Understanding and Interpreting Your Report

BCE Leuven Project
INTRODUCTION

The purpose of this guide is to assist schools as they explore and unpack their data as presented in their Leuven report. The data helps a school community to answer the questions:

- What is the Catholic Identity of our school?
- Where would we like to be in the future?
- How do we get there?

It is important to note that while this guide focuses on understanding and interpreting the Leuven data, the primary aim of a school's engagement in this project is what a community does with the data they receive. The 'so what' or the goals and actions that arise as a result of the recommendations from the report are the critical aspect of this project.

The Enhancing Catholic School Identity research as outlined by the Catholic University of Leuven (KU Leuven), in particular Prof. Didier Pollefeyt, advocates for the development of a Catholic school that is in dialogue with otherness. This occurs through the recontextualising of faith and the nurturing of post-critical belief.

\[
\text{A recontextualising school environment challenges people to give shape to their personal identity in conversation with other, against the background of a dialogue (and sometimes also a confrontation) with the Catholic tradition.}
\]

(Pollefeyt & Bouwens, 2012)
The BCE Leuven Project is part of the broader BCEO Strong Catholic Identity Theme 2017-2020. The Catholic Identity Framework (see diagram below) names the four dimensions of formation, mission, learning and teaching and culture as a way to embed Catholic identity across all facets of the school and office. This framework provides an umbrella and integrating design for these activities. The BCE Leuven Project is one way in which schools and office communities can collect accurate, point in time data and allows for informed dialogue, gap analysis, identification and refinement of specific strategies that will further enhance the Catholic identity of our school and office communities.

BCE adopts a recontextualised understanding of Catholic identity. This position ensures that the Catholic, Christian tradition is clearly visible in the contemporary context, fusing the old with the new.
TYPES OF GRAPHS IN THE LEUVEN REPORT

COLUMN GRAPH
In the column graph survey results are represented as the average score of the respondents.

TRAFFIC LIGHT GRAPH
In this survey results are presented as percentages to allow for closer comparison.
## DESCRIPTION AND EVALUATION OF THE RESEARCH SAMPLE

This section of the report looks at the participation numbers for your school. These are broken down into the sub-groups surveyed which allow you to see how many people completed each of the five surveys.

<table>
<thead>
<tr>
<th></th>
<th>Profile Quest.</th>
<th>Doyle Quest.</th>
<th>PCB Scale</th>
<th>Melbourne Scale</th>
<th>Victoria Scale</th>
<th>TOTAL</th>
<th>Relative share</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Students y5-6</strong></td>
<td>81</td>
<td>78</td>
<td>72</td>
<td>63</td>
<td>64</td>
<td>81</td>
<td>65,9%</td>
</tr>
<tr>
<td><strong>Teachers</strong></td>
<td>23</td>
<td>23</td>
<td>21</td>
<td>20</td>
<td>17</td>
<td>23</td>
<td>18,7%</td>
</tr>
<tr>
<td><strong>School leadership</strong></td>
<td>12</td>
<td>12</td>
<td>9</td>
<td>8</td>
<td>8</td>
<td>12</td>
<td>9,8%</td>
</tr>
<tr>
<td><strong>Parents</strong></td>
<td>7</td>
<td>7</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>7</td>
<td>5,7%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>123</td>
<td>120</td>
<td>107</td>
<td>96</td>
<td>94</td>
<td>123</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Achieved sample</th>
<th>Population (sample frame)</th>
<th>Relative participation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students y5-6</td>
<td>81</td>
<td>141</td>
</tr>
<tr>
<td>School staff</td>
<td>35</td>
<td>42</td>
</tr>
<tr>
<td>Parents</td>
<td>7</td>
<td>373</td>
</tr>
<tr>
<td><strong>TOTAL incl. parents</strong></td>
<td>123</td>
<td>556</td>
</tr>
<tr>
<td><strong>TOTAL excl. parents</strong></td>
<td>116</td>
<td>183</td>
</tr>
</tbody>
</table>

- Ideally, a minimum of 30 respondents per subgroup is required. If there are fewer than 30 respondents, raw numbers rather than percentages are used.
- If the minimum sample is not met, then the results for that area can't be stated as representative for that particular group. Results can be considered representative when 20% or more of a given respondent group complete the survey.
KEY MESSAGES - PCB, MELBOURNE & VICTORIA SCALES

- The responses from these graphs are based on a 7 point Likert Scale. 7= strongly agree to 1= strongly disagree.
- A score of 4 is the base line. Anything above 4 indicates a positive response, while anything below 4 indicates a negative response.
- Both adults and students were surveyed and results are presented separately.
- Each graph will tell you how many people were surveyed e.g. n=52; this indicates that 52 people completed this survey
- Separate graphs will be presented for students and adults; however, it is important to look at both graphs together in order to gain full meaning. By doing this you will see the difference between adults and students beliefs and understandings.
- Some surveys sought responses at both a current practice level and an ideal school level. This is represented on the graphs (blue = current practice and green = ideal school)
- It is also important to remember that there are strong links between the various scales, so it is important that the results for one scale are interpreted in relation to the other scales.
POST CRITICAL BELIEF (PCB) SCALE

This section of the report looks at the cognitive belief styles, and is referred to as the Post Critical Belief Scale or PCB Scale. The PCB Scale will assist schools in profiling and measuring the different attitudes toward religion within the school community. This section begins by giving a brief explanation of the scale and the four quadrants:

**Literal Belief, External Critique, Relativity and Post-Critical Belief** (see glossary for definitions of these terms).

