ENHANCING CATHOLIC SCHOOL IDENTITY PROJECT

CECV catholic education commission of victoria ltd

KATHOLIEKE UNIVERSITEIT LEUVEN

St Francis Xavier Primary School, Goodna
NECSIP 2012 research report

Report on the *National Enhancing Catholic School Identity Project* (NECSIP), issued by the *Centre for Academic Teacher Training* of the Faculty of Theology and Religious Studies of the Catholic University of Leuven (Belgium), under the supervision of prof. dr. Didier Pollefeyt.

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C. Catholic school profile
We continue with the participants' perceptions and views on the religious profile of the school as an institution (the *Doyle Questionnaire*). We examine the level of support for Catholic school identity, belief in God and whether the school is experienced as a good place to grow closer to God, as well as a number of other features of Catholic school identity.

D. Cognitive belief styles among the school members (PCB Scale)
Next, we consider in what way students, staff and parents cognitively handle religious contents: what are the cognitive belief styles of the people that make up the school community? The prevailing tendencies among students and adults of *Literal Belief*, *Post-Critical Belief*, *Relativism/Contingency Awareness* and *External Critique* reveal the potential (or lack thereof) to develop the school's Catholic identity. We examine this by means of the so-called *Post-Critical Belief Scale* developed by the psychologist of religion Dirk Hutsebaut.

E. School identity options in theological perspective (Melbourne Scale)

Then, we examine the school's Catholic identity itself. The so-called *Melbourne Scale* is based on a theological typology of five different ways of establishing Catholic identity in a secularising and pluralising cultural context: *Confessionality*, *Secularisation*, *Reconfessionalisation*, *Values Education in a Christian Perspective* and *Recontextualisation*. This scale reveals not only the perceived current practice in the school today, but also the students' and adults' ideal perspectives on future identity development. As such, it is construed as a prediction of what is most likely going to happen in the future. The *Melbourne Scale* was developed by the systematic theologian Lieven Boeve and operationalised by the Leuven NECSIP research team.

F. School identity options in pedagogical perspective (Victoria Scale)

The third multi-variate attitude scale is called the *Victoria Scale*. It is based on yet another pedagogical typology that identifies four different ways of combining Catholic school identity with religious and philosophical diversity: the *Monologue School*, the *Dialogue School*, the *Colourful School* and the *Colourless School*. Again, we examine both the current practice in the school and the ideal perspectives of students as well as adults. The *Victoria Scale* was developed by the Dutch pedagogues Wim Ter Horst and Chris Hermans, and operationalised by the Leuven NECSIP research team.

G. Summary, conclusions and recommendations.
The identity profile of St Francis Xavier Primary School, Goodna (Brisbane)

Finally, we summarise the findings by formulating conclusions and recommendations, departing from the normative theological perspective developed at the Faculty of Theology of the K.U.Leuven.

A. Description and evaluation of the sample

	Profile Quest.	Doyle Quest.	PCB Scale	Melbourne Scale	Victoria Scale	TOTAL	Relative share
Students y5-6	36	32	18	14	14	36	38,3%
Students y7	22	20	15	11	11	22	23,4%
Teachers	8	8	6	5	5	8	8,5%
School leadership	6	6	5	5	5	6	6,4%
Parents	22	22	17	18	18	22	23,4%
TOTAL	94	88	61	53	53	94	

	Achieved sample	Population (sample frame)	Relative participation
Students y5-6	36	88	40,9%
Students y7	22	46	47,8%
School staff	14	57	24,6%
Parents	22	312	7,1%
TOTAL incl. parents	94	503	18,7%
TOTAL excl. parents	72	191	37,7%

