of perspectives identified in Chapter Four of this study. These kinds of misunderstanding draw attention to the need for Catholic secondary schools to involve parents more in the development and delivery of these courses so that a common approach can be arrived at. There is an argument in favour of greater communication between parents and schools, particularly in the area of Personal, Social, Health and Citizenship Education, which would be to the benefit of all stakeholder groups. It could advantageous if parents were invited to evenings where they could be informed and involved in discussions about the teaching of Personal, Social, Health and Citizenship Education in Catholic schools.

3. Perceptions of the relationship between Citizenship Education and R.E.

Differences in perceptions towards Citizenship Education in Catholic schools may also be explained by confusion about its relationship with Religious Education. The
Explanation of differences

senior manager and clergy who were interviewed regarded Citizenship Education and Religious Education to have many things in common and they emphasised similarities rather than differences between them. They took the view that there is common ground between Citizenship Education and Religious Education. Interviews indicated that teachers, parents and pupils viewed the question in a different way and suggested that what is taught in Citizenship Education might conflict with the principles of Religious Education in a Catholic school.

The senior manager who was interviewed, for example, suggested that a Christian perspective should be implicit to the teaching of all subjects in a Catholic school, including Personal, Social, Health and Citizenship Education. Accordingly, it means:

“helping each individual child to develop their God-given talents.”

(Deputy Headteacher, School B)

This emphasis on the importance of Christian practice rather than on attendance at Mass or receiving the sacraments reflects an “Open” perspective. Accordingly, Citizenship Education was seen as an integral part of religious experience in a Catholic secondary school:

“If we say we are Christians and that we believe that God is love and that we should love one another then you’ve actually got to try to put it into practice.”

(Deputy Headteacher, School B)

The priest who was interviewed also intimated that Citizenship Education and Religious Education are closely linked. When asked about the meaning of these subjects in the curriculum, he explained,

“At some point during the (Citizenship Education) course there will be some Religious Education.”

(Priest, School F)
The teacher, on the other hand, considered Citizenship Education to be "totally different" from religious aspects of the school, arguing that it is:

"entirely different from religious aspects of the school (and is) entirely different from Religious Education."

(Teacher, School F)

This implies that Citizenship Education offers a distinctive educational experience as compared with Religious Education.

It is possible that pupils reflected their parents' values rather than those of the school. A pupil who was interviewed, for example, emphasised secular and pragmatic considerations:

"It (Citizenship Education) means doing your bit for society, being a good citizen and showing people how to be good citizens."

(Pupil, School F)

Parents expressed strong anxieties about the place of Citizenship Education in the curriculum vis-à-vis Religious Education. There was a suggestion of a "ghetto" mentality in one of the replies, where a parent considered what is taught in Citizenship Education to be a threat to traditional Catholic values:

"We are being forced to do it in place of RE."

(Parent, School B)

There were also fears that Citizenship Education might undermine Religious Education. The assumption was that the inclusion of this subject in the curriculum amounted to secular interference. Thus, it was asserted:

"I personally think that PSE is a humanist RE."

(Parent, School B)
One parent considered that Citizenship Education in a Catholic school was not likely to be any different from that in a state school. Thus, it was argued that it had no relevance to religious experiences in a Catholic school. He said,

"In my view, in terms of a Catholic school, I don't think it should be necessarily greatly different from any other school... I don't think necessarily a Catholic point of view is particularly any different."

(Parent, School D)

An explanation for differences in perspectives across stakeholder groups, then, was that, whilst teachers, pupils and parents regarded Religious Education and Citizenship Education to be unrelated subjects in the curriculum, senior managers and clergy saw similarities between them. This reflected contrasting polarities between “Progressive/Traditional” perspectives that were elaborated in Chapter Four.

4. Perceptions of secular influences on Catholic education

It was suggested in Chapter Three that, in the past, the Catholic community in England considered itself to be an oppressed minority, likened to a “ghetto” (Hornsby-Smith, 1978: 140), which was socially excluded from the wider society. It is argued that this produced a “fortress” mentality (Hornsby-Smith, 1996: 64), in which the Church defiantly protected its religion against a hostile society. In these circumstances, it would not be surprising that the influence of the Church’s traditional teachings was prevalent in the Catholic community at large and in Catholic schools in particular. Traditional (“Closed”) perceptions may possibly arise from an historical sense of persecution on the part of Catholics in this country. As one parent said,

"I think part of the trouble with the Catholic Church in this country is that for a long, long, long time it was partly a ghetto mentality."

(Parent, School B)
This also reflects contrasting views of "retreat" and "mission" (Grace; 2002: 7) in Catholic religious culture, which were discussed in Chapter Four, the former implying a "fortress" mentality and the latter implying evangelisation - the transmission and dissemination of the faith. A distinction has been made between catechesis and rational enquiry (in Chapter Four). In the interviews, senior managers and clergy presented "Open" perspectives and were more prepared to interact with the wider secular world than the teacher, pupil and parents, who were interviewed, who maintained a more conservative position that protected traditional Catholic values.

The interviews showed that the senior manager and clergy felt that Citizenship Education provided opportunities to engage with society at large in a dialogue and debate about controversial issues. This view reflected the Second Vatican Council’s emphasis on openness towards the modern world. A senior manager suggested that it was important for schools to acknowledge the social nature of education, commenting:

“I think unless we recognise ourselves as social beings we can’t really do anything else...(pupils) have to understand that they are part of a social group.”

(Deputy Headteacher, School B)

This emphasis on integration with the wider society implied an "Open" perspective. With regard to relationships with other groups in society, a Deputy Headteacher says,

“We have to be tolerant. We have to understand where other people are coming from...We have to work it out between us so there is harmony within the school and in the wider community.”

(Deputy Headteacher, School B)

The clergy also expressed "Open" perceptions in relation to Citizenship Education and the wider society. It was acknowledged, for example, that changes in society had influenced attitudes within the Church:
"There is not the same structured disciplined society as in the past... (pupils) have to cope with the reality in the wider social world."

(Priest, School F)

In the interviews, the teacher, pupil and parents drew attention to concerns about suggested malevolent influences from outside on young people, expressing anxieties about drugs, anti-social behaviour and violence. Nostalgia for the so-called “good old days” gave cause for a concomitant concern about a perceived deterioration in standards of discipline in today’s schools. A teacher, for example, reflecting the traditional “fortress” view, suggested that Catholic schools needed to protect their distinctive ethos in the face of external pressures:

“I suppose it’s terrible to keep thinking Catholic as if we are different but we do believe that our ethos is different... The (Catholic) ethos and our purpose... sets us apart.”

(Teacher, School F)

The implication is that Catholic schools can be regarded as bastions against outside influences. Further, there is a view that the pressures of the media and of the wider society could influence pupils deleteriously. From this perspective, in Catholic schools, Citizenship Education could combat these influences. One pupil in the survey, for example, said that Citizenship Education should include issues like:

“not being like a criminal, not vandalising...drugs...and basically how not to get yourself into trouble.”

(Pupil, School F)

It was, perhaps, surprising that the parents who were interviewed presented significantly more conservative (“Closed”) perceptions towards Citizenship Education compared with senior managers and clergy, bearing in mind the case made by Hornsby-Smith (1973) for the process of *embourgeoisement*, which has seen the
Explaination of differences

Gentrification of the Catholic population in this country. (See Chapter Three.) One parent, for example, said that in Catholic schools there is:

"a range of parents from ... respectable working class to underclass."

(Parent, School B)

One parent also voiced suspicion of outsiders and non-Catholics:

"The leading inspector...seemed anti-Catholic."

(Parent, School B)

Parents also seemed anxious that Citizenship Education should challenge attitudes in the wider society. One parent expressed concerns about the influences of society on pupils' behaviour, which might lead them into anti-social and illegal activities. The argument was that Citizenship Education should challenge these and help pupils to be:

"made aware enough of the dangers of going the wrong side of the track, be it drugs, be it stealing, be it mugging, or be it just not bothering doing your homework and just dropping out of school...PSE might be able to help out there possibly with help from the outside."

(Parent, School D)

The parents thought that, in a Catholic secondary school, Citizenship Education should offer opportunities for young people to develop lifestyles consistent with the traditions of the Catholic Church, rather than with what they characterised as the anti-social and delinquent behaviour found on the street. This reflected traditional perceptions, which emphasise the transmission of the Catholic faith.

5. Perceptions of bullying
With regard to another aspect of Citizenship Education, the views of the senior manager and clergy towards bullying contrasted with those of the teacher, pupil and
parents who were interviewed. The senior manager and clergy, for example, emphasised a Christian approach towards bullying, drawing attention to the spirit of forgiveness and tolerance, whilst other stakeholder groups emphasised punishment. A senior manager characterised parents’ reactions towards incidents of bullying in terms of:

"I've told my child if he has any problems with anyone else to hit back."

(Deputy Headteacher, School B)

The implication was that parents encouraged a reaction that is at odds with the ethos of reconciliation in a Christian school. Parents, the senior manager added:

"What are the causes? What's happened? How's this come about?...They think their child has done nothing wrong."

(Deputy Headteacher, School B)

A priest thought that bullying should be dealt with according to:

"a Christian Catholic perspective."

(Priest, School F)

He said there were two things to take into account in dealing with bullying in Catholic secondary schools. First, teachers should "model to the pupils" appropriate behaviour and, second, there should be:

"strategies for actually getting the pupils to deal with bullying themselves and help (them) to, sort of, peacefully deal with conflict."

(Priest, School F)

In fact, by drawing attention to the Christian spirit of forgiveness, the priest emphasised an “Open” perspective towards the question of bullying.

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Other stakeholder groups were more concerned with the effects of bullying and how to deal with them. According to one teacher, for example,

"(Bullying) has to be treated as one of the worst things that could be done to someone (bringing) absolute and certain and constant unhappiness."

(Teacher, School F)

From this point of view, bullying was to be strongly deprecated. However, it was appreciated that bullying is a complex issue that needed to be approached with caution. A teacher said that there should be an investigation into reasons for bullying:

"Someone must be bullying, perhaps, because they are bullied."

(Teacher, School F)

A pupil who was interviewed also displayed strong antipathy towards bullying, maintaining:

"Bullying's out of order...I think you should definitely get the cane, or suspension, or expulsion."

(Pupil, School F)

Parents also deplored bullying from a Christian perspective:

"Bullying, whether it's at home, in the street, or at the school, is obviously completely against the Catholic teaching."

(Parent, School D)

However, advocating the need for discipline and punishment, which demonstrated a "Closed" perspective towards Citizenship Education, a parent argued:
"Whilst having to administer corporal punishment is probably not a very pleasant thing to do, it works."

(Parent, School D)

Parents also recalled experiences of their own school days when reflecting on their views towards bullying. Referring to a conversation he had with an alleged bully in the school, a parent remarked:

"I said, 'Well, in my day, you know, if you'd have done this, you'd have got the strap.' He said, 'Well, my father (also) says that.'"

(Parent, School B)

It is argued here that, since parents emphasise discipline and punishment as a response to bullying in Catholic schools, their comments help to explain why parents’ perceptions towards Citizenship Education were less “Open” than senior managers or clergy. In the next section, attention will be drawn to stakeholders’ perceptions of discipline and punishment in Catholic schools in a wider context.

6. Perceptions of discipline and punishment

Another possible explanation for differences in perceptions towards Citizenship Education across stakeholder groups was that they held divergent views with regard to the application of discipline and punishment. The senior manager and clergy who were interviewed, for example, advocated that Catholic schools should be guided by a moral imperative, demonstrating a spirit of forgiveness and reconciliation. From this point of view, discipline was defined within the context of a caring community permeated with Gospel values. They considered that wider interpersonal and social difficulties outside school that might affect a pupil’s behaviour should be taken into account.

The senior manager and clergy who were interviewed drew attention to the dissonance between punishing an individual for unsocial behaviour and
understanding the wider interpersonal and social difficulties that a pupil might be experiencing outside of school.

For senior managers and clergy, then, traditional interpretations of “discipline”, in terms of corporal punishment, were open to question. A senior manager, for example, deprecated the view that justice should be seen as,

“an eye for an eye, instead of looking at the situation.”

(Deputy Headteacher, School B)

A senior manager observed:

“Some parents seem to me to be very, very supportive (and) they want their child to behave in school, (but) other parents don’t seem to have instilled any kind of discipline, manners, anything like that, in their children.”

(Deputy Headteacher, School B)

The senior manager and clergy, who were interviewed, indicated that they were guided by a spirit of forgiveness and reconciliation in the context of a caring community permeated with Gospel values. Traditional interpretations of “discipline” were open to question. Thus, recalling perceptions towards discipline and punishment that traditionally characterised Catholic schools, a priest observed:

“People would say that, in the past, there was corporal punishment, (so) there was more discipline in schools, Catholic schools in particular.”

(Priest, School F)

He questioned this reasoning, however, expressing the view that corporal punishment was no longer appropriate in Catholic schools:
"I don’t think most priests would have a sort of nostalgia for the good days of corporal punishment... Good systems of discipline in schools... don’t rely on corporal punishment."

(Priest, School F)

In the context of changes in society, he admitted that:

"methods of discipline in school have had to change... (Schools) have to cope with the reality in the wider social world... Because of the societal changes, discipline in schools is more difficult than it was."

(Priest, School F)

He thought that it was more important to adopt a positive approach, which encouraged good discipline, rather than to resort to corporal punishment:

"If you have a good set of sanctions and a good set of rewards and it’s consistently applied, then you probably can maintain a well disciplined school without corporal punishment."

(Priest, School F)

Compared with other stakeholder groups, though, he conceded that it was possible that:

"priests have unrealistic expectations of discipline at school."