<table>
<thead>
<tr>
<th>Literal Belief</th>
<th>External Critique</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>LITERAL</strong></td>
<td>literal disaffirmation</td>
</tr>
<tr>
<td>literal way of thinking</td>
<td>- There is an absolute way of thinking; no grey area.</td>
</tr>
<tr>
<td>- Faith is characterised by absolutes. There are no grey areas; there is a right way and a wrong way.</td>
<td></td>
</tr>
<tr>
<td>- Both scripture and doctrine are accepted literally.</td>
<td></td>
</tr>
<tr>
<td>- Every faith question must have one exact and unchanging answer</td>
<td></td>
</tr>
<tr>
<td>- Great importance is given to Church teaching and authority.</td>
<td></td>
</tr>
<tr>
<td><strong>SYMBOLIC</strong></td>
<td>symbolic disaffirmation</td>
</tr>
<tr>
<td>symbolic way of thinking</td>
<td>- Religion is approached in a symbolic way; however a belief in God is excluded.</td>
</tr>
<tr>
<td>- Belief in God and there is a relationship with God.</td>
<td></td>
</tr>
<tr>
<td>- God is experienced through mediations and symbols (e.g. rituals, sacraments, music)</td>
<td></td>
</tr>
<tr>
<td>- Belief is only possible after interpretation (in which critical reason plays a vital role).</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BELIEF</th>
<th>DISBELIEF</th>
</tr>
</thead>
<tbody>
<tr>
<td>inclusion of transcendence</td>
<td>exclusion of transcendence</td>
</tr>
</tbody>
</table>

The yellow circle indicates the preferred belief position

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**Second Naïveté**

*Post-critical Belief*

**symbolic affirmation**

- Belief in God and there is a relationship with God.
- God is experienced through mediations and symbols (e.g. rituals, sacraments, music)
- Belief is only possible after interpretation (in which critical reason plays a vital role).

**Relativity**

**Awareness of Contingency**

**symbolic disaffirmation**

- 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.
WHAT IS...THE POST CRITICAL BELIEF SCALE?

The Post Critical Belief Scale assists schools in profiling and measuring the different attitudes toward religious beliefs that exist among their Catholic school community. It measures an individual's:

1. inclusion Vs exclusion of transcendent belief (belief or non-belief in God)
2. literal Vs symbolic interpretation of religion.

What do I need to know?

- The preferred belief position as stated by Pollefeyt (2010), is based on a faith that is not literally interpreted, but is represented symbolically. We relate to God through mediations (rituals, sacraments, prayer, etc).
- Post critical belief is characterised by an ongoing process of reinterpretation where an individual is continuously searching for religious significance and meaning, but maintaining a strong belief in God.
- A Post-Critical Belief type is the most fruitful for the development of identity of a Catholic school, in a pluralistic society.

Want more?
Read the research

The PCB Scale

<table>
<thead>
<tr>
<th>LITERAL BELIEF</th>
<th>EXTERNAL CRITIQUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>God is directly available through words and rituals. Religious metaphors, biblical texts are interpreted literally</td>
<td>This is a direct critique on religion from an external (or outsiders) point of view. It is an attitude of explicit disbelief that denies the existence of God.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>POST CRITICAL BELIEF</th>
<th>RELATIVISM</th>
</tr>
</thead>
<tbody>
<tr>
<td>Faith in a transcendent God, which is represented symbolically.</td>
<td>Symbolic approach to religiosity, but without belief in God.</td>
</tr>
</tbody>
</table>

The combination of the two dimensions (belief Vs non belief in God & literal Vs symbolic belief) gives four different ways of dealing with religious beliefs. The scale is a continuum, so there is the potential for extreme position as well as many in-between positions.

Please note: These images need to be interpreted in the context of the research of Pollefeyt & Bouwens (2010) in order to gain their full meaning.
INDICATIVE SCORING RANGE

KU Leuven has provided an indicative scoring range for both students and adults which could be considered reflective of what they would propose as the preferred position. These are not meant to be prescriptive and are there to allow for comparative data conversations.

ADULTS

<table>
<thead>
<tr>
<th>Literal Belief</th>
<th>External Critique</th>
<th>Relativism</th>
<th>PCB</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.5 - 3.5</td>
<td>Approx. 2.0 and not above 3.0</td>
<td>Clearly lower than PCB (above 4.0)</td>
<td>Well over 5.0</td>
</tr>
</tbody>
</table>

STUDENTS

<table>
<thead>
<tr>
<th>Literal Belief</th>
<th>External Critique</th>
<th>Relativism</th>
<th>PCB</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.5 - 4.0 (not over 4.0)</td>
<td>Approx. 2.5 and not above 3.5</td>
<td>Clearly lower than PCB (above 4.0)</td>
<td>Over 5.0</td>
</tr>
</tbody>
</table>

When working with the PCB Scale the key question being explored is:

*What are our attitudes towards believing as a Catholic school in a diverse culture?*
PCB SCALE (ADULTS)

It is recommended that the adult and students scales are viewed together to highlight differences / similarities

- On the graphs ‘4’ is the base line. Anything above 4 indicates a positive response, anything below 4 indicates a negative response.
- Start by looking at the PCB level. If it is the strongest factor than that is a positive sign.
- Then look at relativism. Is it higher or lower than PCB? Ideally this should be lower than the PCB score.
- If relativism is above 4 and is second highest score then it could indicate that the respondents are open to other faiths and beliefs.

This graph shows the breakdowns of the column graph above.

- Look for strong areas of agreement (green)
- Be mindful of the orange - as these respondents are unsure and could swing either way - i.e. to agree or to disagree.
- Look for key data in each section -
  - E.g. Literal belief: Even though the majority disagree with literal belief, there is still 31% who neither agree or disagree AND 6.6% who have a literal belief. This can impact the profile of the school.
  - E.g. in PCB - There is strong support for this belief type, only 1.6% against and further 9.8% unsure.