[Figure A.1]
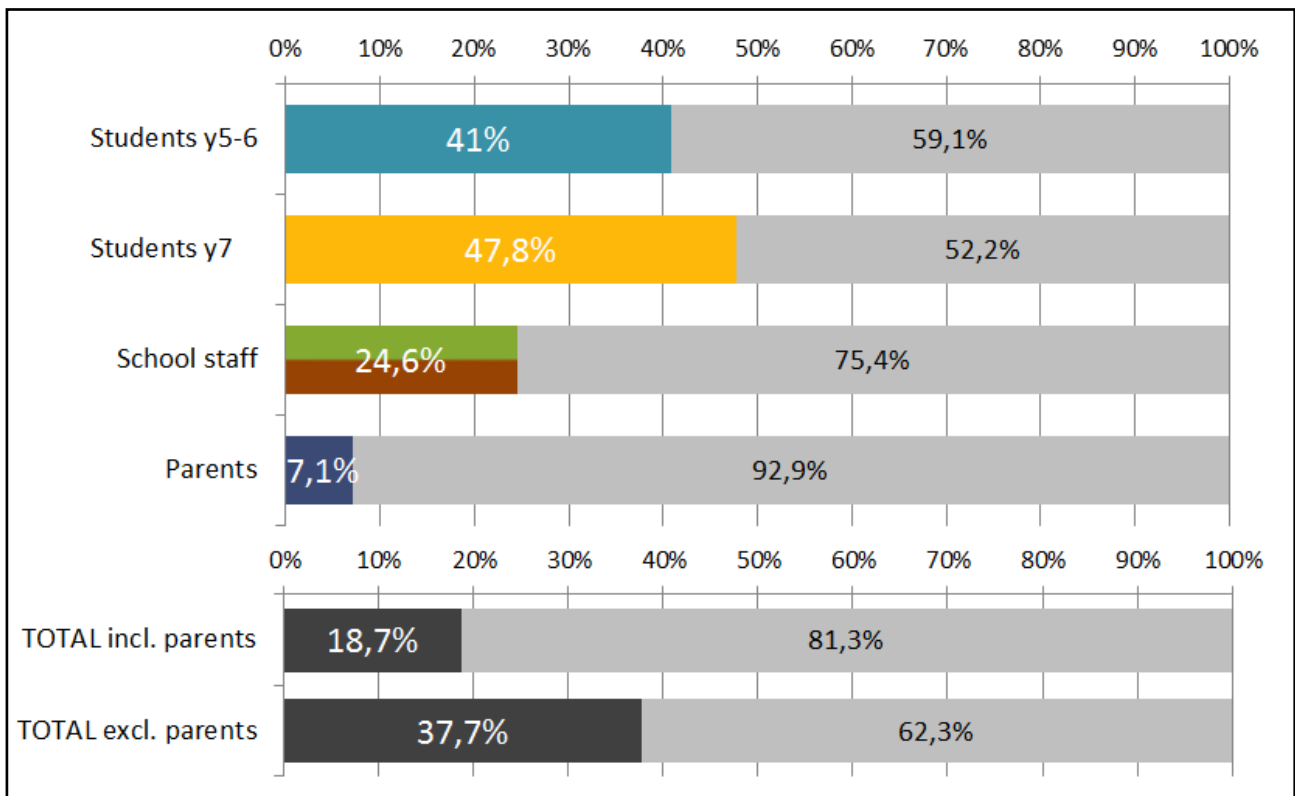
[Figure A.2]

Description and evaluation of the obtained research sample.

The research sample frame in St Francis Xavier Primary School consists of the students in years 5 to 7, the school staff and the parents. In total, there were 503 potential respondents. From this population we drew a sample of 94 respondents. Each of these individuals completed at least one of the surveys in a valid way. This results in a general sample ratio of 18,7%. If we disregard the parents in this calculation and only consider the school population, 72 of 191 school members took part in the research, which gives us a ratio of 37,7%.

Are the research results based on this sample representative for the entire school population? In other words, do they predict the scores of the entire school community with sufficient accuracy? In order to evaluate this, we need to study the representivity of each respondent group. First we examine the student sample; after that, we look at the adult respondents.

Year 5-6 students.
In total, 36 students in year 5-6 took part in the research. Relative to a total number of 88 students, this results in a sample ratio of 40,9%. Though only a minority, this is a fairly good result. The statistics based on this sample could possibly provide us with indications of the views held by the student body at large, but we should nevertheless be cautious not to generalise them too easily. (Note: the 324 children in years 1 to 4 did not participate in the research because they were still too young. These children therefore fall outside the sample frame.)