(Priest, School F)

Interviews indicated reasons why teachers, pupils and parents might advocate a more traditional approach towards discipline in school. Those interviewed emphasised what they considered to be the effectiveness of corporal punishment in schools in the past. They regretted, for example, the passing of corporal punishment. Thus, one teacher said:
"I think it’s a very sad fact that corporal punishment was withdrawn with nothing else to go in its place... I would say it (corporal punishment) would stop certainly eighty five per cent of our problems."

(Teacher, School F)

A pupil, moreover, adopted a pragmatic approach. He maintained:

“If someone’s naughty,... you’ve got to get a punishment for it. (Pupils) wouldn’t like to be caned themselves but they know when they see pupils being rude to teachers and they think, yeah, they deserve a slap or something.”

(Pupil, School F)

Parents, too, presented “Closed” perceptions of Citizenship Education, with regard to corporal punishment,

“you got to give some of the buggers a good hiding... I think the majority of parents and, indeed, the kids would be in favour of it (corporal punishment).”

(Parent, School B)

A parent thought that Citizenship Education might help pupils to engage more positively in their education because:

“So many of them turn to crime or illegal activities. It really is astonishing the number of them that do... PSE might be able to help out there.”

(Parent, School D)

Parents compared today’s more liberal views towards discipline in a less favourable light when compared with their own school experiences. A parent, for example, maintained that it should be delivered with a robust approach:
"With a certain amount of shock tactics... I think society's too soft at the moment. You need to really drum things into these children and, as much with drink-drive adverts, they get harder and harder and harder every year, because they're not working. You have to do it the same sort of thing."

(Parent, School D)

Differences in perceptions may also be attributed to contrasting assumptions about discipline in schools. For example, the cultural setting, ethos and environment of Catholic schools, for example, have, in the past, provided the potential for a particular kind of discipline.

"Discipline generally in society, not just in schools, but in society, has slackened far too much, and has created a lot of the social problems."

(Parent, School D)

Parents expressed perceptions that reflected favourably on their experiences of strict discipline as pupils in Catholic schools thirty or forty years ago. Parents' perceptions towards Citizenship Education were therefore influenced by a belief that, in their childhood, schools were stricter:

"I said, "Well, in my day, you know, if you'd have done this, you'd have got the strap."

(Parent, School B)

7. Perceptions of a Catholic community

There were different assumptions about the nature of a Catholic community. A senior manager welcomed a comprehensive intake of pupils. This reflected the notion of Catholic schools promoting the "common good" (Grace; 2000). This implies that Catholic schools should reach out to the wider community. Thus, one senior manager advocated an inclusive ("Open") perspective:
“Everybody who goes in and out of the building is part of that community.”

(Deputy Headteacher, School B)

This indicated a perspective that aimed to encourage a wider involvement in the Catholic community.

Differences in perceptions towards Citizenship Education can also be illustrated with reference to school councils. The senior manager, for example, supported the development of school councils:

“I think school councils are good…. (Pupils) can bring forward things that they think about. They can debate them.”

(Deputy Headteacher, School B)

The contention was that pupils should have opportunities to participate in discussions about social questions that affect them. This approximates to a more “Open” perspective towards Citizenship Education.

Differences in perceptions across stakeholder groups in Catholic secondary schools could be attributed to tensions between the need for a degree of conformity (“Closed” perceptions) and the need to recognise pupils as individuals (“Open perceptions). Whilst it might appear that Catholic schools operating within the hierarchical and religious culture of the Church are likely to advocate a climate of conformity, there may be difficulties, particularly in today’s pluralistic and relativistic society.

In terms of the balance between the needs of the individual and the needs of the community, one priest expressed an “Open” perspective:

“The individual has possibly, I think, has greater weight than the community.”

(Priest, School F)
Interestingly, the priest maintained that pupils' freedom of choice and individuality should be respected. He said that pupils should, for example, be allowed to "make a free choice" as to whether to go to Mass or not. By expecting them to go to Mass on Holy Days,

"We possibly quite quickly come down to emphasising the community to some extent at the expense of the children's growing individuality."

(Priest, School F)

Like the senior manager, the priest felt that everything that happened in a Catholic school – not just overtly religious experiences – contributed towards the building of a Christian community:

"There's a whole variety of things that are building community."

(Priest, School F)

The interviews revealed different perspectives towards the question of Catholic religious practice. Teachers, pupils and parents regarded the Catholic community as a community of people who practice the Catholic faith. These groups maintained that pupils should attend Mass at school. A teacher, for example, thought that pupils should have more opportunities to celebrate Mass at school:

"I'd actually like to see more of those feasts celebrated with Mass in school for all the children."

(Teacher, School F)

A pupil also implied that Citizenship Education should include activities where:

"(Pupils) help teachers serve at Mass."

(Pupil, School F)
A parent expressed regret that fewer children in Catholic families practised their faith by attending Mass on a weekly basis, went to the Sacrament of Reconciliation ("Confession") or participated in Catholic liturgies in general.

"Let's face it, the majority of our kids that are Catholic only a small number are in the practising sense."

(Parent, School B)

One parent emphasised that the distinctive nature of the Catholic school was that it was founded on religious experience:

"(Pupils) will appreciate that they do RE because we are a Catholic school and they should go to Mass."

(Parent, School B)

One parent was anxious because it seemed traditional practices, such as going to Mass, were not enforced in Catholic schools:

"We are a Catholic school and they should go to Mass."

(Parent, School B)

The emphasis, in this respect, was on traditional liturgical worship, reflecting a "Closed" perspective towards Citizenship Education.

With reference to school councils, a parent expressed some scepticism:

"We don't have a school council and I wouldn't be happy with it... because it tells lies. It tells them that they have some power and influence and they haven't... If we had a school council, they would have spouted the most absolute rubbish and demanded all sorts and expected it to happen."

(Parent, School B)
Another parent gives qualified support to school councils, there was still an element of uncertainty:

"I don’t know how that works. If it succeeds in putting across some of the children’s views, then presumably it does."

(Parent, School D)

The inference was that parents in Catholic schools were largely cynical about pupils participating in school councils to make decisions about the school community. Parents indicated that, on the whole, they advocated conformity to the community of traditional Catholic values rather than encourage pupils to express individual choice. This drew attention to the perception of aims of Personal, Social, Health and Citizenship Education in terms of a “Democratic/Autocratic” dichotomy, between participative decision-making and centralised decision-making.

9.3 Moral Education

1. Introduction

In the terminology defined in this study (in Chapter Four), all stakeholder groups reflected an “Open” perspective towards Moral Education, which on further analysis was characterised as “Progressive/Democratic/Pastoral”. However, whilst all stakeholder groups indicated an “Open” perspective, it was interesting that senior managers showed considerably more tolerance in questions of morality than pupils with regard to identified issues of, for example, drug education, respect for other religions and philosophical beliefs and obligations towards society and the world in general.

By interviewing individuals from each of these groups, it was possible to shed light on potential causes and explanations for the differences in perceptions. As explained previously, the individuals selected for interview were not chosen as representatives of their groups but were chosen because, in their responses to the questionnaire survey, they presented perceptions that could potentially bring out contrasts between themselves and members of other stakeholder groups.
There were a number of reasons why there might be tensions between the perceptions of pupils and senior managers towards the purposes of Moral Education in Catholic secondary schools. These reasons will be considered at both a macro-level and a micro-level, i.e., there are implications for all Catholic secondary schools within the education system as a whole and also for the management of Personal, Social, Health and Citizenship Education within individual Catholic secondary schools.

2. Considerations at a macro-level

At a macro-level, some commentators (such as Baudrillard and Lyotard - referred to in Green; 1997) have adopted the term ‘post-modernism’ to describe effects of cultural fragmentation in contemporary societies. This is related to the argument that, with the development of new information and telecommunication technologies, there is an unprecedented and accelerating process of change and exchange, which accentuates division and disunity. Accordingly, the present era is characterised as post-modernist in terms of its diversity, pluralism and heterogeneity. It would seem that in an age of diversity and cultural fragmentation the search for a common approach to morality is rendered futile and a relativist philosophy of morality has emerged.

Whilst the Catholic Church demands that the faithful pay unequivocal allegiance to its principles and practices, post-modernism questions the continuing relevance of traditional approaches to religion and to morality. The Second Vatican Council, however, was concerned about the way the Church’s was perceived in the modern world. It stated, for example, “the Church carries the responsibility of reading the signs of the time” (Flannery; 1981: 905), implying that it needed to change and adapt. Consequently, Hornsby-Smith (1991:166) says that perceptions towards authority in the Church began to be influenced by a new emphasis on informed personal conscience as the arbiter of moral decision-making. The message is that the Church should set out to communicate its values in the light of changing circumstances in the modern world and encourage people to take responsibility for their own moral decisions.
It was wrongly assumed by participants that pupils would adopt more “Open” perspectives than senior managers. In fact, a senior manager indicated surprise that there should be any difference at all in perceptions between senior managers and pupils:

“You’re telling me that that’s the case and I don’t know if it is the case.”

(Deputy Headteacher, School F)

The senior manager and the pupils thought that different perceptions of Moral Education were due to the generation gap:

“Maybe they think … we stand for a past generation, a past model of social ideas or moral standards… Maybe it’s the generation gap, maybe it’s that they think teachers, especially senior teachers, are older and don’t understand where they’re coming from, that we’re blind to what’s going on around us. Maybe they think that we haven’t got a clue about the drugs scene, about the gay scene.”

(Deputy Headteacher, School F)

One implication was that senior managers were more aware “about the drugs scene, about the gay scene” than pupils imagined. In this respect, one pupil said:

“I think it may be because of the age difference - because normally headteachers are older than most teachers and from, you know, like the nineteen fifties, they were brought up differently and modern. They are much more slack (on moral questions) and we can say what we think more.”

(Male Pupil, School C)

The perception is that the 1950s generation was “brought up differently and modern” and they are “much more slack”.

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When it was pointed out that the findings indicated that pupils' perceptions were more "Closed" than senior managers, another pupil said:

"It may be a fact that being older they have more experience and it's the way you look at life."

(Female Pupil, School C)

The implication was that life experiences tended to broaden one's outlook towards moral issues not limit them. A pupil who was interviewed felt that, through peer pressure and the pressures of the media, pupils were susceptible to the influences of the wider society, which may encourage conformism. Pupils also indicated that there were more choices in society today and fewer restrictions than there were in previous generations. One pupil, for example, said:

"It's like tradition. When you go to church on Sundays now, it's totally different and people have choices more."

(Female Pupil, School C)

Differences in perceptions between senior managers and pupils towards Moral Education may also demonstrate the commitment of senior managers to the spirit of the Second Vatican Council, which encouraged Catholics to adopt greater openness towards moral issues. Thus, as Grace (1995: 166) observes, "Post Vatican II Catholicism has resulted in greater realizations of ambiguity and paradox in moral codes." It is possible, therefore, that senior manager perceptions are influenced by ("Open") liberal sentiments expressed by the Second Vatican Council.

There are other potential reasons why there might be different perceptions between senior managers and pupils with regard to what Moral Education should achieve in Catholic secondary schools. It is suggested that senior managers were likely to be more "Open" in their values because of maturational factors and life experiences. Fletcher (1972), for example, draws attention to the phenomenon of "situation
ethics" in which moral questions are addressed with regard to the circumstances or context in which they occur. This is a position of ethical relativity.

Perhaps senior managers would be more likely to regard ethical questions in a more flexible way than pupils because they would judge each moral situation on its merits. This might be considered to be a contingency model, in which views are adapted according to relevant factors in particular cases. Thus, whilst senior managers might reflect on general principles, their perceptions would be influenced by individual circumstances.

Adolescents of this age, on the other hand, are generally more likely to apply moral principles in an unequivocal and judgemental way. They may perceive ethical questions in terms of their being “right or wrong” and “black or white”. They may, moreover, adopt reactionary views in response to the rules and principles presented by significant adults, such as parents and teachers. Thus, as part of the process of growing up, they may react against the prevailing orthodoxy of the school as represented by senior managers. As a senior manager pointed out,

“In ‘The Lord of the Flies’, for example, young people are portrayed as morally naive in their perceptions and react to moral situations as black-and-white issues.”

(Deputy Headteacher, School F)

The seminal work of Jean Piaget and Lawrence Kohlberg show that moral development is a process in which moral perceptions develop in stages and pupils of fourteen and fifteen years of age are still in the process of developing their perceptions towards moral questions. According to developmental theories, individuals must go through each stage in order to achieve moral maturity. Kohlberg, for example, identifies six stages of development, two stages occurring at three distinct levels – the pre-conventional, the conventional and the post-conventional. Duska and Whelan (1977:51) suggest that the conventional level generally includes
children from the age of fourteen, though development is not governed entirely by age, since it may include some adults fixated at this level.

Another explanation for differences in perceptions was possibly that pupils may have felt self-conscious and inhibited about voicing their opinions on controversial moral issues. It may have been preferable for them to express dogmatic views rather than to commit themselves to radical views that might subject them to criticism, particularly as pupils were interviewed as groups rather than as individuals. Considering their religious background, pupils may have felt safer to repeat in an unquestioning way the more conservative attitudes taught by the Catholic Church or found more generally in the media. These may have contributed, for example, towards more “Closed” perceptions of drugs, other religions and beliefs and responsibilities towards the wider world. Whether interviewing pupils individually rather than in groups would have provided different responses is open to question.

3. Considerations at a micro-level

At a micro-level, a Christian school offers a distinctive moral perspective, which, in a multi-cultural and pluralistic society, competes with a variety of alternative moral perspectives. Wakeman (1984:44), for example, contends, “There is a distinctive and unique contribution that Christians may make to the personal, social and moral development of their pupils.” Indeed, pupils acknowledge that perceptions that are presented in Personal, Social, Health and Citizenship Education in a Catholic school are distinctive compared with other schools. One pupil, for example, who had previously attended a non-Catholic school, said, in a Catholic school:

“Religion is very serious... In a Catholic school, you’re together. It’s like one big family, you know. It’s a different atmosphere.”

