TYPES OF GRAPHS IN THE LEUVEN REPORT

COLUMN GRAPH
In the column graph survey results are represented as the average / mean.

TRAFFIC LIGHT GRAPH
In this survey results are presented as percentages to allow for closer comparison.
This scale considers the ways in which BCEO employees relate to and understand religious matters, their belief styles.

**Literal Belief**
- Faith is characterised by absolutes. There are no grey areas; there is a right way and a wrong way.
- Both scripture and doctrine are accepted literally.
- Every faith question must have one exact and unchanging answer.
- Great importance is given to Church teaching and authority.

**External Critique**
- There is an absolute way of thinking; no grey area.
- This is a literal non-believing position.
- All religious belief is rejected as absurd.
- Certainty is sought via what can be proven by science.

**Relativism**
- Religion is approached in a symbolic way; however a belief in God is excluded.
- All religions are equally true, therefore all religions are meaningless.
- Any interest in religion is at an intellectual level only, no personal commitment.

**Post Critical Belief**
- Belief in God and there is a relationship with God.
- God is experienced through mediations and symbols (e.g. rituals, sacraments, music).
Write down 3-4 observations evident from looking at the graphs. These observations must be free from inference or speculation and must be factual. Each observation begins with the phrase “I notice that…..”
This Scale examines the **identity options** available to Catholic organisations and distinguishes the five different ways of establishing Catholic Identity in a secularising and pluralising context.

![Diagram of Melbourne Scale](image)

<table>
<thead>
<tr>
<th>Confessionally based Institution</th>
<th>Secularisation</th>
<th>Christian Values Education</th>
<th>Reconfessionalisation</th>
<th>Recontextualisation</th>
</tr>
</thead>
<tbody>
<tr>
<td>- The school has always been and continues to be a traditional Catholic school.</td>
<td>- Catholic school identity erodes away until it is no longer present.</td>
<td>- Correlation strategy between culture and Christianity.</td>
<td>- School actively promotes a stronger, explicit confessional identity.</td>
<td>- School seeks a renewed, reinterpreted Christian profile in a diverse cultural context.</td>
</tr>
<tr>
<td>- Ignores present day culture and different lifestyle choices.</td>
<td>- Religious Education and Religious Life of the School is unimportant and becomes optional or non-existent.</td>
<td>- Tries to link ‘good’ morals with the Christian way of life.</td>
<td>- Focuses on similarities only.</td>
<td>- All are encouraged to give shape to their personal identity through dialogue.</td>
</tr>
<tr>
<td>- Catholic way of thinking is the only way of thinking.</td>
<td></td>
<td>- Focuses on similarities only.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I NOTICE...

Write down 3-4 observations evident from looking at the graphs. These observations must be free from inference or speculation and must be factual. Each observation begins with the phrase “I notice that.....”
This scale looks at the four different ways of combining Catholic **Identity with cultural diversity** and explores the ways in which a Catholic organisation in a multi-cultural and multi-religious society manages this challenge.

### Monologue School
- Traditional Catholic school... of Catholic - for Catholics and led by Catholics.
- It does not show openness to other religions or philosophies of life.
- It strongly stresses its Catholic identity and espouses the ‘one fixed truth.’

### Dialogue School
- This school chooses to stress in Christian inspiration in the midst of diversity of religion / society.
- A range of voices, views and perspectives are recognised and engaged with.
- Dialogue is key. Dialogue with the other, with faith traditions and with God.

### Colourful School
- A secularised and pluralised school environment.
- It dialogues with a variety of religions and philosophies but rejects Christianity as the preferred option.
- Strong focus on social justice and community building and shows great interest in ‘the other’.

### Colourless School
- This is a neutral school, and everyone is free to think what they like.
- The focus is on the individual, but the idea of community is not well developed.
- Open and tolerant of other religions but religion is seen as a private matter.
I notice that...

Write down 3-4 observations evident from looking at the graphs. These observations must be free from inference or speculation and must be factual. Each observation begins with the phrase “I notice that.....”
THE PROFILE QUESTIONNAIRE (pp. 24-30)

This section of the report is designed to report on a carefully selected range of background variables that determine the personal religious profile of the respondents. These include:

- Gender
- Ethnic and cultural diversity
- Religious diversity
- Personal faith in Christ
- Support for the Catholic faith
- Personal prayer life.

- This section indicates that the majority of the respondents share an affiliation with the Christian faith and that there is a strong faith in Christ.
- The majority of respondents also have an active prayer life and an average to strong faith in Christ.