Year 7 students.
22 year 7 students took part in the research. Compared to a total number of 46 students, this results in a sample fraction of 47,8%. In other words, almost half completed one or more surveys in a valid way. Although the 50% ratio was not reached, this is a good achievement. The results based on this sample could offer an indication of the score of all students in year 7. Nevertheless, as with the year 5-6 group, we must remain careful when generalising these results. Let us now examine the sample among the adult respondent groups.

School staff.
14 adults who work in the school, including teachers, school leadership, administrative personnel and support staff, took part in the research. Relative to a total number of 57 school staff members, this results in a sample ratio of 24,6%. Just a quarter of the staff members took part in the research, which is quite a low ratio. In addition, in absolute numbers the adult sample size is quite small. The sample cannot guarantee representivity, but it could provide an indication of the views and practices of the staff, as long as the respondents were randomly selected.

Parents.
Of all target groups, parents are the most difficult to include in the NECSIP research. Nevertheless, they are also invited to take part. At the time of the research, there were 312 families who sent one or more children to this school. From each family unit, one adult (mother or father) was invited to participate. In total, 22 mothers and fathers of the students filled in at least one survey in a valid way. This means that 7,1% of the invited parents (about 1 in 14) took part in the survey research. Again, this is not sufficient to claim representivity. Moreover, it is not unlikely that a spontaneous selection of respondents occurred. The

more engaged, committed and religiously inspired parents tend to be more likely to complete surveys. Nevertheless, despite the low sample fraction and the possible non-response bias, we can try to draw conclusions about the views of the mothers and fathers of the students based on the available information. When doing so, however, we strongly advise proceeding carefully in order to avoid drawing unfounded conclusions. To be on the safe side, the data of the 22 participating parents will be joined with the data of the 14 school staff members.

Overall conclusion.
All in all, we thank St Francis Xavier Primary School for its efforts in gathering research data from 94 respondents from all different strata in the school community. Statistically speaking, however, this sample does not suffice for true representivity. In order to have true representivity, it would have been necessary for at least 228 respondents to have completed the surveys. Taking the abovementioned assessment into account, this data could possibly give us an indication of the profile of this school community as a whole, but we recommend caution whenever generalising these results.