(Female Pupil, School C)

Senior managers in a Catholic school will see the school as offering an education that is different from that of other schools in that it is informed by a distinctive Christian morality. There was a view, for example, that, in a Catholic school, Moral Education
is not limited to being taught only through the subject of Personal, Social, Health and Citizenship Education. Thus, with reference to Moral Education, the senior manager said,

"You can do it in PSE of course you can you can do it within RE definitely you can also do it on reflection days and residential courses that kind of experience out of school and you also do it in the atmosphere that you generate in the school itself."

(Deputy Headteacher, School F)

There is an inference that differences between the perceptions of pupils and senior managers might have arisen from conflicting messages conveyed by Catholic schools and society at large. Traditionally, the curriculum of Catholic schools promoted a Moral Education that, by definition, was based on Christian values. Whilst pupils attending a Catholic secondary school will almost certainly be subject to a range of messages that have ethical implications in the media and elsewhere, it was evident that they are aware of the influence of a distinctive Catholic ethos. One pupil, for example, acknowledged,

"The difference to me, like, coming from a primary school, being a non-Catholic…in a Catholic school. Obviously religion is a bigger thing."

(Female Pupil, School C)

One of the fundamental purposes of education is to socialise future generations. In recent years, however, emphasis appears to have been placed on the acquisition of skills and economic performance in a consumerist society. Thus, Grace (1995: Chapter 9) contends that senior managers in Catholic schools are increasingly faced with tensions and dilemmas where the traditional values of Catholic education encounter situations of rapid social, ideological and cultural change. Senior managers, in their relationships with pupils and parents, find themselves at the interface between the Catholic Church and society in general. Commentators often refer to the "caring" and "pastoral" nature of Catholic schools; this reflects what
senior managers seek to promote as part of the marketing of their schools. Wakeman (1984:44), for example, asserts, "We need the Christian faith expressed in schools so that the spiritual dimension of personal, social and moral development can be fully expressed and practised." This may provide another potential source of conflict between senior managers and pupils in the area of Moral Education.

Another potential explanation for differences between the perceptions of pupils and senior managers towards Moral Education is that the ideals and moral expectations expressed by the school do not necessarily relate to the reality of the pupils’ home and family life. In his study of thirty-four accounts by Catholic headteachers with regard to the changing “mission” of the Catholic school, Grace (1995: 164), for example, finds that “Many of the dilemmas which the headteachers faced arose from a disjuncture between official Catholic moral teaching and the mores of contemporary society”. This is illustrated, for example, by the contrast between the traditional image of the Catholic family and the reality of children’s experiences in single-parent families. Thus, there are sensitivities involved in promoting values that may seem implicitly critical of a child’s home background.

It is also conceivable that there are differences between the perceptions of pupils and senior managers towards the purposes of Moral Education in Catholic secondary schools because senior managers in Catholic schools regard the Christian faith as a counter-culture against the individualism and materialism that is evident in society as a whole. (See also Bishop Mullins’ comments on this subject, which are quoted in Chapter Two.) A senior manager, for example, said:

"I think the media and how it is presented and peer group pressure is far, far stronger than what we can do in the school."

(Deputy Headteacher, School F)

The implication is that Moral Education in a Catholic secondary school should challenge perceptions, for example, in a society that encourages pupils to conform to the prevailing culture.
9.4 Sex Education

1. Introduction

Responses to statements in the Sex Education component of Personal, Social, Health and Citizenship Education provided the widest diversity of perceptions. This is possibly because the Church continues to take a definitive stand on issues such as abortion, pre-marital sex and contraception. Catholic schools have to work at the interface of these questions and transmit the values of the Church, which are often at odds with those of society at large and are regarded as a legacy of a past age.

The findings of the survey with regard to Sex Education were very interesting. Perceptions of two stakeholder groups, i.e., pupils and teachers, were divergent from the clergy on this issue. It is suggested that the perceptions of the clergy, which corresponded to a “Closed” position as defined in this study, reflected those of the Church. Pupils and teachers seemed to regard the Church’s stance Sex Education to be unequivocal and dogmatic.

The results of the survey indicated that some stakeholder groups are uncomfortable with the educational position the Church demands. Both pupils and teachers were shown to adopt “Open” perceptions of what Sex Education should set out to achieve in Catholic secondary schools, compared with clergy, who adopted “Closed” perceptions. In the terminology defined prior to the conduct of the research (in Chapter Four) pupils and teachers presented perspectives that can be characterised as “Progressive/Democratic/Pastoral”, whilst clergy adopted a stance that can be characterised as “Traditional/Autocratic/Academic”. Identified interviewees indicated a number of key features that could explain why there were tensions between the perceptions of pupils and teachers, on the one hand, and the clergy on the other.

An analysis of the interviews indicated that there were a number of considerations that could account for similarities between the perceptions of pupils and teachers, on the one hand, and differences between them and the clergy on the other. These considerations can be summarised under the following headings:
Possible explanations for agreement and disagreement with regard to perceptions of what Sex Education should achieve in Catholic secondary schools are discussed in the following sections.

2. Marriage and Family Life

The Church’s attitude towards marriage and family life is presented in various publications, such as The Catechism of the Catholic Church (1994: §2201-2206) and in “Education for Love” (CES: 1998), which provide guidance on how governors and teachers might formulate a Catholic school’s policy on education in sexuality. The Church emphasises that marriage is the foundation of a sexual relationship between a man and a woman. It says, for example, “Sex outside marriage, between a couple who have made a genuine commitment to each other, might express a truly loving relationship but, in the Catholic view, it still lacks the completeness of permanent love which marriage represents.” (CES: 1998:29 Education for Love.) Understandably, perhaps, a priest reinforced this view saying,

“I think that the ideal and example of marriage are important.”

(Priest, School F)

Evidence from the research demonstrated that pupils and teachers had significantly more “Open” perceptions towards what Sex Education should achieve in Catholic secondary schools compared with priests. One explanation from the interviews was that priests place more emphasis on the importance of marriage. One priest who was interviewed, for example, maintained that, in Sex Education, the ideal and example of marriage was important:
"I think it should also aim to encourage them to see sexual activity as something which is a God-given real and beautiful thing."

(Priest, School F)

Pupils in the study, on the other hand, suggested that the quality of the relationship is more important than the act of getting married:

"They’re saying that you’re wrong to have sex before marriage but I feel that if you’re in a loving relationship and you’re happy and you feel comfortable and you’ve thought about it, then it’s no problem."

(Female Pupil 5, School C)

Pupils adopted more sceptical and less idealistic perceptions towards marriage as a basis for a sexual relationship compared to the clergy.

With regard to what the most important issues are, a priest maintained that general principles in Sex Education were most important:

"You should have the ideal held up as well (to) uphold a moral framework."

(Priest, School F)

The argument was that sometimes principles could be overlooked when dealing with practical issues. The emphasis was on an "Academic" perspective, as defined in Chapter Four. Thus, the priest said that Sex Education should involve issues that are:

"Far wider than individual issues which sometimes people see Sex Education as...there is a danger of narrowness."

(Priest, School F)

The teacher who was interviewed agreed that marriage is important. However, the emphasis was on loving relationships. The teacher said:
"Obviously marriage is important but I think there is an emphasis put on loving and caring relationships stable relationships."

(Teacher, School B)

A teacher thought that Sex Education should cover sexual relations in a broader context, not exclusively restricted to marital relationships, and recommended that:

"Loving relationships... are emphasised, as well as marriage."

(Teacher, School B)

Thus, for the teacher, it seemed that the emphasis on marriage as the foundation for a sexual relationship was not as important as the relationship itself.

Evidently, there were many reasons that could explain why there should be different perceptions between clergy on the one hand and teachers and pupils on the other hand. The Catholic Education Society, for example, in its publication "Education for Love" points out, "extra-marital sex is wrong because it does not reflect God’s unconditional and permanent love for us." (CES 1998: 32). It recognises, however (CES; 1998: 1), that for many young people, the Church’s teachings on sexual morality is negative. One pupil, for example, said:

"You’re told that it’s wrong and that you shouldn’t have sex until you’re married and what not, but you’re not told, like, you’re not, like, given a choice of is that up to you, because some people, well, the majority of people don’t actually believe in it."

(Female Pupil 5, School C)

Another pupil said,

"In Catholic schools we’re taught about sex before marriage but not everyone does that nowadays."

(Female Pupil 20, School C)
Pupils thought people should be able to make up their own minds about their sexual relationships rather than be told what to do. They seemed to adopt a more tolerant stance towards sexual relationships outside marriage. One pupil, for example, said,

"Sex outside marriage in some cases suits some people OK."

(Female Pupil, School D)

Pupils argued that the Church presents an attitude towards sex before marriage that is not consistent with their social experience. Thus, another pupil said,

"The priests have been brought up with one statement to say that's it's wrong to have sex before marriage and kids have been brought up to learn something different."

(Female Pupil 20, School C)

Yet another pupil said:

"Most priests believe in sex within marriage but students don’t think about it in that way."

(Female Pupil, School D)

Differences in perceptions between clergy and pupils and between clergy and teachers towards what Sex Education should achieve in Catholic secondary schools may be explained in the context of changing perceptions in society as a whole. The Church, for example, maintains that a child’s first encounters with loving relationships should be experienced within the family. In today’s society, though, there is a question about what is meant by ‘family’. Indeed, the implication that a family represents the marriage of a husband and wife is often open to question. In a sixth form lesson where students discussed the question of fidelity in marriage, for example, a teacher was asked: "Why does my mother say I can’t sleep with my boyfriend at the weekend when her boyfriend lives with us all the time?" (Quoted in CES; 1998: 18.)
In summary, in matters to do with marriage and family life, the teacher and the pupil in Catholic secondary schools who were interviewed as part of this enquiry tended to take a more tolerant attitude towards sexual relationships outside marriage. Perhaps, given perceptions in society in general and the influence of the media, this is to be expected. It was interesting, though, that the pupils’ disapproval and criticism of the influence of the media in employing explicit sexual imagery in newspapers, television and advertising broadly reflected the views of the Church.

3. Chastity and Celibacy

The Church promotes the positive values of chastity, a concept that is often at odds with the values that are generally presented in the wider society. Clark (1998: 54) says, “The virtue of chastity... is concerned with the proper ordering of our sexuality appropriate to our way of life, e.g. celibacy for those who are single, fidelity for married couples, self control for all.” The Catechism of the Catholic Church (1994; §2345) says, “Chastity is a moral virtue.” The Catholic Education Society (1995: §17), states, “Chastity is the joyous affirmation of someone who knows how to live self-giving, free from any form of self-centred slavery.” The Catholic Education Society also maintains that, contrary to what is often portrayed in the media, young people “are not obliged to have a sexual relationship.” (CES; 1998:31)

There were various reasons why there were differences in perceptions between clergy and pupils and between clergy and teachers towards what Sex Education should achieve in Catholic secondary schools and one of them focused on the subject of chastity. The priest who was interviewed, for example, acknowledged that the Church’s attitude towards chastity is liable to be difficult for pupils to appreciate:

“A pupil can look at clergy and say well your experience is not an experience of a relationship which expresses itself as society would expect in any form of sexual relationship... a heterosexual pupil might identify more closely with someone that’s homosexual than they would with someone who is actually celibate.”

(Priest, School F)
Significantly, whilst the teacher who was interviewed made no mention of chastity or celibacy as issues for discussion in Sex Education lessons, one of the pupils who was interviewed indicated that it was difficult to understand why the Church makes an issue of celibacy:

"I think it's nonsense because being a priest is like any other job if my dad can work and have a family and be just as committed to his work as to his family."

(Female Pupil, School D)

Pupils seemed unable to comprehend the principle of celibacy amongst the clergy. One pupil, for example, said:

"I think it's a bit stupid I don't think they should go out on wild nights but I do think they should be allowed to be married."

(Female Pupil, School A)

Another pupil said,

"I think...they should be allowed to experience what everyone else experiences and enjoy the privilege of having a family."

(Male Pupil, School A)

Pupils expressed the view that people should experience things before they can talk about them. Yet another pupil who was interviewed, for example, said,

"They should be able to experience things I mean they're not going to know what they're talking about unless they have experienced it."

(Female Pupil, School A)
4. Contraception

Another potential source of disagreement in perceptions between clergy and pupils and between clergy and teachers towards what Sex Education should achieve in Catholic secondary schools was related to the question of contraception. The Church presents an unequivocal view towards contraception. According to the Catholic Education Society (1998: 30), for example, “the Church teaches that natural methods of family planning respect both the vocation to parenthood and the dignity and welfare of the married couple.”

For both pupils and teachers, though, the question of contraception was approached from a different perspective. The teacher who was interviewed, for example, considered key issues in Sex Education to centre round practical matters such as abortion and contraception. Indeed, she maintained that it was very important that contraception should be covered in Sex Education in a Catholic secondary school:

“I think it’s the contraception that concerns me the most...I think contraception really needs to be looked at in a lot more detail.”

(Teacher, School B)

The teacher also felt that, on the whole, the clergy tended to be distanced from the concerns of the pupils:

“We have a priest who is our school priest if you like who comes in a lot and talks to them but I think still is quite removed seems removed you know he looks removed.”

(Teacher, School B)

Pupils, moreover, regarded the Church’s views towards contraception in a negative way:
"They're all dead against, aren't they? Because, like with abortion and contraception and everything, it's all rules about what you shouldn't, not about what you should."

(Female Pupil 5, School C)

There was a feeling amongst pupils that not enough attention is paid to the question of contraception in Catholic secondary schools:

"Contraception I don't think there's enough about that... they don't tell you enough about contraception either yes you use this and that but they don't show you the pictures and like things like."