It is important to note that every person is a mix of the four areas of the PCB scale. Depending on the context people can move between Post Critical Belief, Relativism, External Critique and Literal Belief as well as move within each quadrant.
PCB - (STUDENTS)

It is recommended that the adult and students scales are viewed together to highlight differences / similarities

• Follow the same steps as with the adults’ results. Look at the PCB first, then relativism.
• What are the styles of religious belief that are most strongly experienced / least strongly experienced?
• Look for key messages in the data.
  ◦ E.g. The high level of literal belief in students could indicate that students can’t distinguish between literal and symbolic understanding of religion. However, it could be an artificial result as primary students often give answers that they think the adults want to hear.
• Look for areas of agreement (green) and areas of uncertainty (orange)
• Look for key data in each section-
  ◦ E.g. Very strong opposition to external critique, only 1.4% strongly agree, with a further 7.5% agreeing.
  ◦ E.g. moderate literal belief, with around 19% of students opposed.
PCB SCALE

The PCB Differentiated Mean Score graph allows you to compare the various respondent groups side by side, which makes it easier to identify trends and correlations. It also shows how belief styles in the community change according their demographic.

The second Differentiated Mean Score graph shows the mean PCB scores for Australia to allow for comparative analysis.
KEY QUESTIONS FOR REFLECTION (PCB SCALE)

• What are the styles of religious belief that are most / least experienced?

• What are the areas where there is:
  ◦ Strong agreement (lots of green)
  ◦ Strong opposition (lots of red)
  ◦ Uncertainty (orange)

• What are some of the commonalities and some of the differences between adult and student data?

• How would you describe the PCB profile of your school?

• What will we do with this data?
MELBOURNE SCALE

This scale examines the **identity options** available to Catholic educational organisations and distinguishes the five different ways of establishing Catholic Identity in a secularising and pluralising context. The 5 options, namely **The Confessionally Based School, Christian Values Education, Institutional Secularisation, Institutional Reconfessionalisation and Recontextualisation** are briefly outlined below. Further explanation of these terms are available in the glossary.

**Institutional Reconfessionalisation**
- School actively promotes a stronger, explicit confessional identity.
- Focuses on catechetical approach.
- Catholic faith is defended as a counter-story in opposition to secular society.

**Institutional Secularisation**
- Catholic school identity erodes away until it is no longer present.
- Religious Education and Religious Life of the School is unimportant and becomes optional or non-existent.

**Recontextualisation**
- School seeks a renewed, reinterpreted Christian profile in a diverse cultural context.
- All are encouraged to give shape to their personal identity through dialogue.

**Christian Values Education**
- Correlation strategy between culture and Christianity.
- Tries to link ‘good’ morals with the Christian way of life.
- Focuses on similarities only.
- Leads to a watered down form of Christianity.

**Confessionally based Institution**
- The school has always been and continues to be a traditional Catholic school.

The yellow circle indicates the preferred school identity option.
WHAT IS...THE MELBOURNE SCALE?

The Melbourne Scale is used to measure the theological identity of Catholic institutions. It profiles the characteristics and response of the institution in a pluralist context. It identifies:

a. How school community members perceive the Catholic school responding to its pluralist situation.
b. How the school community members would like the school to respond as a Catholic school.

What do I need to know?

- Over the past 60 years the gap between culture and Christianity has grown, with culture becoming increasingly secularised, detraditionalised and pluralised.
- Four theological identity options have been identified that schools can adopt.
  - **Institutional Reconfessionalisation** - Traditional Catholic school practices emphasised, it is a school for Catholics, of Catholic and led by Catholics.
  - **Institutional Secularisation** - Parallels cultural context: the Catholic faith is gradually eroding away. Religion is becoming less relevant and all the Catholic rituals and symbols disappear.
  - **Christian Values Education** - An attempt to compromise between culture and Catholic tradition. Tries to link generally shared awareness of a ‘good life’ based on common values to the Catholic faith.
  - **Recontextualisation** - Renewed Catholic profile in and through ongoing dialogue with the diverse cultures present in the school. The Catholic faith is held as central and is given preference.

Want more?

Read the research

The Melbourne Scale in Images

Please note: These images need to be interpreted in the context of the research of Pollefeyt & Bouwens (2010) in order to gain their full meaning.

A Recontextualised school is the preferred position for Catholic schools as posited by Pollefeyt and Bouwens (2010). This environment challenges people to give shape to their personal identity in conversation with others. Catholic identity is renewed by reconfiguring it in a new context (recontextualisation).
INDICATIVE SCORING RANGE

KU Leuven has provided an indicative scoring range for both students and adults which could be considered reflective of what they would propose as the preferred position. For this scale the indicative ranges are given for both the factual (how respondents currently see the school) and ideal (how respondents would like to see the school) levels. These are not meant to be prescriptive and are there to allow for comparative data conversations.

ADULTS

<table>
<thead>
<tr>
<th></th>
<th>Secularisation</th>
<th>Reconfessionalisation</th>
<th>Christian Values</th>
<th>Recontextualisation</th>
<th>Confessionality</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current</strong></td>
<td>Approx. 2.0 and not above 3.0</td>
<td>3.5 - 4.5</td>
<td>4.0 - 5.0</td>
<td>More than 5.0</td>
<td>Approx. 5.0 but not lower than 4.0</td>
</tr>
<tr>
<td><strong>Ideal</strong></td>
<td>Approx. 2.0 and not above 3.0</td>
<td>3.5 – 4.5</td>
<td>3.5 – 4.5</td>
<td>More than 5.25</td>
<td>N/A</td>
</tr>
</tbody>
</table>

STUDENTS

<table>
<thead>
<tr>
<th></th>
<th>Secularisation</th>
<th>Reconfessionalisation</th>
<th>Christian Values</th>
<th>Recontextualisation</th>
<th>Confessionality</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current</strong></td>
<td>Approx. 2.0 and not above 3.25</td>
<td>3.5 – 5.0</td>
<td>4.0 - 5.25</td>
<td>More than 4.75</td>
<td>Approx. 5.0 but not lower than 4.0</td>
</tr>
<tr>
<td><strong>Ideal</strong></td>
<td>Approx. 2.0 and not above 3.25</td>
<td>3.0 – 4.5</td>
<td>3.25 – 5.0</td>
<td>More than 5.0</td>
<td>N/A</td>
</tr>
</tbody>
</table>

When working with the Melbourne Scale the key question being explored is:

*How are we being / operating as a Catholic school in a diverse culture?*
MELBOURNE SCALE- (ADULTS AND STUDENTS)

It is recommended that the adult and students scales are viewed together to highlight differences / similarities

This scale reports on two levels - current practice and ideal level.