B. Profile of the school population

1. Gender
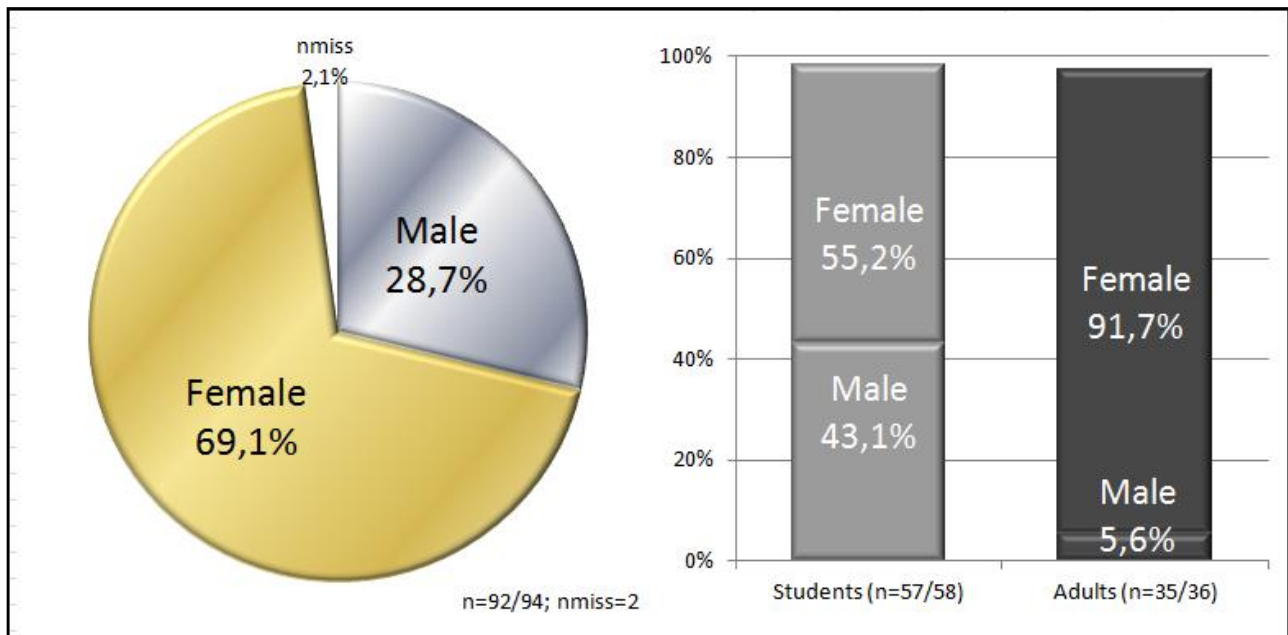
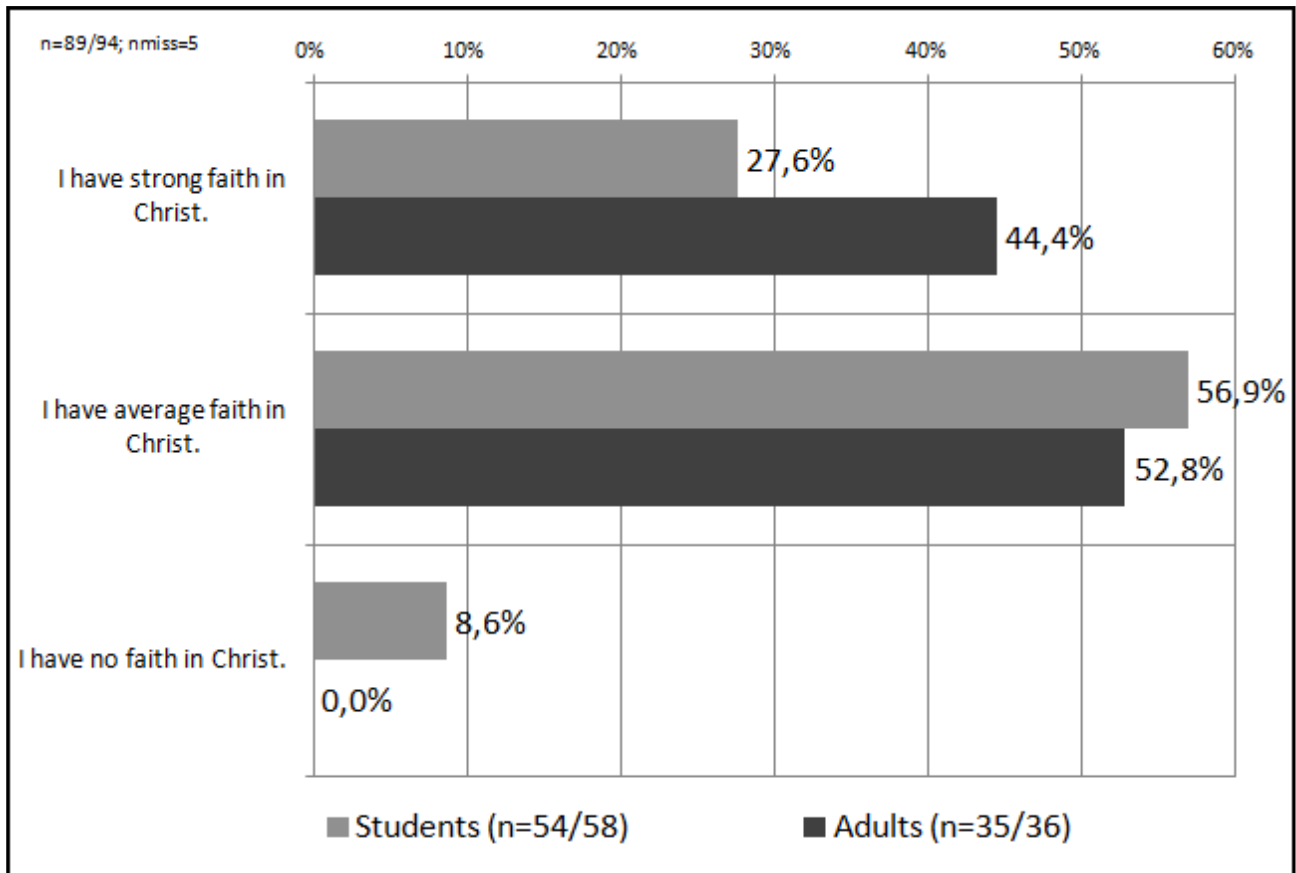

[Figure B.1]   [Figure B.2]

Out of the total number of 94 people who participated in the research, 27 were male and 65 female. This results in ratios of 28,7% male and 69,1% female (2 participants failed to input their gender, which comes down to 2,1%). The difference in share between both genders is significant: female respondents outnumber the males by more than 2 to 1.