(Male Pupil, School D)

It was interesting that, in the interview with the priest, no mention was made regarding contraception. Consequently, the overall impression was that the priest presented a more detached — it might be argued, defensive - attitude towards Sex Education, emphasising general principles rather than addressing particular issues. He was reluctant to take part in informal discussions with pupils involving matters related to Sex Education, displaying an "Autocratic" perspective, as defined in Chapter Four:

"With pupils of course they are far more open through playground talk through being with one another to be able to share ideas in a much more sort of open and responsive way."

(Priest, School F)

Whilst pupils are more comfortable in an informal setting, he thought priests needed to take a more detached view towards Sex Education, based on Catholic doctrine, which again indicated an "Academic" perspective as defined in Chapter Four:
"I think when it comes to sexuality and sex education pupils would be more comfortable with that whereas I think Catholic clergy would be less comfortable with that because it's very difficult to discuss something openly when you've got the actual doctrinal things behind you that they could throw back at you in an argument."

(Priest, School F)

With regard to differences in perceptions between priests and teachers towards what Sex Education should achieve in Catholic secondary schools, the priest explained that as teachers are in a closer day-to-day relationship with pupils, they are more able to adopt a personal approach towards issues arising from Sex Education:

"For teachers, it's just that little bit easier, because there is that little bit of distance from them just to push them to one side. They might be able to bring them back in again, but, for priests, it's harder to do that, to push them to one side, and then bringing them back in again... I suppose a teacher, even as a Catholic teacher, you've got the Catholic teaching there in the background. Perhaps they don't have the same need to have to defend the Church's doctrinal position as a member of the Catholic clergy."

(Priest, School F)

The inference was that the clergy were more likely to adopt a detached and theoretical approach towards Sex Education, emphasising the principles and philosophy that underline the Church's perceptions towards various issues, compared with teachers, who were more intimately concerned with pupils' learning.

Similarly, when questioned about potential reasons for diverging perceptions between clergy and teachers towards Sex Education, the teacher who was interviewed indicated that teachers and pupils were in a relatively close relationship and refers to pupils as "colleagues" in a common working place. One of the pupils who was interviewed endorsed this view:
“They see us in class they see the way we act with one another whereas priests don’t ever get to see us they don’t know what stage we’re at and how mature we are.”

(Female pupil, School A)

The convergence of perceptions between teachers and pupils, then, can be attributed to the nature of their working relationship in the school setting.

5. Sex Education in the curriculum of Catholic secondary schools

Perceptions towards Sex Education in the curriculum of Catholic secondary schools were, to some extent, influenced by interviewees’ experiences. For example, some pupils did not know what Personal, Social, Health and Citizenship Education was:

“Well, we don’t know because we had to ask our teacher because we didn’t have a clue what was going on”. She added, “we had to ask a teacher to explain it to us and even then we didn’t know what it was.”

(Female Pupil 5, School C)

From the pupils’ point of view, Catholic secondary schools needed to place greater emphasis on providing Personal, Social, Health and Citizenship Education in general and Sex Education in particular.

One pupil said,

“In some schools it’s been taught in quite a lot of depth, but in Catholic schools it hasn’t.”

(Female Pupil, School A)

According to another pupil:

“I don’t think it’s enough at the moment to be honest.”

(Male Pupil, School D)
The implication was that, from the pupils’ point of view, the Church’s principles in these matters were far removed from the reality of their own lives. In Sex Education, the Catholic Education Service maintains, “it is important that information about the physical and biological aspects of sex is integrated with a developing awareness of sexuality as such” (CES; 1998:21 Education for Love). To this extent, one of the pupils appeared to be in agreement with the Church’s attitude:

“I think it should involve not what actually happens, well, yes, the reproduction side of it, but the rights and wrongs of it.”

(Female Pupil 20, School C)

However, the priest admitted that the experience of pupils:

“can sometimes be quite far removed from what the Church upholds as a very, very strong ideal.”

(Priest, School F)

He seemed cautious about the extent to which the clergy could contribute to Sex Education, as he feared it might create “alienation”. He proposed that there could be potential difficulties in that:

“Catholic clergy would not want to bring about alienation but it could be very easily be seen as bringing about alienation if they sort of put it across in a dogmatic sort of way.”

(Priest, School F)

According to one of the pupils, however, the clergy are bound to have different views from pupils about Sex Education:

“because they’re just going by what the Bible says ‘cause it’s, like, their job.”

(Female Pupil 5, School C)
There was evidence that there were a variety of reasons why there were differences in perceptions across stakeholder groups with regard to what Sex Education should achieve in Catholic secondary schools. Pupils expressed the feeling that the views of the Church are presented in a dogmatic and prescriptive way:

"You don’t just tell people what they should and shouldn’t do just what they could do."

(Female Pupil 5, School C)

Several pupils interviewed in this enquiry expressed the view that people should be allowed to make their own choices rather than be directed by the Church, which again demonstrated why pupils in the investigation provided more “Open” perceptions towards what Sex Education should achieve in Catholic secondary schools.

From the pupils’ point of view, moreover, the inference was that the perceptions presented by the Church are old-fashioned and out-of-date:

"Jesus was ages ago things do change since then...you don’t go by what’s happening years ago."

(Female Pupil 5, School C)

Furthermore, with regard to Sex Education in general, other pupils commented,

"I don’t think it should be based mainly on just the Bible says this and you shouldn’t do it, because that’s all you actually do get."

(Female Pupil 5, School C)

"I feel the same they have been brought up with what the Bible teaches and it says that sex before marriage is wrong."

(Female Pupil 20, School C)
Indeed, the Catholic Education Society (1998:13) acknowledges these discrepancies in perceptions, pointing out that “many people consider the Church’s traditional teaching on family life and sexual morality to be out of date.”

9.5 Summary
As shown above, semi-structured interviews with selected representatives of stakeholder groups in Catholic secondary education provided considerable evidence to explain why there might be a diversity of perceptions across stakeholder groups towards what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary education. The process of interviewing identified stakeholders not only lent support to the stated hypothesis, but also contributed to an extension of the investigation by providing supplementary reasons and explanations for differences in perceptions across stakeholder groups, in addition to those that had originally been suggested.

A number of possible reasons were put forward to explain why Senior managers and clergy were more “Open” in their perceptions of what Citizenship Education should set out to achieve in Catholic secondary schools than teachers, pupils and parents. These included differences in interpreting Citizenship Education, which, in its current manifestation, is relatively new to the curriculum. Teachers, pupils and parents also expressed anxieties about the relationship of Citizenship Education to Religious Education. Further, they expressed concerns about secular influences on Catholic education. Interviews highlighted differences in perceptions about discipline and punishment, with particular reference to corporal punishment, which teachers, pupils and parents were more likely to support. Whilst senior managers and clergy advocated the development of school councils, moreover, the other groups were more sceptical about the value of such forms of democratic involvement.

This chapter provided potential reasons why senior managers were more “Open” in their perceptions of what Moral Education should set out to achieve in Catholic secondary schools than pupils. For example, it is inferred from the interviews that while senior managers, discussing the complexities of moral education in the context
of a post-Vatican II perspective, seemed cautious about providing prescriptive statements with regard to moral questions, pupils were more likely to adopt moral positions that were unequivocal and unambiguous.

The interviews suggested that pupils might have been more “Open” in their perceptions because they were more interested in discussing practical issues, such as contraception, in Sex Education. Clergy, on the other hand, whose perceptions were “Closed”, emphasised theological grounds for promoting, for example, chastity and celibacy within the traditions of the Catholic Church.

From the interviews, it seemed that teachers were more “Open” in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools because they were more likely to discuss with young people the experiences and challenges they face on a daily basis in the area of human sexuality. Inevitably, the contacts of clergy with young people were likely to be relatively more limited.

This study began with a basic research question: i.e., to what extent is there agreement across various stakeholder groups about what Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary schools and, if not, what might be the source of any potential differences? This has been an extensive chapter, where particular attention has been drawn to sources of potential differences, which were elicited from semi-structured interviews with selected respondents from each stakeholder group. In the next chapter, it is intended to show how far it has been possible to amplify and develop potential causes and present explanations for differences in perceptions in the light of the evidence acquired in the investigation.
Chapter Ten

Possible Explanations for the Findings of the Research

"To escape the depredations of the 'wolves of the world', Catholic children and youth needed to be safe in the cultural retreat of the Catholic school, with strong cultural insulations from the external, profane world."

GRACE (2002: 9)

10.1 Introduction

In this chapter, the findings of the research will be set out with regard to each of the constructs of Personal, Social, Health and Citizenship Education, which were identified in Chapter Six, showing evidence of differences in perceptions across stakeholder groups. As a result of further investigation, using semi-structured interviews with selected participants from the questionnaire survey, additional information was provided regarding possible explanations for differences and similarities that were found in stakeholders' perceptions. The working hypotheses that follow consider why differences and similarities may have occurred.

Below are set out, first, the findings of the questionnaire survey of stakeholders' perceptions of Personal, Social, Health and Citizenship Education. The working hypotheses that then follow present possible explanations for differences and similarities in stakeholders' perceptions, which were elicited from the questionnaire survey. Subsequently, potential explanations for the differences and similarities will be presented in the light of evidence acquired through semi-structured interviews with selected representatives of the stakeholder groups.

10.2 Findings

As stated in Chapter Nine, a number of significant findings, with regard to differences and similarities across stakeholder groups, were elicited from responses to a questionnaire. These can be summarised as follows:
Possible explanations for the findings of the research

1. **Senior managers and clergy** were more "Open" in their perceptions of what Citizenship Education should set out to achieve in Catholic secondary schools than **teachers, pupils and parents**.

2. **Senior managers** were more "Open" in their perceptions of what Moral Education should set out to achieve in Catholic secondary schools than **pupils**.

3. **Pupils** were more "Open" in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were "Closed".

4. **Teachers** were more "Open" in their perceptions of what Sex Education should set out to achieve in Catholic secondary schools than **clergy**, whose perceptions were "Closed".

10.3 Working hypotheses

Drawing on information that was elicited from participants during interviews (in Chapter Nine), it is possible to present working hypotheses explaining why there were differences and similarities in the perceptions of stakeholder groups as follows:

(i) There are various possible reasons to explain why senior managers and clergy were more "Open" than teachers, pupils and parents in their perceptions of what Citizenship Education should set out to achieve in Catholic secondary schools. Senior managers and clergy, for example, regarded Citizenship Education as an integral part of the curriculum. (See page 170). This reflects a view that pastoral concerns, rather than being just another "bolt-on" subject (as described on page 29), separate from other subjects, should be integrated into the curriculum. This suggests that senior managers and clergy are more likely than teachers, pupils and parents to place emphasis on expressive outcomes in Personal, Social, Health and Citizenship Education than instrumental outcomes, represented, for example, by academic progress, examination qualifications and career prospects.
(ii) Whilst senior managers and clergy saw Citizenship Education as a subject that could provide opportunities to complement Religious Education in a Catholic school, teachers, parents and pupils were anxious that what would be taught in Citizenship Education might conflict with the Church’s traditional teachings in social education. This draws attention to contrasting views in Catholic religious culture, which, on the one hand, advocate the transmission of the faith to those outside the Catholic community (“mission”) and, on the other hand, the consolidation of Catholic identity through retrenchment (“retreat”). (See page 60.)

(iii) Senior managers and clergy were more likely to feel that Citizenship Education provided opportunities for dialogue and debate about controversial issues and to engage with society at large. Teachers, parents and pupils adopted a more conservative view, defending the Church’s values against outside influences. In this respect, Grace (2000: 9), for example, eloquently points out that, in the context of pre-Vatican II values: “To escape the depredations of the ‘wolves of the world’, Catholic children and youth needed to be safe in the cultural retreat of the Catholic school, with strong cultural insulations from the external, profane world.” Tensions between notions of “mission” and “retreat”, which are evident in the literature of Catholic religious culture, were discussed in Section 4.3.

(iv) With regard to incidents of bullying, senior managers and clergy were more likely than teachers, pupils and parents to express concern for the bully as well as for the victim of the bully. Senior managers and clergy, then, advocated an “Open” perspective towards bullying, which promoted the Christian spirit of forgiveness and reconciliation, whilst other stakeholder groups emphasised retaliation and punishment (“Closed” perspectives). These contrasting perspectives
reflect different positions along a continuum of values, which was discussed in Chapter 4.

(v) Senior managers and clergy were more likely than teachers, pupils and parents to affirm the Christian principles of forgiveness and reconciliation in general. Senior managers and clergy, for example, advocated that Catholic schools should be guided by a moral imperative that promoted gospel values. The implication is that senior managers and clergy were more likely than teachers, pupils and parents to adopt an “Open” ideological perspective based on Christian moral principles. From this point of view, discipline was defined within the context of gospel values in a caring Christian community. These perspectives, which were discussed in Chapter 4, reflect different positions along a continuum of values.

(vi) Another possible explanation for divergent views about Citizenship Education was that, in terms of the balance between the needs of the individual and the needs of the community (page 16), senior managers and clergy were more likely than teachers, pupils and parents to encourage independent choice, with regard to, for example, commitment to religious practice, such as the Mass or the sacraments, and involvement in school councils. (See page 75.)

(vii) Senior managers might be more “Open” than pupils in their perceptions about what Moral Education should achieve in Catholic secondary schools because their life experiences are more likely to broaden their outlook towards moral issues not limit them. Their perceptions are likely to be influenced and underpinned by the principles of the Second Vatican Council. (See page 62.) Through peer pressure and the pressures of the media, pupils’ moral values, on the other hand, were more likely to conform to the influences of the wider society.
A possible explanation why pupils were more “Open” than clergy in their perceptions of what Sex Education should achieve is that clergy are more concerned that Sex Education should transmit the principles of the Catholic faith tradition, in which there are distinctive moral, cultural and sexual codes. (See page 60.) Pupils, however, expressed more interest in their own physical and sexual development during puberty and were more interested in the practical consequences of sexual relationships.