• Where is the greatest shift in preferences? Where is support increasing / decreasing?

• Check the confessionality level - *How much fuel in the tank?*
  This is important because if the confessionality is positive (i.e. above 4) then the respondents have an understanding of the Catholic faith.

• Look at the level of recontextualisation. Is it positive (above 4)? In this case it’s positive on both current and ideal levels. This is a positive indicator.

• Look at the level of secularisation. In this case there is strong rejection of secularisation which indicates the adults value the Catholic identity of the school.

• Look at Values Education. Very positive and adults want more of it. Indicates that possibly adults think they are recontextualising but maybe they are doing Christian Values Education.

Repeat above steps with the student data.

• Recontextualisation is positive but less supported than adults and students wish to see less of it.

• Secularisation is rejected; however, the resistance to secularisation is weakening.

• Reconfessionalisation - Students see lots of it, but want less of it. When comparing adult and student results it can be seen that students don’t experience the Catholic identity as positively as the adults do.
It is recommended that the adult and students scales are viewed together to highlight differences / similarities

Adults

- These graphs show the breakdown of the previous column graphs.
- Look for key data in each section:
  - What is strongly supported (green) and what is strongly rejected (red)?
    - E.g. Adults strongly support recontextualisation, no opposition, only some unsure.
    - E.g. students reject secularisation.
- Look at the orange groups (unsure people). These people can go in either direction and it is important to be mindful of these groups.

Students

- Look for key minorities:
  - E.g. students’ recontextualisation - while the majority of students support this, there is still 17% who reject it. This is close to 1 in 5, which is still a significant number. There is also a large group of students who are unsure.
  - E.g. there is about 28% of students who are on the way to secularisation. This is a significant group.
MELBOURNE SCALE

The Melbourne Scale Differentiated Mean Score graph allows you to compare the various respondent groups side by side, which makes it easier to identify trends and correlations. Data is presented on both the current and ideal levels and shows the different theological school types that the respondents perceive (current level) and prefer (future level).

**Figure C.6** — Melbourne Scale mean scores; all respondent groups compared; factual level.

**Figure C.7** — Melbourne Scale mean scores; all respondent groups compared; normative level.

**Australian Aggregated Results**

An Australian Differentiated Mean Score graph is also presented to allow for comparative analysis.

**Figure C.8** — Melbourne Scale mean scores ECSIP 2014 Research throughout Victoria; normative level.
KEY QUESTIONS FOR REFLECTION (MELBOURNE SCALE)

• What are the school identity types that adults and students currently experience?

• What are the school identity types that adults and students want to see into the future (ideal)?

• What are the areas where there is:
  ◦ Strong agreement (lots of green)
  ◦ Strong opposition (lots of red)
  ◦ Uncertainty (orange)

• In what school identity types do respondents at your school indicate increasing support or resistance for?

• What are some of the commonalities and some of the differences between adult and student data?

• What will we do with this data?
Understanding and Interpreting Your Report

This section of the report looks at the pedagogical school identity options; this is referred to as the Victoria Scale. The Victoria scale explores the ways in which a Catholic school, in a multicultural and multi-religious society manages the twofold challenge of defining its individual character as well as expressing solidarity with others. This section begins with a brief overview of these identity options which are the monologue school, dialogue school, colourful school and the colourless school. Please refer to the glossary for further explanation of any terms.

**VICTORIA SCALE**

This section of the report looks at the pedagogical school identity options; this is referred to as the Victoria Scale. The Victoria scale explores the ways in which a Catholic school, in a multicultural and multi-religious society manages the twofold challenge of defining its individual character as well as expressing solidarity with others. This section begins with a brief overview of these identity options which are the monologue school, dialogue school, colourful school and the colourless school. Please refer to the glossary for further explanation of any terms.

**maximal Christian Identity**

**Monologue School**
- Traditional Catholic school … of Catholics, for Catholics and led by Catholics.
- It does not show openness to other religions of 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.

**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.

**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’.

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The yellow circle indicates the preferred school identity option.
WHAT IS...THE VICTORIA SCALE?

The Victoria Scale explores the ways in which a Catholic school in a multi-cultural and multi-religious society:

a. defines its unique character – its Catholic identity
b. exercises solidarity with the wider community.

What do I need to know?

- There are four typical strategies / stances schools can adopt:
  - Monologue School - Maximum Christian identity and minimum solidarity: Traditional Catholic school that is closed to the outside world. Only concerned with the Catholic truth.
  - Colourless School - Minimal Christian identity and minimal solidarity: A secularised school, where religious formation is not its responsibility. It is only concerned with quality education.
  - Colourful School - Minimal Christian identity and maximum solidarity: A secularised school, with a strong social solidarity. All religions are seen as equally valid, but no preference is given to one, as this may lead to the suppression of individuals.

Want more?
Read the research

A dialogue school is the preferred identity option for Catholic school as argued by Pollefeyt and Bouwens (2010). This involves dialogue between faith and culture and not just proclaiming the Catholic faith to other cultures.

The Victoria Scale
The Victoria Scale in Images

Please note: These images need to be interpreted in the context of the research of Pollefeyt & Bouwens (2010) in order to gain their full meaning.