DOYLE QUESTIONNAIRE (pp. 31-34)

This section of the report shares information about the religious profile of BCEO. It reports on both the current (reality) and preferred future (ideal) levels, with a focus on aspects of the organisation’s catholicity. These variables include:

- Support for Catholic school identity
- Belief in God
- A good place to grow closer to God
- Features of Catholic school identity

- Most of the respondents give obvious support to Catholic school identity, with none of the respondents opposing it.
- The majority of respondents indicate that BCEO is a good place to grow closer to God and that they would like this to continue into the future.
- With reference to the features of Catholic school identity, BCEO personnel would like to strengthen their involvement in social justice programs, ecological awareness and openness to other faiths and cultures.
OVERALL PICTURE OF BCEO:
This section synthesises the findings to outline strengths, challenges and recommendations as proposed by KU Leuven.

Strengths of BCEO (pp. 35-37)

- Majority of respondents share an affiliation with the Christian Faith
- 2/3 of respondents have a strong faith in Christ, while 61% have an active prayer life.
- 95.7% of respondents support the religious identity of schools. In particular there is strong support for:
  - Social justice
  - Ecological awareness
  - Openness toward different cultures
- Strong symbolic belief exists among BCEO respondents
- Strong support for recontextualisation and a dialogical model for schools
- Strong resistance to secularisation and external critique
- There is significant ethnic diversity within BCEO. KU Leuven believes this diversity is a strength and it will promote dialogue within the organisation
- There is a general uniformity with regard to religious affiliation to Christianity among BCEO staff, while at the same time there is diversity in the identity options within the Christian faith.

Challenges / Critical Questions for BCEO (pp. 38-39)

- There is a need to be mindful of the high levels of relativism. Promoting the symbolic understanding from the point of view of Christianity will ensure that pure relativism does not develop.
- BCEO relies too strongly on Christian Values Education, which looks for the lowest common denominator between Christianity and other life options. With lower levels of confessionality, people will no longer make the link between the values and the Christian faith and this will lead to secularisation.
- There is a need to clearly and effectively communicate the processes of recontextualisation to the community, otherwise it may be mistaken for reconfessionalisation.
Recommendations for BCEO (pp.39-43)

3.1 The prevailing trend towards Relativism among respondents should be critically assessed so that it becomes more of an awareness of other religious and philosophical views, while still prioritising the Christian faith.

3.2 Encourage the discovery of new ways of reading and interpreting the Bible symbolically. It is important that BCEO staff are acquainted with the most recent methodologies and approaches to biblical interpretation (e.g. Three Worlds of the Text model).

3.3 Encourage and foster among BCEO staff the witness of their own faith, in particular those who are guiding schools in developing their Catholic Identity. This should be done in an invitational way, without compulsion.

3.4 Rethink and re-evaluate the use of a Christian Values approach to Catholic Identity. With the widening gap between faith and culture, this correlation strategy will lead to increased secularisation. Recontextualisation should be prioritised instead.

3.5 Develop a consciousness of how strategies and activities are perceived and beware of promoting a reconfessional approach to Catholic Identity. There is significant positive support for this approach among the respondents and this can lead to exclusion of the ‘other’. While some reconfessionalisation is needed, this should be done from a recontextualising perspective, which is from a standpoint that is new and meaningful for the current context of BCE.

3.6 Foster a dialogical model in the heart of BCEO culture:

- Continue to foster openness toward the ‘other’ and search for ways to welcome the ‘other’ into the community.
- Promote true dialogue, through the invitation to staff to share their opinions and experience on significant matters in a genuine way; as individuals, in teams, and directorates as part of office process.

3.7 Foster a living and fertile prayer and spiritual life within BCEO. This would include communal and individual prayer and through a diverse range of mediations (art, music, dance, biblical learnings, etc.)

3.8 Continue to form BCEO Leadership and all staff in Catholic Identity. Ongoing formation in cognitive, personal and spiritual dimensions is required to enable staff at all levels to relate to the mission of Catholic Education in a post-critical and recontextualised way.

3.9 When feasible, establish a team that can enact the recommendations as presented in the BCEO ECSIP report and to plan and envision a contextual response to the identified priorities, and monitor and evaluate progress.
REFERENCES TO ADDITIONAL LITERATURE

These publications and texts provide information about the theological background, the view on Catholic identity, the religious education didactics and the typologies of belief styles and school identity models that underpin the Enhancing Catholic School Identity Project.