Similarly, clergy were more concerned than teachers that Sex Education should maintain and convey to young people established values of the Catholic faith. (See page 60.) On a day-to-day basis, teachers educate, support and advise adolescents, who face a range of problematic issues related to their own physical and sexual development.

The perceptions of both pupils and teachers were likely to differ from those of clergy because, in teaching Sex Education, teachers are more aware of pupils’ immediate concerns. (See page 75.) Teachers feel they have to take the perspectives of pupils into account if the teaching of Sex Education is to be regarded as credible and realistic in the eyes of pupils.

10.4 Potential explanations for differences and similarities in perceptions

In the light of semi-structured interviews with selected representatives of stakeholder groups, further considerations regarding reasons for differences and similarities in stakeholders’ perceptions of Personal, Social, Health and Citizenship Education can be summarised as follows:
Possible explanations for the findings of the research

(i) With regard to Citizenship Education, senior managers and clergy were more likely to encourage the expression of independent choice, in the spirit of the Second Vatican Council. In contrast, teachers, pupils and parents advocated traditional values, such as attendance at Mass and the sacraments, discipline, conformity, respect for authority and corporal punishment. (See pages 186-189) As Grace (1995: 179) points out, traditionally, the Church presented a hierarchical model of authority. Whilst there has been evidence of a shift towards more democratic involvement of the laity in decision-making in Catholic schools (Grace; 1995: 135), however, the findings of this study indicate that there are nevertheless tensions, which reflect a wider debate between conservative and progressive tendencies within the Church as a whole. (See, for example, page 63.)

(ii) In contrast with senior managers and clergy, teachers, pupils and parents were sceptical about the relationship between Personal, Social, Health and Citizenship Education and Religious Education in the curriculum of Catholic secondary schools. Is it a secular substitute for Religious Education? Teachers, pupils and parents seemed to regard Personal, Social, Health and Citizenship Education as a challenge to Religious Education in a Catholic school, whereas senior managers and clergy considered that it could potentially contribute to the Christian ethos of the school. As Watkins (1999) argues, the "academic" and "pastoral" responsibilities of the school can become disconnected, where subject-teaching is regarded as separate from tutoring. An issue that arises in the light of this study, then, is the integration of pastoral concerns in Catholic schools with Religious Education. (See page 71.)

(iii) Compared with senior managers and clergy, teachers, pupils and parents were more concerned with instrumental, practical and utilitarian goals of education, such as qualifications, employment, careers and their children's life chances, than with expressive goals and values that are
Possible explanations for the findings of the research

often associated with Personal, Social, Health and Citizenship Education. (See page 70.)

(iv) In terms of social education, there is an inherent contradiction in traditional Catholic teaching between the message of love, compassion, reconciliation and forgiveness, which is at the heart of Christ’s ministry, and the practice of retribution and punishment derived from the Old Testament. Aspirations towards good citizenship, community involvement and social inclusion can be at odds with the day-to-day reality of schools. (See page 75.)

(v) Senior managers in Catholic secondary schools were more likely to adopt a flexible approach towards moral issues, making judgements in the light of individual circumstances; pupils were more likely to expect rules to be strictly obeyed and that violations of the rules be consistently punished, whatever the circumstances. (See pages 62-63.)

(vi) Senior managers and clergy were also more likely to support the development of school student councils. (See page 63.)

(vii) For pupils, Moral Education, as presented in a Catholic secondary school, did not seem relevant to their everyday lives and, on occasions, presented an implied criticism of their home culture, e.g. one-parent families. Pupils’ experiences of family life (e.g., single-parent families, parental separation) did not always conform to the ideals promoted by the Church. (See page 75.)

(viii) According to maturational theories of Piaget and Kohlberg, pupils of fourteen and fifteen years of age are still in the process of developing their reasoning towards moral questions. (See pages 193-194.) This does not imply that Christian values are necessarily “right or wrong”, but that moral judgements should be based on an informed rationale.
(ix) In contrast with pupils and teachers, priests' perceptions towards Sex Education are informed by the standards of traditional Church doctrines. Compared with pupils and teachers, therefore, priests' perceptions towards Sex Education are more likely to be presented in an abstract, detached and intellectual way, based on the principles of the Catholic Church. Pupils and teachers are more likely to discuss questions of human sexuality, such as contraception and pre-marital sexual relationships, in a pragmatic way. Pupils and teachers were more likely to adopt relativistic ethical ("Open") perceptions, informed by the values of society, towards questions related to human sexuality, such as celibacy, chastity, contraception and pre-marital sex. (See page 60.)

(x) In terms of Sex Education, pupils and teachers placed greater emphasis than clergy on providing opportunities to discuss issues rather than instruction on how to behave in their sexual relationships. For example, pupils and teachers were more likely than the clergy to consider that the use of contraception should be promoted and discussed in a practical way as part of a programme of Sex Education in Catholic secondary schools. (See page 60.)

(xi) Compared with the clergy, pupils and teachers work in close proximity. There were therefore more opportunities for dialogue arising from their relationships in which an understanding of adolescent concerns of physical, social and emotional maturation in the context of human sexuality could be discussed. (See page 69.)

10.5 Summary
The research indicated that there was sufficient evidence to indicate divergences in stakeholders' perceptions about what Personal, Social, Health and Citizenship Education should set out to achieve in Catholic secondary schools. Reasons and explanations for different perspectives in each of three identified constructs of
Possible explanations for the findings of the research

Personal, Social, Health and Citizenship Education were presented following semi-structured interviews with selected representatives.

Contrary to expectations, however, there was still a high level of agreement across stakeholder groups. Other than the "Closed" perceptions of clergy about the aims of Sex Education, there was a surprising unanimity across stakeholder groups with regard to "Open" perceptions towards other components of Personal, Social, Health and Citizenship Education that were under scrutiny.

Questions remain about the findings of the enquiry. What are the limitations of the results? Could the results be interpreted differently? Would it be possible to obtain more accurate data by adopting other methods? The next chapter will reflect and elaborate on the findings, which will also be considered in terms of implications for the management of pastoral care in Catholic secondary schools. This will then provide the basis for recommendations for further research.
Chapter Eleven

Conclusions and Discussion

"Education is about the service to others rather than the service to self."

11.1 Introduction

There are many considerations that arise from a study of this nature that are of interest. Questions related to the subject of Personal, Social, Health and Citizenship Education demand attention because it makes a significant contribution to the curriculum in schools. At the conclusion of this study, therefore, it is appropriate to draw attention to issues that have arisen and to point to their implications.

Denominational schools in general, and Catholic schools in particular, have a different educational purpose compared with state schools, based on their commitment to religious values. This research has identified areas in Citizenship Education, in Moral Education and in Sex Education where there is dissonance amongst members of the Catholic community. Some aspects of the subject are controversial in Catholic schools, particularly in the area of Sex Education. By drawing attention to these sources of contention, the study helps the management of Catholic secondary schools by drawing attention to potentially sensitive areas.

11.2 Implications for the management of pastoral care in Catholic schools

This study draws attention to possible explanations for tensions in perceptions towards Personal, Social, Health and Citizenship Education, which may help the management of Catholic schools to plan for its provision. The following considerations may therefore be taken into account:

1. Differences in perceptions towards Citizenship Education between senior managers and clergy and teachers, pupils and parents indicate that it would be advantageous for stakeholder groups in Catholic secondary schools to discuss and develop an agreed approach to this subject. Citizenship Education only became a statutory subject in the National Curriculum from...
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August 2002, and it appears that there is still uncertainty about its nature and function amongst stakeholder groups. An agreed statement from stakeholders in the Catholic sector of education in response to this legislation could be helpful.

2. Differences in perceptions between senior managers and pupils towards what Moral Education should achieve in Catholic secondary schools draw attention to the need for senior managers to provide more opportunities for discussion of moral issues within the school curriculum. There is also a need for greater communication across all stakeholder groups, particularly in the area of Moral Education, which could raise the awareness of all those concerned.

3. Pupils and teachers have different perceptions from clergy about what Sex Education should achieve in Catholic secondary schools. This draws attention to the need to involve the wider Catholic community in discussing issues about education for human sexuality. There is a need for more practical information and availability of resources about sensitive issues, such as contraception, to benefit the pupils.

11.3 Implications for Catholic secondary schools in general
Catholic secondary schools are located in a distinctive tradition, which has developed in parallel with, but separately from, other schools within the maintained sector of education in England and Wales. Historically, they have retained a degree of independence in terms of their organisation and curriculum provision, based on a consistent and shared set of values. It has been shown (in Chapter Three) that increasingly, and particularly since the passing of the Education Reform Act (1988), Catholic schools have become subject to greater external influence and scrutiny. It is evident, too, that social and economic factors have contributed to greater openness and debate within the Catholic community as a whole, in which traditional values have been increasingly challenged. This has given rise to what Hornsby-Smith (1996) has observed as an accommodation towards the values of a pluralist society.
Conclusions and discussion

One parent (on page 176) remarks that Catholic schools' attitudes towards Personal, Social, Health and Citizenship Education should not be particularly different from other schools. This, however, seems to question their distinctive nature.

This study presents evidence that shows there is a range of, sometimes conflicting, perceptions across stakeholder groups towards what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools. The findings show that the views of stakeholders reflect different perspectives, as defined in Chapter Four. This has implications for the teaching of the subject since it raises questions about how far agreement can be achieved.

Various "stakeholders" in Catholic education have an interest in their development of education in Catholic schools. The corollary is that there should be more opportunities for stakeholders in Catholic education to share and exchange their views about the nature and purpose of Personal, Social, Health and Citizenship Education in the curriculum. This, however, conflicts with traditionally authoritarian models of the Church.

If Catholic education represents distinctive values, Personal, Social, Health and Citizenship Education can provide opportunities to challenge secular, materialistic and market-orientated assumptions, which are prevalent in society. (See Grace, 2002, for example, for an exploration of these tensions.) Consequently, it would be appropriate for Catholic schools to advocate distinctive social, moral and spiritual principles in the teaching of Personal, Social, Health and Citizenship Education. However, whilst commercial publications and products are available to schools in general, there appears to be a paucity of material to address the specific concerns and values of Catholic education. There is potential, therefore, for the development of resources specifically aimed at Catholic schools.
11.4 Limitations of the research

There are many limitations in a small-scale study. There were limitations in the results not only because of the size of the sample but also because there were difficulties in making multiple comparisons across groups of different sizes. Moreover, the subject of the study was complex and required a clear definition of the concepts under investigation. There were problems in this area because clear definitions of the concepts are not established in the literature. Therefore, component statements were based on the researcher's interpretation of what constituted prevailing concerns within each of the three concepts.

Another difficulty stemmed from the ex post facto design, which hypothesised that perceptions of Personal, Social, Health and Citizenship Education were related to membership of stakeholder groups in Catholic education. It was assumed that there was a degree of homogeneity within each stakeholder group, defined by life experiences, which made them different from other groups.

On the other hand, whilst there are limitations in ex post facto designs, there are also advantages. It provided information about stakeholders. As the fundamental question of the enquiry was to do with the level of agreement about the purpose of Personal, Social, Health and Citizenship Education in Catholic secondary schools, the research provoked a discussion about significant issues in the curriculum that must be addressed. In this way, the study makes a modest contribution towards the debate about achieving a rationale for teaching Personal, Social, Health and Citizenship Education in Catholic secondary schools.

As far as the instrument of measurement, i.e., the questionnaire, was concerned, it proved to be appropriate for the purpose of the investigation. However, in the light of experience, the Likert-type statements might have been differently constructed. The content of statements that were devised to define operationally the concepts of Personal, Social, Health and Citizenship Education needed further elaboration and clarification. On reflection, more statements could have been included in order to increase the potential reliability of the instrument of measurement. On the other
Conclusions and discussion

hand, it must be borne in mind that including too many statements could have presented a too daunting task for potential respondents.

Another benefit of this study was that it investigated an area where there was little previous research using a combination of quantitative and qualitative methodologies. This helped to provide new knowledge and insights, providing a useful basis for further academic research.

In conclusion, whilst the study achieved many of the objectives it set out to accomplish, it was expected at the outset that there would be more evidence of dissonance in stakeholders' perceptions towards Personal, Social, and Citizenship Education in Catholic secondary schools. Considering tensions between the influence of the Catholic Church and the pressures of an interventionist secular state in this area of the curriculum, stakeholders' perceptions were, on the whole, fairly consistent. The interviews were designed to corroborate these results and to explore why there is conflict and consensus within the Catholic community about what Catholic secondary schools should achieve.

11.5 Future research

The results also raise questions that may be of value to future enquiry. They indicate, for example, that there is more agreement about this subject across stakeholder groups in Catholic secondary education than was assumed at the outset of this research. Further, considering that, except for the clergy's views about Sex Education, stakeholders in general indicated 'Open' perspectives towards identified components of Personal, Social, Health and Citizenship Education. These results therefore challenge assumptions about the Catholic Church being a conservative bulwark. Whether the Church authorities are comfortable with indications in this study that stakeholders in general adopt liberal perspectives towards this sensitive area of the curriculum is a matter of debate. Clearly, though, much work still has to be done to achieve an understanding of what Personal, Social, Health and Citizenship Education should achieve in Catholic secondary schools.
11.6 The contribution the study makes to knowledge

This study has raised a number of questions that remain unanswered. Flynn (1993: 398) argues that Catholic schools "have much in common" and there is a "relatively homogenous nature". The impression is that they express a distinctive culture, in which the core beliefs, values and traditions of the Catholic Church provide a common purpose for the school community. Some evidence has been found in this study to support this view. However, it has also been found that there are differences in stakeholders' perceptions about what Personal, Social, Health and Citizenship Education should achieve.