INDICATIVE SCORING RANGE

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ADULTS

<table>
<thead>
<tr>
<th></th>
<th>Dialogue School</th>
<th>Monologue School</th>
<th>Colourful School</th>
<th>Colourless School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current</td>
<td>Above 5.0</td>
<td>Below 3.0</td>
<td>2.5 – 3.5</td>
<td>Below 3.5</td>
</tr>
<tr>
<td>Ideal</td>
<td>Above 5.5</td>
<td>1.5 – 3.0</td>
<td>2.5 – 3.5</td>
<td>Preferably no</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>higher 4.0</td>
</tr>
</tbody>
</table>

STUDENTS

<table>
<thead>
<tr>
<th></th>
<th>Dialogue School</th>
<th>Monologue School</th>
<th>Colourful School</th>
<th>Colourless School</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current</td>
<td>Above 4.75</td>
<td>Just below 3.0</td>
<td>2.5 – 3.5</td>
<td>Below 3.5</td>
</tr>
<tr>
<td>Ideal</td>
<td>Above 5.5</td>
<td>1.5 – 3.0</td>
<td>2.5 – 3.5</td>
<td>Preferably no</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>higher 4.0</td>
</tr>
</tbody>
</table>

When working with the Victoria Scale the key questions being explored are:

*What is our schools pedagogical approach to faith education?*

*How are we approaching learning as a Catholic school in a diverse culture?*
**VICTORIA SCALE - (ADULTS AND STUDENTS)**

It is recommended that the adult and students scales are viewed together to highlight differences / similarities

**Victoria Scale: school staff and parents**

- Which school types are most least strongly experienced?
- Which school types do respondents indicate increasing / decreasing support for?
- Look at the levels for the monologue school. Adults are rejecting monologue, however, students see some monologue behaviours currently, but would like to see less of it.
- Look at the levels for the dialogue school. Is there support for dialogue? In this case there is support from both students and adults (both on current practice and ideal levels).
- Compare the difference in levels from the current practice and ideal school for both colourful and colourless schools. For both students and adults there is generally a weakening of opposition toward these school types. This could be indicating a slight lean toward secularisation.

![Graph of Victoria Scale mean scores for adult respondents.](image)

**Victoria Scale: students**

![Graph of Victoria Scale mean scores for student respondents.](image)
It is recommended that the adult and students scales are viewed together to highlight differences / similarities

- Look for where there is strong support (green). Adults have stronger support of dialogue than students.
- There are about 18% of students who oppose / unsure about dialogue and about 34% who support monologue.
- Look for minorities- while only currently a minority, support for the colourful or colourless school is growing for students. The ideal level indicates between 30-45% support.
- Look at the orange blocks-this indicates people who are unsure and have the potential to move in either direction.
  - For adults there is uncertainty around the colourful and colourless school types as well as the monologue school type.
  - For students there is uncertainty evident in all four types, especially dialogue.
VICTORIA SCALE

The Differentiated Mean Scores’ graph for the Victoria Scale allows for the comparison of the different respondent groups at both the current and ideal levels, with reference to the Victoria Scale.

Australian Aggregated Results

An Australian Differentiated Mean Score graph is also presented to allow for comparative analysis.
KEY QUESTIONS FOR REFLECTION (VICTORIA SCALE)

• What are the school pedagogical types that adults and students currently experience?

• What are the school pedagogical types that adults and students want to see into the future (ideal)?

• What are the areas where there is:
  ◦ Strong agreement (lots of green)
  ◦ Strong opposition (lots of red)
  ◦ Uncertainty (orange)

• In what school pedagogical types do respondents at your school indicate increasing support or resistance for?

• What are some of the commonalities and some of the differences between adult and student data?

• What will we do with this data?
RELIGIOUS PROFILE OF SCHOOL MEMBERS: PROFILE QUESTIONNAIRE

This section of the report looks at the religious profile of the school members. This data was gathered from the profile questionnaire at the beginning of the online survey. This survey is designed to collect a carefully selected range of background variables that determine the personal religious profile of the respondents. This section will present data on:

- Gender
- Ethnic and Cultural Diversity
- Diversity of religions and philosophies of life (broken up into the respondent groups)
- Personal faith in Christ
- Degree of support for the Catholic faith
- Personal prayer life

These graphs give a point in time snapshot of the religious profile of the school, which can impact on the level of support for Catholic Identity within the school.

An example of one of these graphs is below.

**Personal prayer life**

[Graph showing personal prayer life among school members, indicating number of people who completed the survey.]
CATHOLIC SCHOOL PROFILE: DOYLE QUESTIONNAIRE

This section of the report analyses the respondents’ views on the religious profile of the school. The questions focus on relevant aspects of Catholic Identity in relations to the school’s Catholicity, its relation to the Church, its ethics and values, its social commitment, its community formation and the levels of diversity within the school community in relation to faith affiliation and practice. This section will present data on:

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

Results for both adults and students are presented and commentary is also provided around each of these graphs. Please be aware that for some questions students were not surveyed and this will be represented on the graph with the N/A symbol. These graphs are important as they can provide insight into some of the critical features of Catholic schools and what level of support these attract from the school community.

Example:

**Features of Catholic School Identity**

<table>
<thead>
<tr>
<th>Feature</th>
<th>Students (n=156/270)</th>
<th>Adults (n=76/512)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious education and formation of students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Celebrating faith together</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer at school</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Openness to different cultures, beliefs and life philosophies</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Involvement in social justice projects</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Using the Scriptures at school</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Involvement of parents at school</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ecological awareness: care for nature and the environment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enrolment of other than Catholic students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dialogue and cooperation with different Catholic and Christian Churches</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knowledge about the Catholic religion</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Respondents are given a list of features of Catholic school identity and are asked to indicate if they would like more or less of that feature at their school. Responses with a score of 3 or higher are positive and those with a score below 3 are negative.
The data fiche is a tool that summarises all of the information for one school onto a single page document. In other words it combines all the data from the Doyle Questionnaire, the PCB Scale, the Melbourne Scale and the Victoria Scale so that you are able to identify trends. The data fiche lists the 5 school type options: Confessionality, Values Education, Reconfessionalisation, Secularisation and Recontextualisation.