The graph on the right differentiates the gender of the student and adult groups. Out of a total of 58 students, 25 boys and 32 girls completed the surveys (nmiss=1). This results in a relative share of 43,1% and 55,2%, respectively. Concerning the adults, 5,6% of the respondents were men, while 91,7% were women.

When interpreting the results, it is recommended that the different proportion of men and women in the sample is taken into account. After all, gender differences can be relevant for the presence of Christian faith and the support of Catholic school identity.

2. Christian belief

n=89/94; nmiss=5

|	
I have strong faith in Christ.	27,6% / 44,4%
I have average faith in Christ.	56,9% / 52,8%
I have no faith in Christ.	8,6% / 0,0%

Students (n=54/58) Adults (n=35/36)

[Figure B.3]

As an initial exploration, we examine a simplified assessment of the personal faith in Jesus Christ present among the people in this school. The respondents choose between the following 3 options: do you consider yourself to have strong faith in Christ, average faith in Christ, or no faith in Christ? First we examine the results of the adults (dark grey), next those of the children (light grey).

Among both student and adult respondents, the vast majority profess faith in Christ (adults: 97,2%; students: 84,5%). Most characterise themselves as 'average' believers, but almost half of the adults (44,4%) and over a quarter of the students (27,6%) go as far as to say they have 'strong' faith in Christ. There is, however, a small minority among the students (8,6%) who do not consider themselves believers. Based on these results, we can suppose that Catholic school identity would enjoy a broad base of support at this school, though with some possible opposition coming from the very small minority of nonbelievers.