In Chapter Two it was shown that, over the past thirty or forty years, Personal, Social, Health and Citizenship Education has grown organically and without clear central direction. Now that Citizenship Education must be included as a statutory requirement of the National Curriculum, however, it may lead to greater government prescription in this area. What are the implications for Catholic schools, where Christian spiritual, moral and religious values should inform the teaching of the subject? Whilst the findings of this study indicate that stakeholders in Catholic schools may not always present a consistent view of the subject, their perceptions can contribute to its development.

In what ways should the Church's values be expressed in Personal, Social, Health and Citizenship Education? In *The Common Good in Education* (1997: 13), the Catholic Bishops of England and Wales asserted, "Education is about the service to others rather than the service to self." This offers a potentially controversial perspective in the modern world, where "the market and individual self-interest" (Grace; 1995: 161) seems to prevail. From this point of view, Catholic social education may present as much a critique of capitalism today as it did of communism in the past. The implication is that Catholic schools should adopt a radical approach in teaching Personal, Social, Health and Citizenship Education, and challenge the *status quo* with regard to issues such as Third World debt, responsibility for the environment, and the effects of the globalisation of the market economy.
Moreover, where does Personal, Social, Health and Citizenship Education stand in relation to Religious Education? Is it, as one parent observed, to be interpreted as just "a humanist R.E."? In which case, how can it be relevant to the distinctive personal, social and moral principles of Catholic education? Perhaps, as in Religious Education, there is a need to develop a consistent programme of Personal, Social, Health and Citizenship Education, which would be distinctive to Catholic secondary schools?


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Appendix A

Analysis of split-half responses for each of the identified constructs of Personal, Social, Health and Citizenship Education for the trial group of twelve.
| Analysis of a set of split-half responses on a trial of Likert-type statements for Citizenship Education for the trial group of twelve |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Citizenship Questions | Student A | Student B | Student C | Student D | Student E | Student F | Parent 1 | Parent 2 | Teacher 1 | Teacher 2 | Clergy | SMT | means | Sk | Sl | Item-total |
| 1 | 5 | 3 | 4 | 5 | 4 | 4 | 2 | 3 | 4 | 5 | 4 | 5 | 4.0 | 0.91 | 0.83 | 0.27 |
| 2 | 1 | 4 | 3 | 2 | 1 | 3 | 1 | 1 | 3 | 1 | 2 | 5 | 2.3 | 1.30 | 1.69 | 0.32 |
| 4 | 5 | 5 | 3 | 5 | 4 | 5 | 5 | 5 | 4 | 5 | 4 | 5 | 4.6 | 0.64 | 0.41 | 0.37 |
| 6 | 1 | 3 | 4 | 3 | 3 | 5 | 4 | 3 | 4 | 5 | 2 | 4 | 3.4 | 1.11 | 1.24 | 0.84 |
| 8 | 2 | 3 | 2 | 3 | 3 | 4 | 3 | 3 | 3 | 3 | 3 | 3 | 2.9 | 0.49 | 0.24 | 0.50 |
| 9 | 5 | 4 | 3 | 3 | 1 | 4 | 3 | 2 | 2 | 5 | 2 | 2 | 3.0 | 1.22 | 1.50 | 0.42 |
| 10 | 3 | 3 | 4 | 3 | 4 | 4 | 3 | 4 | 4 | 3 | 2 | 5 | 3.5 | 0.76 | 0.58 | 0.40 |
| 23 | 3 | 2 | 3 | 4 | 3 | 2 | 4 | 4 | 4 | 5 | 1 | 1 | 3.0 | 1.22 | 1.50 | 0.21 |
| 29 | 1 | 4 | 4 | 3 | 3 | 5 | 3 | 4 | 5 | 4 | 4 | 3.6 | 1.04 | 1.88 | 0.66 |
| 37 | 5 | 4 | 3 | 3 | 4 | 5 | 4 | 4 | 3 | 2 | 4 | 3.8 | 0.83 | 0.69 | 0.23 |
| Scores Part 1 | 31 | 35 | 33 | 34 | 30 | 41 | 32 | 32 | 36 | 40 | 26 | 38 | 34.0 | | | |
| 27 | 1 | 2 | 1 | 2 | 2 | 2 | 2 | 3 | 4 | 3 | 2 | 2 | 2.2 | 0.80 | 0.64 | 0.33 |
| 11 | 2 | 3 | 4 | 4 | 3 | 5 | 4 | 5 | 4 | 5 | 2 | 4 | 3.8 | 1.01 | 1.02 | 0.78 |
| 33 | 5 | 4 | 5 | 3 | 4 | 5 | 4 | 3 | 5 | 5 | 4 | 5 | 4.3 | 0.75 | 0.56 | 0.43 |
| 59 | 4 | 5 | 3 | 4 | 4 | 5 | 4 | 5 | 4 | 5 | 4 | 4 | 4.3 | 0.62 | 0.39 | 0.25 |
| 29 | 4 | 4 | 5 | 3 | 3 | 4 | 4 | 4 | 2 | 5 | 3 | 5 | 3.6 | 0.90 | 0.81 | 0.42 |
| 41 | 1 | 4 | 4 | 5 | 4 | 5 | 4 | 3 | 4 | 3 | 2 | 5 | 3.7 | 1.18 | 1.39 | 0.61 |
| 44 | 1 | 4 | 4 | 3 | 4 | 5 | 4 | 3 | 4 | 5 | 4 | 4 | 4.0 | 0.58 | 0.33 | 0.60 |
| 45 | 5 | 5 | 4 | 4 | 2 | 4 | 4 | 4 | 3 | 5 | 4 | 4 | 4.0 | 0.82 | 0.67 | 0.25 |
| 42 | 3 | 1 | 5 | 4 | 4 | 5 | 2 | 3 | 4 | 5 | 4 | 5 | 3.8 | 1.23 | 1.52 | 0.45 |
| 50 | 3 | 3 | 3 | 2 | 3 | 5 | 3 | 4 | 2 | 5 | 3 | 2 | 3.2 | 0.99 | 0.97 | 0.50 |
| Scores Part 2 | 32 | 35 | 36 | 37 | 33 | 44 | 36 | 36 | 37 | 46 | 32 | 40 | 37.0 | | | |
| Total scores | 63 | 70 | 69 | 71 | 63 | 85 | 68 | 68 | 73 | 86 | 58 | 78 | 71.0 | | | |
| Overall mean | 71.00 | Quest | N= 20 | Subject | n= 12 | SumS: | 18.06 |
| Sx = 8.13 | Cronbach | Pearson | Split half | | |
| Sy = 66.17 | alpha = 0.29 | rxy = 0.91 | | |

Appendix A
### Analysis of a set of split-half responses on a trial of Likert-type statements for Moral Education for the trial group of twelve

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**SumS₁² ²: 21.79**
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| Cronbach alpha= | 0.14 | Pearson $r_{12}$= | 0.89 | Split half $f_w$= | 0.94 |

Appendix A
Appendix B

Worksheets to estimate sample size and required instrument reliability for each of the identified constructs of Personal, Social, Health and Citizenship Education
### Worksheet to estimate sample size and required instrument reliability for Citizenship Education

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<td>Parents</td>
<td>Pupils</td>
<td>SMT</td>
<td>Teachers</td>
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### Projections

| $MS_{between}$=         | 179.88 | $\lambda$= 6.37 |
| $MS_{within}$=           | 74.95  | $\phi$= 1.13   |
| $df_{between}$=          | 4      | $f$= 0.73     |
| $df_{within}$=           | 7      | $k'$= 2.59    |
| $F(est)$=                | 2.40   | $df'_{between}$= 6.42 |
| $F_{crit}$=              | 1.54   | $power$= 0.73 |

Appendix B
### Worksheet to estimate sample size and required instrument reliability for Moral Education

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<th>Pupils</th>
<th>SMT</th>
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### Projections

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<td>trial (r_{\alpha})=</td>
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<td>(\text{power}=)=</td>
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Appendix C

Letter and questionnaires sent to members of each stakeholder group
Dear

A STUDY OF ATTITUDES TOWARDS PERSONAL AND SOCIAL EDUCATION IN CATHOLIC SECONDARY SCHOOLS IN ENGLAND

As part of my research towards a Ph.D. at the University of Surrey, I am enquiring into the attitudes of various groups of people towards Personal and Social Education in Catholic secondary schools. As a Deputy Headteacher in a Catholic secondary school, I am conducting this research not only for my own personal reasons but also to develop an understanding of Personal and Social Education for Catholic secondary schools in general.

The groups of people being surveyed are parents, priests, pupils, senior management and teachers. I should be most grateful if you would assist me by sparing a few minutes to complete the attached questionnaire and returning it to me.

The purpose of this questionnaire is to elicit your views concerning the provision of Personal and Social Education in Catholic secondary schools.

Please accept my assurance that your responses will be totally CONFIDENTIAL. They will be used solely for the purpose of a personal research paper. You do not sign any of the forms, unless you wish to take part in a follow-up interview, so I have no way of identifying who completed each form. Individual schools or persons will not be identified.

I thank you in advance for taking time to complete this questionnaire.

Many thanks for taking the time to read this letter. I hope to hear from you in the near future.

Thank you again for your help.

Yours faithfully

David Fincham
Clergy Questionnaire

I am carrying out research into people's attitudes towards PSE (Personal and Social Education) in Catholic secondary schools in England and Wales.

Section One

In the first place, I need to classify your answers to make statistical comparisons. I should therefore be grateful if you would provide me with some general information about yourself by completing the spaces below and placing a tick in the appropriate boxes.

1) For how many years have you been ordained? ......................... years

2) How old are you? ...................... years.

3) Please indicate your ethnic origin:
   Bangladeshi  Black Caribbean  Black African Chinese  Chinese
   European  Indian Irish  Pakistani
   White U.K.  Mixed Race
   Other  (Please specify .............................................)

4) Are you a member of the governing body of a Catholic secondary school?
   Yes  No

5) If you are a member of the governing body of a Catholic secondary school, please indicate what, if any, involvement you have with Personal and Social Education in the school:
Parent Questionnaire
I am carrying out research into people's attitudes towards PSE (Personal and Social Education) in Catholic secondary schools in England and Wales.

Section One
In the first place, I need to classify your answers to make statistical comparisons. I should therefore be grateful if you would provide me with some general information about yourself by completing the spaces below and placing a tick in the appropriate boxes.

1) Are you: Male? □ Female? □

2) How old are you? .......... years

3) Please indicate your ethnic origin:
   Bangladeshi □ Black Caribbean □ Black African □ Chinese □
   European □ Indian □ Irish □ Pakistani □
   White U.K. □ Mixed Race □
   Other □ (Please specify............................)

4) Is/Are your child(ren) entitled to Free School Meals? Yes □ No □

5) Please indicate, in the box below, what involvement, if any, you have with Personal and Social Education in your child's/children's school:

6) Are you a Roman Catholic? Yes □ No □
   If you are a Roman Catholic, do you go to Mass:
   a) at least once a week? □
   b) about once a month? □
   c) once or twice a year? □
   d) less than once a year? □

7) If you are a member of another denomination or faith community, please state below:

   ..............................................................
   In this case, do you worship on religious holy days:
   a) at least once a week? □
   b) at least once a month? □
   c) at least once a year? □
   less than once a year? □
Pupil Questionnaire

I am carrying out research into people's attitudes towards PSE (Personal and Social Education) in Catholic secondary schools in England and Wales.

Section One

In the first place, I need to classify your answers to make statistical comparisons. I should therefore be grateful if you would provide me with some general information about yourself by completing the spaces below and placing a tick in the appropriate boxes.

1) Are you: Male? □ Female? □

2) How old are you? ......................... years.

3) Please indicate your ethnic origin:
   Bangladeshi □ Black Caribbean □
   Black African □ Chinese □
   European □ Indian □
   Irish □ Pakistani □
   White U.K. □ Mixed Race □
   Other □ (Please specify ......................................)

4) Are you entitled to receive Free School Meals? Yes □ No □

5) Are you a Roman Catholic? Yes □ No □

   If you are a Roman Catholic, do you go to Mass:
   a) at least once a week? □
   b) about once a month? □
   c) once or twice a year? □
   d) less than once a year? □

6) If you are a member of another denomination or faith community, please state below:

   ................................................................................

   In this case, do you worship on religious holy days:
   a) at least once a week? □
   b) at least once a month? □
   c) at least once a year? □
   d) less than once a year? □
Senior Manager Questionnaire

I am carrying out research into people's attitudes towards PSE (Personal and Social Education) in Catholic secondary schools in England and Wales.

Section One

In the first place, I need to classify your answers to make statistical comparisons. I should therefore be grateful if you would provide me with some general information about yourself by completing the spaces below and placing a tick in the appropriate boxes.

1) Are you: Male?    Female?   
2) How old are you? .......... years

3) Please indicate your ethnic origin:
Bangladeshi  Black Caribbean  Black African  Chinese
European     Indian          Irish         Pakistani
White U.K.   Mixed Race     
Other        (Please specify) ........................................

4) How many years you have been teaching since Initial Teacher Training? .......... years
5) How many years have you been Head/Deputy Head at your present school? .......... years
6) Please state roles you perform as a senior manager in a Catholic secondary school that you consider involve you in Personal and Social Education:

   Role/Responsibility.................................................
   Role/Responsibility.................................................
   Role/Responsibility.................................................
   Role/Responsibility.................................................

7) What is your main teaching subject? ........................................
8) How many years have you been teaching at your present school? .......... years
9) I am a Form Tutor.   Yes    No
10) I teach PSE or a similar programme.  Yes    No
     If so, for which Year(s) ........................................
Teacher Questionnaire
I am carrying out research into people's attitudes towards PSE (Personal and Social Education) in Catholic secondary schools in England and Wales.