The indicators which appear in each school type option are the indicators that are the strongest predictors of that particular factor. e.g. ‘regular Mass attendance’ is a strong indicator of reconfessionalism.

On the left hand side are the graphs from the PCB, Melbourne and Victoria Scale for STUDENTS.

On the left hand side is the participation data for the school.

The indicators are written in green (Ideal level) or blue (Current Practice level).

On the right hand side are the graphs from the PCB, Melbourne and Victoria Scales for ADULTS.
The graph presents the percentages/results within each area. E.g. Recontextualisation- 89.8% of adult respondents have an active prayer life.

The result is then coloured to indicate support or rejection of the item. E.g. 89.8% is coloured green, as there is strong support.

In the Secularisation section- Desire for Secularisation for adults has result of 0.0% which is coloured red, which indicates a strong rejection.

The colours vary from dark green (strong support) to dark red (strong rejection) with yellow being neutral.

Having the results colour coded allows you to quickly glance at an option type to see if a school is supporting or rejecting that particular school type. E.g. looking at the snapshot above it is clearly seen that secularisation is rejected by adults, and that Recontextualisation is supported by adults. It also shows that students are becoming more open to secularisation as it is changing from green to yellow and that while they still show support for Recontextualisation (light green) it is not as strong as the adult support (dark green).
The results in the grey columns are the averages of all schools within the state. This allows you to compare your school to the state average.

The arrows within the grey columns indicate the following:

- Your school’s score is within the state average
- Your school’s score is above the state average
- Your school’s score is below the state average

The orange arrows indicate the difference between the current practice results and ideal results on a particular group of questions.

If the orange arrow is pointing up or down, this indicates a significant difference and this would be an area that should be looked at closely.

If the orange arrow is sideways, this indicates that it is line with the average.
LINKING THE SCALES

It is important to remember that the scales do not operate in isolation from one another. In order to gain a deeper understanding of the Catholic identity within a school the PCB, Melbourne and Victoria Scales must be read in conjunction with one another. **KU Leuven advocates that Catholic identity in a contemporary Catholic school would facilitate the growth in students of post critical belief through the presentation of a recontextualised Catholic heritage in dialogue with otherness and the pluralised wider culture.**

<table>
<thead>
<tr>
<th>PCB Scale</th>
<th>Melbourne Scale</th>
<th>Victoria Scale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Post Critical Belief</td>
<td>is associated with</td>
<td>Recontextualisation</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literal Belief</td>
<td>is associated with</td>
<td>Reconfessionalism</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relativism</td>
<td>is associated with</td>
<td>Christian Values Education / Secularisation</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>External Critique</td>
<td>is associated with</td>
<td>Secularisation</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The purple shading indicates the preferred position as put forward by KU Leuven.
The red circle identifies the preferred option as suggested by the Catholic University of Leuven.
CONCLUSIONS AND RECOMMENDATIONS

This final section of the report looks at the conclusion and recommendations for your school. It is important to remember when looking at these conclusions and recommendations that you keep your school context in mind, as all data needs to be interpreted in the context of your school community.

A number of qualities and strengths will be listed that relate directly to the scales, profile questionnaire or the Catholic school profile. This will affirm the positive elements of the data and of the work currently being done within your school.

This is then followed by a list of potential challenges and critical questions. This part will use the data to identify some possible challenges relating to the schools Catholic Identity as well as pose some critical questions for consideration for the future. It will be useful to refer back to the specific graphs mentioned to gain a clear understanding of these challenges.

The final part of this section will present a number of broad recommendations for consideration for the future enhancement of your schools Catholic Identity. It is critical to remember that these are just recommendations and will need to be interpreted in conjunction with the graphical data in the report as well as the context of your school. These recommendations will usually be tied to the data presented in the PCB, Melbourne or Victoria Scales. While these recommendations are quite long, they often restate some of the commentary presented earlier in the report.

Assistance in interpreting these recommendations is available from the Education Officer – Catholic Identity or Education Officers-Religious Education. Assistance will also be provided at the Theology and Practice of the BCE Leuven Project Workshop and the subsequent individual schools visits conducted by the Professional Learning, Formation and Leadership team and Religious Education Services team.
PLANNING WITH THE RECOMMENDATIONS

In your Leuven report there will usually be between 6-9 recommendations listed in order of perceived priority by the Catholic University of Leuven.

The recommendations aim to help a school forward their journey toward a dialogical school type, through recontextualisation of the Catholic faith in support of Post-Critical Belief.

Your individual school context needs to be kept in mind when reading your recommendations and when developing your goals. We would strongly recommend that that all recommendations are planned in light of your school’s strategic planning and the Strategic Intents as outlined in the BCE Strategic Plan 2017-20.

Theme One: Strong Catholic identity
Theme Two: Excellent learning and teaching
Theme Three: Building a sustainable future

When planning also keep in mind the Cyclical Review documents as the goals and actions that are generated will also become evidence to inform the school cyclical review process.

A Suggested Process for Using the Recommendations in the Leuven Report

1. Read each recommendation
2. Identify the key message/s in each recommendation- what is the recommendation saying?
3. Consider what the school is currently doing and what it could be doing in relation to these recommendations
4. After considered discussion, identify which recommendations will be the focus for action by the school, and map these out against your schools strategic plan.
5. Begin to work with an individual recommendation.
WORKING WITH AN INDIVIDUAL RECOMMENDATION

Looking for the key message in a recommendation:

EXAMPLE 1  The prevailing trend towards Relativism among adults and students should be critically assessed and guided so that it becomes more of an Awareness of Contingency, the consciousness that there exist a diversity of religious and philosophical views and practices that can make a valuable contribution albeit they all remain products of their historical and cultural contexts and need continuous reinterpretation and discernment. Such Awareness of Contingency could very well support the development of Post-Critical Belief among adults and students. However, it must be avoided that school members develop pure Relativism that states that all fundamental life options are of equal value (or indeed ultimately stripped of value), merely subjective and interchangeable options that ultimately do not matter.