3. Support for the Catholic faith
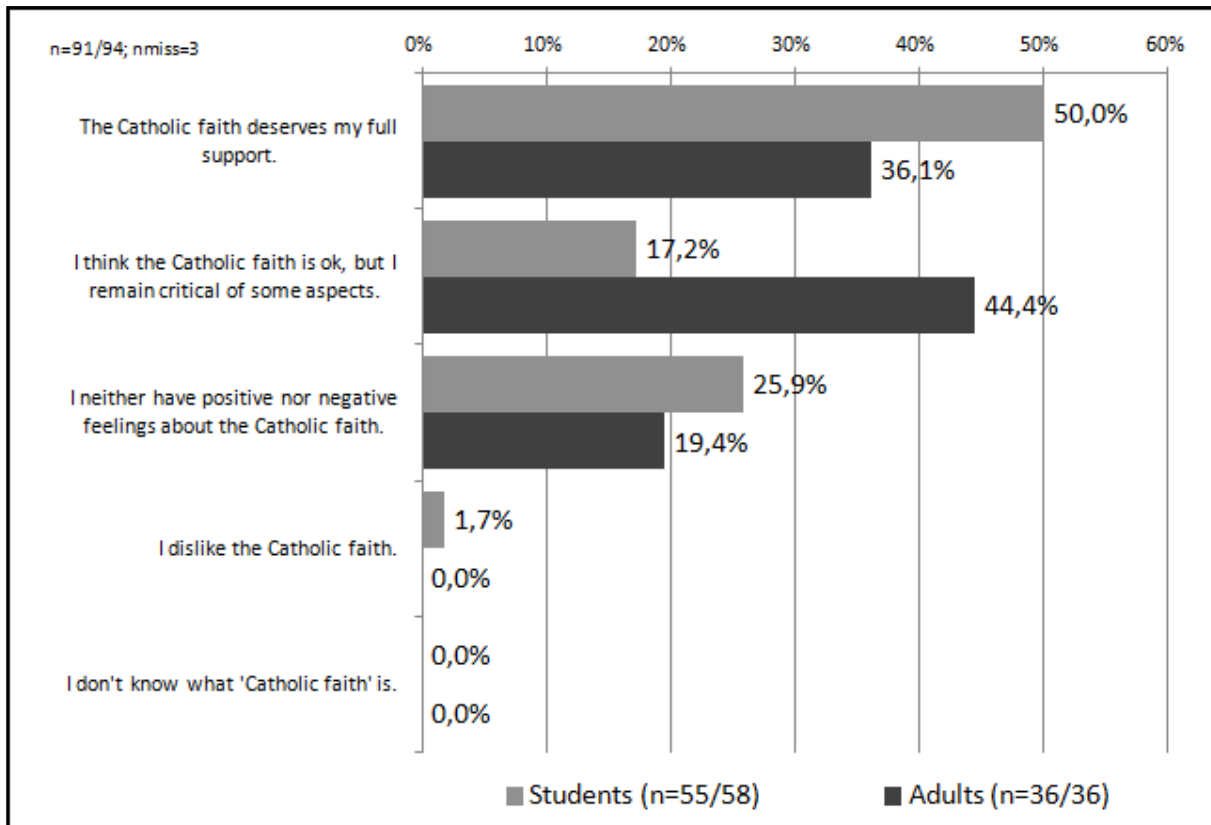
[Figure B.4]

What is the attitude of the school members with regard to the Catholic faith? After all, the possibility for a Catholic school identity to take shape depends on the support its members give to the Catholic faith itself. Where the adults are concerned, a total of 80,6% say they support the Catholic faith. This breaks down into 44,4% who show support despite having a critical attitude towards some aspects and another 36,1% who strongly support it. 19,4% of the adult respondents say they have neither positive nor negative feelings about it, which means they accept and tolerate the Catholic faith but do not actively support it. None of the adult respondents say they dislike Catholicism. (One adult respondent did not answer this particular question.)

Moving on to the student responses, we see that 67,2% of the students say they support the Catholic faith. 17,2% show support while remaining critical towards some aspects and another 50,0% strongly support it. However, not all of the students show active support for the Catholic faith, with 25,9% saying they have neither positive nor negative feelings about it. In other words, roughly a quarter are somewhat indifferent. Others are more formal in their rejection: 1,7% say they dislike Catholicism. (3 students did not answer this particular question.)

We summarise that the school's support for Catholic faith is generally quite strong, with most adults and students expressing strong to moderate support. A substantial minority express indifference towards Catholic faith, but only a tiny minority actively oppose it. The hope is that the many supporters of Catholic faith can engage the indifferent ones and the opponents in dialogue in order to strengthen the school's Catholic identity.