Section One
In the first place, I need to classify your answers to make statistical comparisons. I should therefore be grateful if you would provide me with some general information about yourself by completing the spaces below and placing a tick in the appropriate boxes.

1) Are you: Male? ☐ Female? ☐

2) How old are you? .......... years

3) Please indicate your ethnic origin:
   - Bangladeshi ☐
   - Black Caribbean ☐
   - Black African ☐
   - Chinese ☐
   - European ☐
   - Indian ☐
   - Irish ☐
   - Pakistani ☐
   - White U.K. ☐
   - Mixed Race ☐
   - Other ☐ (Please specify) ...........................................

4) For how many years have you been teaching since Initial Teacher Training? ...... years

5) For how many years have you been teaching at your present school? ............. years

6) Please state what post(s) of responsibility you hold in the school, if any: (Please give precise titles, e.g. 'Head of Year 8', 'Key Stage 3 Co-ordinator', 'SENCO'.)

Role/Post........................................................................................................................................

Role/Post........................................................................................................................................

Role/Post........................................................................................................................................

7) What is your main teaching subject? ..................................................

8) I am a Form Tutor. Yes ☐ No ☐

9) I teach PSE or a similar programme. Yes ☐ No ☐
   If so, for which Year(s) ..............................................

10) Are you a Roman Catholic? Yes ☐ No ☐
    If you are a Roman Catholic, do you go to Mass:
    a) at least once a week? ☐
    b) about once a month? ☐
    c) once or twice a year? ☐
    d) less than once a year? ☐

11) If you are a member of another denomination or faith community, please state below:
    ........................................................................................................................
    In this case, do you worship on religious holy days:
    a) at least once a week? ☐
    b) at least once a month? ☐
    c) at least once a year? ☐
Section Two
What are your attitudes towards what PSE (Personal and Social Education) should set out to achieve for pupils in a Catholic secondary school? (N.B. For the purposes of this study, pupils in a Catholic secondary school are to be defined as 11-16 year-olds.)

Please indicate your attitude towards the following statements by ticking the appropriate box:

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Strongly Disagree</th>
<th>Agree</th>
<th>Not Certain</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<tbody>
<tr>
<td>In a Catholic secondary school, pupils should</td>
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<tr>
<td>1. be taught in classes arranged mainly according to their ability</td>
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<td>2. forgive pupils who bully them</td>
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<td>3. learn that married couples shouldn't separate or divorce</td>
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<td>4. not be involved in decisions about school policies</td>
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<td>5. regard any sexual relations outside of marriage to be wrong</td>
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<td>6. regard it to be more important to pass exams than to develop social</td>
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<td>7. regard learning about the effects of smoking cannabis to be as</td>
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<td>important as academic work</td>
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<td>8. tell a teacher if they are having problems with another teacher</td>
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<td>9. work together in small groups rather than as individuals</td>
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<td>In a Catholic secondary school, pupils should</td>
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<td>10. accept school rules without question</td>
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<td>11. answer back if another pupil calls them names</td>
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<td>12. be taught that homosexual behaviour is not wrong</td>
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<td>13. consider it to be right to tell lies if it's to protect someone</td>
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<td>from knowing they're dying from an incurable disease</td>
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<td>14. express the view that abortion is wrong</td>
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<td>15. hold the opinion that single parents are as good as married</td>
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<td>couples at bringing up children</td>
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<td>16. maintain that it's wrong for doctors to switch off the life-</td>
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<td>support machine of someone who is brain dead</td>
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<td>17. not tell a teacher if a friend is smoking in the school toilets</td>
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<td>18. regard learning about the effects of smoking tobacco to be as</td>
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<td>important as academic work</td>
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<td>19. support the view that people who are homosexuals should</td>
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<td>In a Catholic secondary school, pupils should also</td>
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<td>20. approve of the use of test-tube science to enhance the health</td>
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<td>and intelligence of babies</td>
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<td>21. be allowed to question school rules</td>
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<td>22. be allowed, as young teenage parents, to remain in the school</td>
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<td>to pursue their studies</td>
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<td>23. be responsible for picking up litter in the classroom</td>
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<td>24. be taught how to use contraceptives such as the condom and the pill</td>
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<td>25. be taught that masturbation is not wrong</td>
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<td>26. receive a talk from someone who has been infected with HIV/AIDS</td>
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<td>27. receive lessons mainly in mixed-ability groups</td>
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<td>28. regard academic work as more important than learning</td>
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<td>29. take the interests of the school community into account</td>
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<td>before they think about their own interests</td>
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<td>30. tell teachers about incidents of bullying in school</td>
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In a Catholic secondary school, pupils should

31 adopt the view that it is wrong for young teenage parents to study in a Catholic school

32 be permanently excluded if they are caught in possession of cannabis in the school

33 be represented in discussions about school policies

34 hold the view that it's right for doctors to switch off the life-support machine of someone who is brain dead

35 not tell teachers about incidents of bullying in school

36 regard learning about the effects of drinking alcohol to be as important as academic work

37 sort out incidents of bullying among themselves

38 take the view that people have a right to take their own lives in a hunger strike for a religious or political cause

39 adopt the view that homosexuality is a personal matter that has no bearing on one's professional life

40 be taught that masturbation is wrong

41 compete as individuals against one another for good marks

42 consider their own interests to be more important than those of the school community as a whole

43 disapprove of the use of test-tube science to enhance the health and intelligence of babies

44 express the "woman's right" to choose to have an abortion

45 not be responsible for picking up litter in the classroom

46 regard academic work as more important than learning about the effects of drinking alcohol

47 be taught that a married couple is better at bringing up children than a single parent

48 be taught that homosexual behaviour is wrong

49 be taught that it's wrong to use contraceptives like the condom or the pill

50 confront bullying with lessons in assertiveness rather than sorting it out among themselves

51 express the view that it is not wrong to have sexual relations outside of marriage

52 not receive talks from people who have been infected with HIV/AIDS

53 regard academic work as more important than learning about the effects of smoking cannabis

54 support the right of married couples, who agree they no longer get along with one another, to separate or divorce

55 take the view that it's always wrong to take one's own life

56 always tell the truth, whatever the circumstances

57 not tell teachers about problems they have with other teachers

58 receive counselling in the school if they are caught in possession of cannabis at school

59 regard it to be just as important to develop social skills as it is to pass exams

60 tell a teacher if a friend is smoking in the school toilets
In a Catholic secondary school, pupils should

<table>
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<tr>
<th></th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Not Certain</th>
<th>Agree</th>
<th>Strongly Agree</th>
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<tr>
<td>31</td>
<td>adopt the view that it is wrong for young teenage parents to study in a Catholic school</td>
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<tr>
<td>32</td>
<td>be permanently excluded if they are caught in possession of cannabis in the school</td>
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<td>be represented in discussions about school policies</td>
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<td>34</td>
<td>hold the view that it's right for doctors to switch off the life-support machine of someone who is brain dead</td>
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<td>35</td>
<td>not tell teachers about incidents of bullying in school</td>
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<td>36</td>
<td>regard learning about the effects of drinking alcohol to be as important as academic work</td>
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<tr>
<td>37</td>
<td>sort out incidents of bullying among themselves</td>
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<tr>
<td>38</td>
<td>take the view that people have a right to take their own lives in a hunger strike for a religious or political cause</td>
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In a Catholic secondary school pupils should

<table>
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<tr>
<th></th>
<th>Strongly Disagree</th>
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<th>Agree</th>
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<tbody>
<tr>
<td>39</td>
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<td>40</td>
<td>be taught that masturbation is wrong</td>
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<tr>
<td>41</td>
<td>compete as individuals against one another for good marks</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>42</td>
<td>consider their own interests to be more important than those of the school community as a whole</td>
<td></td>
<td></td>
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<tr>
<td>43</td>
<td>disapprove of the use of test-tube science to enhance the health and intelligence of babies</td>
<td></td>
<td></td>
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<tr>
<td>44</td>
<td>express the &quot;woman's right&quot; to choose to have an abortion</td>
<td></td>
<td></td>
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<tr>
<td>45</td>
<td>not be responsible for picking up litter in the classroom</td>
<td></td>
<td></td>
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<tr>
<td>46</td>
<td>regard academic work as more important than learning about the effects of drinking alcohol</td>
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In a Catholic secondary school pupils should

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<th>Agree</th>
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<tr>
<td>47</td>
<td>be taught that a married couple is better at bringing up children than a single parent</td>
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<tr>
<td>48</td>
<td>be taught that homosexual behaviour is wrong</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>49</td>
<td>be taught that it's wrong to use contraceptives like the condom or the pill</td>
<td></td>
<td></td>
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<td>50</td>
<td>confront bullying with lessons in assertiveness rather than sorting it out among themselves</td>
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<td></td>
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</tr>
<tr>
<td>51</td>
<td>express the view that it is not wrong to have sexual relations outside of marriage</td>
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<td>not receive talks from people who have been infected with HIV/AIDS</td>
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<tr>
<td>53</td>
<td>regard academic work as more important than learning about the effects of smoking cannabis</td>
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<tr>
<td>54</td>
<td>support the right of married couples, who agree they no longer get along with one another, to separate or divorce</td>
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<tr>
<td>55</td>
<td>take the view that it's always wrong to take one's own life</td>
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In lessons in a Catholic secondary school pupils should

<table>
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</thead>
<tbody>
<tr>
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<td>always tell the truth, whatever the circumstances</td>
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<tr>
<td>57</td>
<td>not tell teachers about problems they have with other teachers</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>receive counselling in the school if they are caught in possession of cannabis at school</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>59</td>
<td>regard it to be just as important to develop social skills as it is to pass exams</td>
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<tr>
<td>60</td>
<td>tell a teacher if a friend is smoking in the school toilets</td>
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</table>
Section Three

1) Please add in the space below any other very important things you think PSE (Personal and Social Education) should set out to achieve in a Catholic secondary school:


2) If someone asked you to describe what PSE (Personal and Social Education) in a Catholic secondary school was about, what would you say?


3) What do you think young people in a Catholic secondary school should learn in PSE (Personal and Social Education) lessons?


4) What do you think are the main worries of young people in Catholic secondary schools?


THANK YOU FOR COMPLETING THIS QUESTIONNAIRE

Optional data only
If you would be willing to be interviewed as part of a follow-up to this research into attitudes towards Personal and Social Education in Catholic secondary schools in England and Wales, I would appreciate it if you would complete the following:

Name:

Address (school or home):

Telephone - Work:

Home:
Appendix D

Results of the questionnaire survey
## Citizenship Education

<table>
<thead>
<tr>
<th></th>
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<th>Pupils</th>
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### ANOVA

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<th>Pupils</th>
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<td>72.17</td>
<td>66.92</td>
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<td>0.926</td>
<td>0.926</td>
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Appendix D Sheet 1
## Moral Education

### Clergy Parents SMT Teachers Pupils

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ANOVA

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Bartlett's test

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### Post hoc means

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### Power cf

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</table>

### df between

|         | 11.96  | 0.59  |

---

*Appendix D*
## Sex Education

### Table

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<th></th>
<th>Clergy</th>
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<th>SMT</th>
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<th>Pupils</th>
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</table>

### Bartlett's Test

- **Probability (P)**: 0.05
- **Chi-Square (X)**: 2622.69
- **Dof**: 4
- **Sample Size**: 23709.04

### Post Hoc Mean Differences

<table>
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<th>Group</th>
<th>Pupils</th>
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<th>Parents</th>
<th>SMT</th>
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<tbody>
<tr>
<td></td>
<td>70.76</td>
<td>67.58</td>
<td>63.33</td>
<td>60.50</td>
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</tbody>
</table>

### Test

- **df**: (Pupils x 6)
- **Chi-Square**: 2622.69
- **Probability (P)**: 0.05

### Power of Test

- **Effect Size (r)**: 0.928
- **Power**: 0.972
- **Alpha (α)**: 0.08
- **df**: 11.26

---

**Appendix**

---

**Note**: This is an example of a table that could be found in a document related to the topic of sex education. The table includes means, standard deviations, and variances for different groups (Clergy, Parents, SMT, Teachers, Pupils), along with statistical tests and post hoc mean comparisons. This table is used to analyze the differences in sexual education knowledge across these groups.
Appendix E

Interview schedules for semi-structured interviews
QUESTIONS (Citizenship Education)

1. What do you think "Personal, Social and Health Education" means in a Catholic secondary school?

2. What do you think Citizenship Education means in a Catholic secondary school?

3. What do you think are the most important things that pupils should learn in Citizenship Education in a Catholic secondary school?

4. What would you look for to show that the teaching of Citizenship Education in a Catholic secondary school had been successful? Do you think that most people in Catholic secondary schools would agree with you?

5. Why do you think there could be areas of disagreement in the teaching of Citizenship Education in Catholic secondary schools?

Subsidiary questions:
In your experience, do you think Catholic secondary schools are too strict not strict enough in matters such as discipline, bullying, fixed-term or permanent exclusions?

In your experience, do you think that pupils are given enough responsibility in Catholic secondary schools? Could you tell me more to explain your answer?

Are there any other points you would like to make?
QUESTIONS (Moral Education)

1. What do you think “Personal and Social Education” means in a Catholic secondary school?

2. What do you think Moral Education means in a Catholic secondary school?

3. What do you think are the most important things that pupils should learn in Moral Education in a Catholic secondary school?

4. In your opinion, what do you think should be the aims of Moral Education in a Catholic secondary school?

5. What would you look for to show that the teaching of Moral Education in a Catholic secondary school had been successful?

6. Why do you think there could be areas of disagreement in the teaching of Moral Education in Catholic secondary schools?

7. Can you explain why there should be a divergence of views between pupils and Senior Managers (i.e. Heads and Deputies) in Catholic secondary schools with regard to Moral Education?