Once the key detail has been identified, discussion can occur on what this means and looks like in your school context.

EXAMPLE 2  An application of this important point, relevant for both the adults and the students, is encouraging the discovery of new ways of reading and integrating the Bible that promote critical hermeneutical processes, and integrating them in the Catholic identity of the school in general including its manifold Catholic features (see Figure F.4). When Post-Critical Belief is the leading cognitive approach with some Awareness of Contingency to back it up, the respondents can become more aware e.g. of the important distinction between the ‘world behind the text’, the ‘world of the text’ and the ‘world before the text’. It is important that the school members, especially the teachers, get acquainted with the most recent methodologies and approaches in biblical interpretation. This not only holds true for the more common biblical passages that are easy to work with, but in particular also for those texts that are considered difficult and sensitive such as the creation account, parables, miracle stories, etc. In dealing with these texts, one should be very careful not to lapse into a mono-correlation which works as long as the Confessionality is present, but becomes counterproductive when students are no longer able to comprehend the traditions from the past. If, however, the correlations are multiple and take the plurality of society and the Christian tradition into account, these efforts can fit into a policy of Recontextualisation.
Some recommendations can be more difficult to interpret. Please see below for an example of a deconstruction of a recommendation.

<table>
<thead>
<tr>
<th>Secondary School Example</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Text directly from the Report</strong></td>
</tr>
<tr>
<td>Figures C.2-C.8 show that a significant group of students that recognise an approach of <em>Reconfessionalisation</em> at the current practice, more than the adults do.</td>
</tr>
<tr>
<td>The opposition amongst the students towards this school type increases on an ideal level.</td>
</tr>
<tr>
<td>Within the scope of <em>Reconfessionalisation</em>, there is an attempt to offer and represent the power and the beauty of the Catholic tradition in a clear and unadulterated way.</td>
</tr>
<tr>
<td>The question of the plausibility of the Christian tradition towards the context of people today and towards the presence of other philosophies of life is left undiscussed or is addressed in an apologetic way.</td>
</tr>
<tr>
<td>The plurality of religions and philosophies of life are not considered as a source of abundance.</td>
</tr>
<tr>
<td>The adults might need to have a more careful discernment of the way they employ <em>Reconfessionalisation</em>, which they think is much lower than the students’ perception.</td>
</tr>
<tr>
<td>While some <em>Reconfessionalisation</em> is needed, the <em>Reconfessionalising</em> efforts must be undertaken with caution and even better, must be approached from a <em>Recontextualising</em> perspective.</td>
</tr>
</tbody>
</table>
For example, it might be interesting to involve students in the attempt of the school to *Recontextualise* certain religious symbols or practices.

If the school should decide on modernising the rather ‘traditional’ crosses in the classrooms and public areas of the school, it could be considered to create some contemporary crosses together with the students.

Also making a ritual out of putting these crosses in place at the classroom could help the children to be attentive and attach meaning to this religious symbol and of what it refers to.

Being continuously focused on a *Recontextualised* approach is very important in view of improving the school's Catholic identity features as mentioned in Figure F.4.

For example: Replacing the traditional crucifixes with modern versions is just changing the look of the crucifix. This is not recontextualising because there is no explicit linking of the meaning behind the symbol to the Christian Story.

For recontextualisation to occur there may need to be explicit learning about the symbolism of the crucifix (which may appear to be confessional). The next step is to connect the traditional meaning behind the crucifix to a contemporary theological understanding i.e. connecting to the paschal mystery in our everyday lives. Taking this next step in the learning process moves this from being reconfessional or indeed simple deconstruction to an experience of recontextualisation.
Primary School Example

<table>
<thead>
<tr>
<th>Text directly from the Report</th>
<th>Interpretation of the text</th>
</tr>
</thead>
<tbody>
<tr>
<td>The prevailing trend toward Relativism among adults and students should be critically assessed and guided so that it becomes more of an Awareness of Contingency, the consciousness that there exists a diversity of religious and philosophical views and practices that can make a valuable contribution albeit they all remain products of their historical and cultural contexts and need continuous reinterpretation and discernment.</td>
<td>The school the data identifies a prevailing trend toward relativism. There needs to be a consciousness that there exists a diversity of religious and philosophical views and practices that can make processes to critically assess other religious and philosophical views and may need guidance in using these processes. The absence of such process and guidance increases the risk of adults and students developing pure relativism.</td>
</tr>
<tr>
<td>Such Awareness of Contingency could very well support the development of Post-Critical Belief among adults and students.</td>
<td></td>
</tr>
<tr>
<td>However, it must be avoided that school members develop pure Relativism that states that all fundamental life options are of equal value (or indeed ultimately stripped of value), merely subjective and interchangeable options that ultimately do not matter.</td>
<td></td>
</tr>
</tbody>
</table>
When working with an individual recommendation the following questions may help guide in the development of an actionable goal.

a. What is it that you want to achieve? What is the goal?
b. What would it look like if this goal was achieved?
c. When would you like to achieve this goal by?
d. What is currently happening in this area?
e. What could you do to achieve this goal?
f. What will you do?
g. Who will be involved?
h. What resources will you need?
i. How will you know if you have succeeded?