4. Personal prayer life
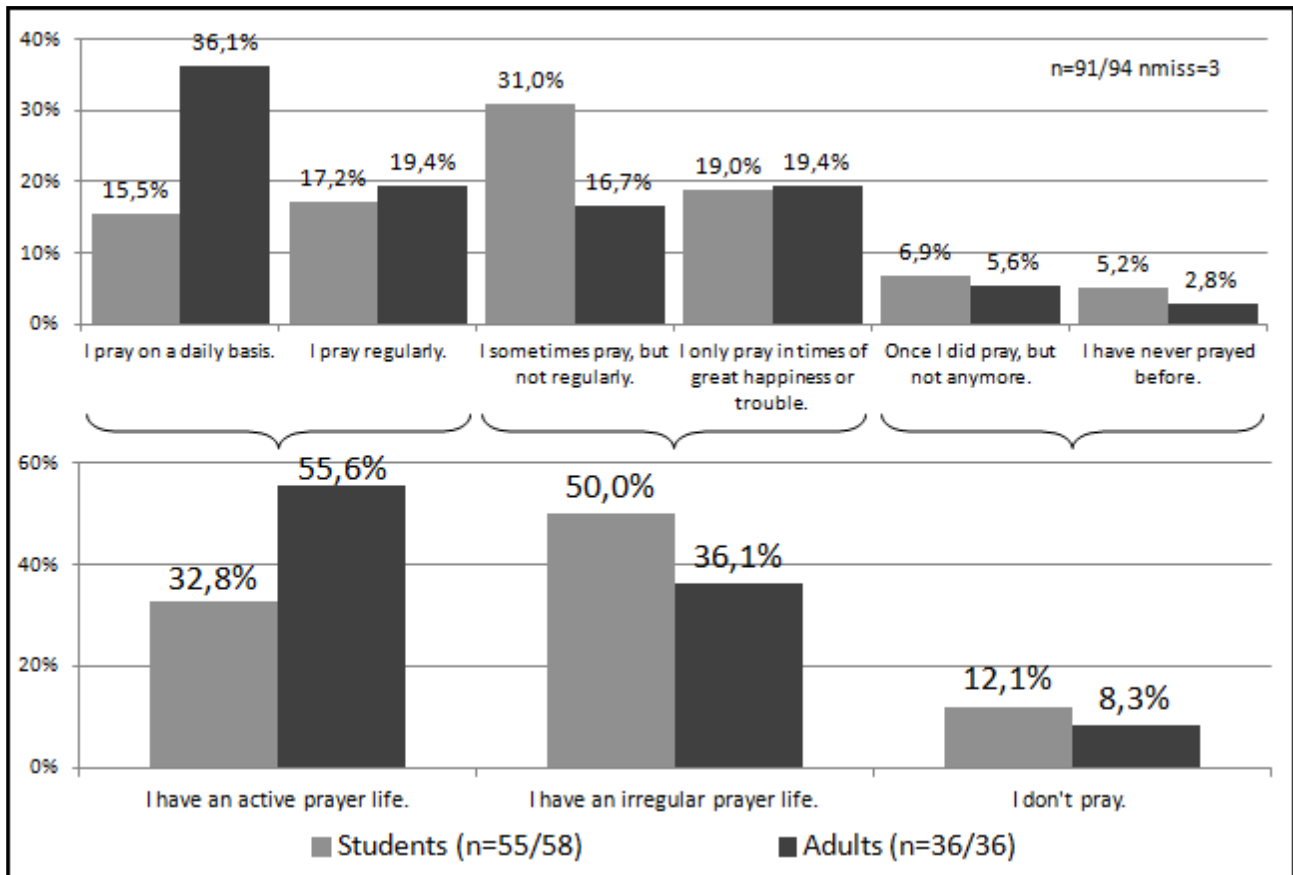
[Figure B.5]

Figure B.5 gives us data on the personal prayer lives of the respondents. In general, the relationship between prayer life and Catholic identity is positive. A living and authentic Christian faith cannot exist without an active prayer life. If it is the intention to foster a Christian school identity, we must therefore teach the students how to pray. To do that, we need to give the right example as well as be open and receptive to the new methods of prayer that arise when a new generation of Christians discovers its meaning and strength.