Subsidiary questions:

Would you say there are limits on what should and should not be taught in Moral Education lessons in Catholic secondary schools? E.g. in issues such as suicide, euthanasia, genetic engineering, cloning.

Where do you see the balance between telling young people how to behave in the face of moral dilemmas (being prescriptive) and allowing them to experiment for themselves?

In your experience, do you think Catholic secondary schools pay enough attention to education about smoking, drugs and alcohol?

Are there any other points you would like to make?
QUESTIONS (Sex Education)

1. What do you think “Personal and Social Education” means in a Catholic secondary school?

2. What do you think Sex Education means in a Catholic secondary school?

3. What do you think are the most important things that pupils should learn in Sex Education in a Catholic secondary school?

4. In your opinion, what do you think should be the aims of Sex Education in a Catholic secondary school?

5. What would you look for to show that the teaching of Sex Education in a Catholic secondary school had been successful?

6. Can you explain why there should be a divergence of views between pupils and clergy in Catholic secondary schools with regard to Sex Education?

7. Can you explain why there should be a divergence of views between teachers and clergy in Catholic secondary schools with regard to Sex Education?

8. Can you explain why pupils and teachers in Catholic secondary schools should have similar views towards what Sex Education should achieve?

Subsidiary questions:

Would you say there are things that should and should not be taught in Sex Education lessons in Catholic secondary schools?

Are there any other points you would like to make?
Appendix F

Exemplar transcript of an interview
Appendix F
Exemplar transcript of an interview

INTERVIEW 1: PARENT B2
What do you think Social Education and Citizenship Education means in a Catholic secondary school?
You said that Heads and Deputies are different in their approach to do with citizenship and other things compared with parents but I think you need to be more explicit in what you’re talking about as parents because in our school we have a vast range of parents from generally middle class in other words respectable working class to underclass who are big on the dependency culture and my child can do no wrong if you ask about interviewing them the sort of questions you would get would reflect the total of the sum and the view of the world what they think themselves if they think themselves I don’t think a lot of them do my meeting with them at school is that a lot of them do my meeting with them at school is that a certain type of parent rather than class who take the trouble to go to PTA meetings and turn out on the bigger events like the donkey derby and other things but not all PTA and they sort of vary from working class up to well-off people but my meeting with other parents was because their child had reached a point where they were excluded when I was Chairman of Governors and other times as acting Chairman because he wasn’t available I had to tell them straight that you either tow the line or you leave and by and large they were quite surprised that I said no to them because society is keen these days to pander to them to keep quiet in a way a kind of service that it comes as quite a shock that someone is sitting there and telling them straight to tow the line I think the legality of that is that to have done that I’ve been in a situation where I’ve turned down admissions and ended up taking it all the way to Blunkett whose minions always messed up I mean I’ve had some dreadful cases of totally inappropriate applications for admissions backed by the people in X I have to be careful what I say who just cannot understand why we won’t have them and I’m talking about you know a case... in Y... eventually Blunkett’s minions rubber stamped it and we had to admit him fortunately for us before he came by which time he was very subdued he got sent down as his case came up.

What do you think parents want from Social Education and Citizenship Education in a Catholic school?
I don’t know what they think I don’t think they consciously appreciate it exists you know I suppose I honestly think that most parents think of what the kids do at school as being maths and English and a bit of geography and a bit of French and if their kid happens to do Spanish then they’re aware of it the vast majority of them I don’t think they really you know will appreciate that they do RE because we are a Catholic school and they should go to Mass but let’s face it the majority of our kids that are religious kids in the Catholic other than the practicing Catholics are Muslims we have a smattering of others whose kids are there like the Salvation Army quite a few send their kids to us their kids come to our school as well.

Your feeling is that parents are more interested really in the academic subjects like English and maths and science?
Well having said that what I say was that they’re not aware of PSE it might be on the timetable but it might be you know physical and social education as far as they’re concerned I don’t think that most of them bearing in mind that often by misuse they look at the headlines and don’t look further than that increasingly nowadays tell them what to think the news nowadays is worse and worse and worse you know it deliberately seeks to cause confrontation all the time there was a fuss two or three
Appendix F
Exemplar transcript of an interview

year ago some minister I thought good for you to stand up Paxman where again sometimes he goes too far

*Why do you think that parents have a different view of Social and Citizenship Education, say, than Headteachers or Deputy Headteachers?*

Heads and Deputy Heads you know the bumf they have to read it and they have to deliver it always have to see to it at the moment OFSTED were put it writing but were verbally critical of our delivery of it *In what way?* They didn’t think we were doing enough now I could see me falling out with the leading inspector at times he seemed anti-Catholic there were other times he came out with phrases that told me that he was a practising Christian of some kind he wasn’t that sort he spoke almost like Anglo-Catholic which could have been if he’s a part of the continuing Church as they call themselves bless ‘em large numbers of Anglo-Catholics have left the Church of England to go to Rome so I personally think that PSE is a humanist RE

*Right. What do you mean by ‘a humanist RE’? Could you explain that a little more?* I could almost say if you don’t understand the title that you won’t know what I’m talking about not all humanists are bad. So it’s an RE without any reference to God? Yes. Or faith or Catholic traditions? Well Catholic yes you know I’m not sure that pure non-politicised Muslims I mean Muslims who are not politicised would hold a similar approach to what we would. So you have some scepticism about it? Is that what you are saying? (Pause) When we are being forced to do it in place of RE.

(Right. OK. OK. Yes.) I think round the fringes there are parts of PSE or PSHE as it is now could be usefully tagged in or taught not at the same time to call it health although wait a minute I suppose there are aspects of it. It could be taught through RE in a Catholic school – is that possible? Yes if you’re talking about sexual health for example or cross-curricular What about through the social point of view, could that go through the RE you know how people socialise? Yes yes because I think part of the trouble with the Catholic Church in this country is that for a long long time it was partly a ghetto mentality and some of it was imposed and a lot of it was self inflicted even when we were no longer opposed I think some people I’m thinking in particular the older clergy continued to wear it like a cloak of respectability now I don’t think there’s any of my friends or even closer acquaintances who are not aware that I’m a Catholic and a practising Catholic not because I push it down their throat far from it but because in talk and conversation when I’m passing on a Sunday morning quite normally whereas they talk about going shopping or I tell you whereas you know there are still people who you know are cagey about it

You were talking earlier about corporal punishment. How do you think parents feel about corporal punishment or discipline in Catholic schools generally?

I think the majority of parents and indeed the kids would be in favour of it and I have talked to kids about it and including the school what do you call the school bully well that’s not fair what’s around here is called the cock of the school I don’t know whether it’s a phrase you understand a big tough lad with a tough background and he gets a fair amount of stick I first met him last Easter on a Friday lunchtime to act as a waiter for lunches at W Church Together on Fridays in Lent kids who are regarded as you know not the best kids in the school but they responded to it and I had quite a long talk with him and a mate of his and I said well the Deputy Head would have nothing to do with him and I asked him why he did it.
So, in terms of bullying, you would think...

No he wasn’t a bully although he might get into fights but he was probably wild and whenever I see him in school now he always speaks quite cheerfully though there are staff who I think he would be surly with I think it has to do with how we approach I don’t know whether he is a Catholic or not I don’t think he is a practising Catholic

_Do you think that most parents would think that way?_

I asked him about it was his father I don’t know where his mother is and I said well in my day you know if you’d have done this you’d have got the strap he said well my father says that and I said well would you say he’s right he said he probably is I said would you rather have the cane or the strap rather than all this faffing about on detention and all the rest of it he said oh yes any time similarly I’ve talked to other kids if they’ve done sommat wrong they’d rather get the cane or what have you.

_Do you think parents would go along with that?_

Not this underclass my kids can do no wrong and if you touch them they will scream for compensation. _But other parents?_ Yes the majority of what in my time we referred to as right-thinking parents I’m quite sure of that you know there’s this urban myth that if you got caned you could go home and get a good hiding as well I don’t know if it were true I didn’t tell my father if I got the cane or was strapped you know even on that occasion when it was unfair I think if I’d had the same treatment as that friend of mine I mentioned then I might well of done in which case he would have got back straight away in which case he would have eventually gone to the school and enquired as why it was so because again most teachers were fairer I’m not saying they’re not fair now it’s because of the pressures that they’re under.

_Could you give me an example of how that can occur?_

Well there’s nothing that they can do there are certain things about what the job does to teachers in the same way as happens to policemen or clergy or what have you in that inadvertently this may be this is off the subject but teachers are all liars and that’s because it’s easier to tell a white lie to shut a kid up than it is to explain they are not doing this consciously but kids always believe what the teacher tells them well not always but by and large they know the teacher knows more than they do you got to give some of the buggers a good hiding anyway if the teacher says that it is so then nowadays there are only thirty in the class in my day there were forty odd all boys you know there was an advantage in that you don’t want the girls distracting you.

_What about responsibilities for pupils? Do you think they have more of those now in a Catholic school? Do they have more responsibilities like, for example, being prefects, school councils and things like that? How do you feel about that?_

There are less (You think there are less?) At school B the prefect system is not like it was at St Bede’s at St Bede’s it was a Lower Sixth they were a race apart mind you they wore uniform our Sixth Form don’t so you don’t know whether they are on the field or on their way to the changing rooms I don’t know the difference between a fifth former and a sixth former even in the fifth form they are big boys we don’t have a school council and I wouldn’t be happy with it (Why’s that?) because it tells lies it tells them that they have some power and influence and they haven’t over the past twenty years I’ve been through this sort of silliness where when I’ve been on the governors’ before I’ve been on since ’94 I was off five years and was on seven years before that and during that period we had pupil governors do you remember that what a load of bollocks all it meant was that there was a trend to the left and a similar thing on a committee I was on Z is a training agency in the town and we used to have...
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a review committee for the commercial course I used to go to it and the Thatcher government at the time said that we had to have student representation on it and it happened that it was an Asian girl who came from School B who was working at Z because nobody else would take her on nice lass but she always wore the most exotic clothes her father ruined her until she was eighteen and she disappeared so there we are and she came to the meetings and it were a nonsense the same reason why a school council would be a nonsense because all that happened was that the committee consisted of employers, the careers service and all that happened was that all the women there sat and simpered at her and the men talked in code nothing got done I mean you know I should think that if we had a school council they would have spouted the most absolute rubbish and demanded all sorts and expected it to happen I can think of kids at school who would have been on it and at the end of the day you can’t do it.

Are there any other things about Social Citizenship Education in Catholic schools that you could say you would be in favour of? What you are talking about would probably involve going out of the school and we’ve already got a crowded timetable I can’t understand how it was we had PE three times a week we went swimming three times a week and we had maths and we did English and maths and French geography and history and RE we did all that and yet nowadays they only do PE once a week and they don’t do swimming what the hell are they doing they’re buggering about with PSE that’s what’s happening the school does get involved with various things they do a show every year they often do a Shakespeare they do a Christmas Carol Service they do the Sacrament of the Sick I don’t know what they call it now there are Lent lunches it’s the town centre they do that once a year for five weeks they used to have Faith and Light it’s a Catholic inspired Christian organisation...

Are there any other social experiences that you can recollect in the school that have taken place that has helped pupils to develop their responsibility to the community and the neighbourhood in general?

When I was at junior school you know we had a coke fired boiler and when the coke got delivered it went down to a chute and all that was left over was swept up by the caretaker and we used to fight to get a shovel to help him and I remember one year there was when he came during the summer holidays when the school was locked up and the playground when we got there it would have filled the room with this mound of coke and all we shovelled up the coke and we went home dirty faced but we loved doing that and a year or so ago the caretaker’s assistant was carrying tables and was told you can’t do that and the following day we called the boys over and the kids were doing it and they were loving it but nowadays you know kids don’t get involved in the life of the school in that way they end up picking litter which they hate doing but moving tables and chairs around and helping out around you don’t do it they’re not expected to do it nowadays you know kids don’t get involved in the life of the school in that way they end up picking litter which they hate doing but moving tables and chairs around and helping out around you don’t do it they’re not expected to do it you can’t do it these days it’s child abuse (And you regret that?) oh very much so whenever I’ve been up there and got kids involved in something which isn’t very often they love it they like to be helpful the kids and the ones that don’t wouldn’t want them anyway and that’s the failing at this time that’s not just our school that’s all the schools is that and of course the reason why not because X Met and all the rest of it but you know most kids if they drop the table on the floor it will only take five minutes and they’re quite happy lying in the corner but they’re not involved in the life of the school the same and they carry on the trouble with our school is that it is isolated there’s no bus service there after tea time.
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And does that affect after-school activities? Yes to a certain extent in the winter ideally our school should have a scout troop What about sport? We do a bit of that again we cover a big area we have kids from V you know what I mean and kids from A and B it’s difficult particularly you know but if we were more central we ought to have a youth club and a scout troop and a guide company among other things but exactly what they do I don’t know...I think you might find differences between senior staff and the younger staff the younger staff will be brought up with one of my dislikes is mixed ability teaching I think its nonsense other than for PE and maybe RE it depends but the younger kids who coming to us now waffle on about differentiation and strategies and all the rest of it and all the crap they’re taught at teacher training college but I say the younger teachers would have difficulty getting their head round it because that’s the way they were taught you know and they’ve never met a class of disruptive pupils...John was very good at St Bede’s in dealing with what he called his curriculum enrichment programme for very bright kids and he used to come to me as an employer and I used to provide him with some very high quality work experience for a fortnight and we used to organise it so it would be before half term so if a kid was really good they could have another week as well so they got three weeks out of school and it wasn’t just sitting and watching in the accounts department they would set them on once they broke down resistance they could have a good laugh for a fortnight we’re less than academic than well behaved kids who can be difficult they can do a lot of damage in a firm I don’t mean physical damage in damage to machinery they can do that but I mean in terms of relationships between the personnel and training departments that’s doing it and heads of department in the firm I worked hard on that...