For any assistance with the BCE Leuven Project please contact the Professional Learning, Formation and Leadership Team on 3033 7620 or FormationLeadership@bne.catholic.edu.au
## APPENDIX 1 - GLOSSARY OF TERMS

<table>
<thead>
<tr>
<th>TERM</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anthropology</td>
<td>The study of the human person and culture.</td>
</tr>
<tr>
<td>Christian Values Education</td>
<td>Catholic school identity mediated by Christian values and norms. A compromise between culture and Catholic tradition. Opportunity to equalize the human (“be good”) and the Catholic (“just as Mary is”).</td>
</tr>
<tr>
<td>Colourful School</td>
<td>A secularised and pluralised school environment where people relate to each other in a social, engaged and solidary way. (minimal Catholic identity, maximum solidarity)</td>
</tr>
<tr>
<td>Colourless School</td>
<td>A secularised and pluralised school environment where the relation between individuals remains free of engagement or obligations. (minimum Catholic Identity, minimum solidarity)</td>
</tr>
<tr>
<td>Confessionally based institution</td>
<td>The traditional Catholic institution - only concerned with the Catholic tradition and lifestyle. No engagement with the world around them.</td>
</tr>
<tr>
<td>Cosmology</td>
<td>How we understand our place in the universe and the choices we make to live within the integrity of creation.</td>
</tr>
<tr>
<td>Data Fiche</td>
<td>The data fiche is a graphical tool that summarises all of the survey information for one school onto a single page document. It combines the data of the Doyle Questionnaire, the PCB Scale, The Melbourne Scale and the Victoria Scale.</td>
</tr>
<tr>
<td>Dialogue School</td>
<td>A Catholic school in the midst of cultural and religious plurality. It explicitly stresses its Christian inspiration, while at the same time takes seriously the multicultural society. (maximum Catholic Identity, maximum solidarity)</td>
</tr>
<tr>
<td>Doyle Questionnaire</td>
<td>Individual questions concerning Catholicity, values education, and diversity. Dual level measurement: current practice (factual level) + ideal school (normative level).</td>
</tr>
<tr>
<td>Empirical Normativity</td>
<td>The preference of the given community. Their ideal school / preferred future.</td>
</tr>
<tr>
<td>Epistemology</td>
<td>The study of how knowledge is acquired. Examines the different ways of knowing.</td>
</tr>
<tr>
<td>External Critique</td>
<td>Destructive criticism on religion and faith from an external position. In the extreme it would be radical atheism.</td>
</tr>
<tr>
<td>Factual Level</td>
<td>The current practice currently occurring within the school. The way in which the community perceives and interprets the reality of the school.</td>
</tr>
<tr>
<td>Hermeneutical Space</td>
<td>The openness an individual has to transcendence. The openness one has to encounter God</td>
</tr>
</tbody>
</table>
**Hermeneutics**
The theory and principles of interpretation and explanation. Hermeneutics is concerned with meaning making and is from the Greek hermeneuein to interpret.

**Identification Diagram & Profile Questionnaire**
Short, preceding questionnaire that collects background variables which are used to describe the relationship between the school’s Catholic Identity and its members personal religious identity.

**Immanence**
Is where God is fully present in the physical world and thus accessible to creatures in various ways.

**Institutional Reconfessionalism**
This school type actively promotes a confessional Catholic school identity. It deliberately tries to bring the school culture close to Catholicism again while ignoring the cultural context.

**Institutional Recontextualisation**
This school type is purposefully looking for a renewed Christian profile in a context marked by plurality. It tries to understand the Christian faith re-interpreted in a contemporary cultural context to ensure that the faith remains recognisable, credible and meaningful for contemporary people.

**Institutional Secularisation**
This school type renounces Catholic school identity and moves to secularisation.

**Kerygmatic Dialogue**
One way dialogue. The Catholic faith is presented in a non-forceful way but no engagement occurs with other faiths. There is open communication but any ‘un-catholic’ thinking would not be taken on.

**Literal Belief**
Direct and literal belief in a transcendent God. Literal acceptance of doctrinal belief contents.

**Magisterium**
The authority that lays down what is the authentic teaching of the Church. The magisterium of the Catholic Church is made up of the Pope and the College of Bishops.

**Melbourne Scale**
Explores from a theological perspective, ways Catholic schools can give shape to their identity in a pluralising cultural context.

**Monologue School**
A traditional Catholic School for Catholics, led by Catholics. (maximum Catholic Identity, minimum solidarity)

**Mystagogy**
“mystagogy,” from the Greek words meaning “to lead through the mysteries.” Teaching people about the rituals and practices of the faith, especially to new members e.g. catechumens.

**Normative Level**
The ideal practice that could occur within the school. The ideal practice as perceived by the school members regarding the perfect identity of Catholic schools.

**Plurality**
A term for the condition of harmonious co-existence between followers of different religions or religious denominations.

**Positive Anthropology**
Coming from the position that the world and everything in it is essentially good.
Post Critical Belief (second naiveté)

Believing in God, despite critical reasons not to believe. After a restorative reinterpretation, religious contents become meaningful again, despite rational critique. Post-critical believers are well aware of the many critiques that could be raised against religion, but nevertheless they keep holding on to their faith: they choose to remain confident. They have a symbolic understanding of God.

The Post-Critical Belief Scale (PCB Scale)

The Post-Critical Belief Scale assist in understanding styles of religious belief. It will assist schools in profiling and measuring the different attitudes toward religion that exist among their Catholic education community.

Recontextualising Dialogue

An open dialogue between the Catholic faith and other faiths (where the Catholic tradition is preferential). It is about looking creatively and with an open mind for renewed insights in what it could mean to be Catholic in the midst of contemporary culture. It is a transformative process where both parties are left changed.

Relativism

Religion is approached in a symbolic way; however belief in a transcendent God is excluded. All religions are equally true and equally untrue - ultimately they are all meaningless.

Sacramentality

Celebration of God’s presence in creation (seeing God in all things). The holiness of the ordinary and everyday life.

Secularisation

The fading away of the Catholic identity of the school. The preference of the Catholic faith diminishes as do the symbols, rituals and traditions associated with the faith.

Solidarity

Solidarity is a truly universal bond, linking together all human beings, of every nation, race and belief.

Theological Normativity

The preference position taken based on theological grounds.

Transcendence

Refers to the aspect of God’s nature and power which is wholly independent of (and removed from) the material universe.

Victoria Scale

Explores the ways in which a Catholic school, in a multicultural and multi-religious society, manages the twofold challenge of defining its individual character as well as exercising solidarity.
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.