Both students and adults have provided information about their personal prayer lives, in other words how often they pray to God in their own time, not including communal prayer at school or church. There are six options to choose from: "I pray on a daily basis"; "I pray regularly"; "I sometimes pray, but not regularly"; "I only pray in times of great happiness or trouble"; "once I did pray, but not anymore" and "I have never prayed before". The top graph shows the percentage of students (light grey) and adults (dark grey) who chose each of the six options. A summary of these results is displayed in the bottom graph. Options 1 and 2 are combined and labelled: "I have an active prayer life". Next, options 3 and 4 are combined and labelled: "I have an irregular prayer life". Finally options 5 and 6 are taken together and labelled: "I don't pray".
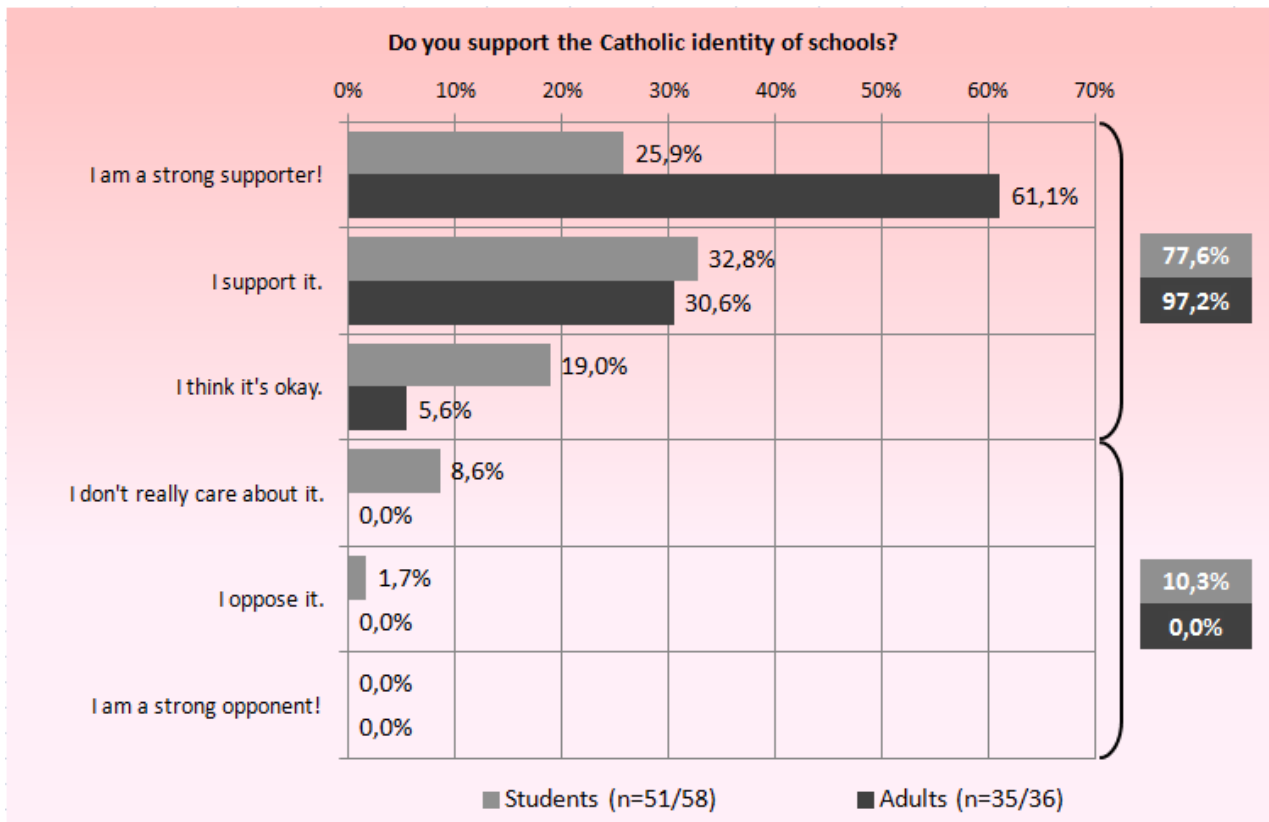
Looking first to the adults' responses, we see that the majority (55,6%) have active prayer lives with over a third (36,1%) even praying on a daily basis. Another 36,1% of the adults pray somewhat less regularly. In total, therefore, more than 9 in 10 adults (91,7%) have at least some connection to personal prayer. On the other hand, we also note the presence of a small minority (8,3%) who do not pray at all.

Moving on to the students' results, we see that the vast majority (82,8%) have at least some connection to personal prayer. Roughly a third of the students pray on a regular basis (32,8%), while half (50,0%) pray only occasionally. We also see that a small minority (12,1%) say they never pray.

In general, the graph shows that prayer is a significant part of the lives of the people at this school. Almost one in three students prays regularly, and another half pray at least occasionally, which is an excellent result. An important question will be how and why the children pray and what kind of religious presuppositions are involved in their prayer. The adults, who have an even stronger prayer life than the students, can lend strong support to the students in the community. Teaching students new ways to pray—especially those that reinforce the symbolic reasoning skills the NECSIP wishes to promote—will be challenging but highly worthwhile. Students may be surprised or intrigued to find deeper modes and methods of prayer which had not previously occurred to them.

C. Catholic school profile

1. Support for Catholic school identity

Do you support the Catholic identity of schools?

	Students (n=51/58)	Adults (n=35/36)
I am a strong supporter!	25,9%	61,1%
I support it.	32,8%	30,6%
I think it's okay.	19,0%	5,6%
I don't really care about it.	8,6%	0,0%
I oppose it.	1,7%	0,0%
I am a strong opponent!	0,0%	0,0%

Grouped totals: 77,6% / 97,2% (support) and 10,3% / 0,0%

[Figure C.1]

This graph shows to what degree students (light grey) and adults (dark grey) support the Catholic identity of schools. A large majority of the adult respondents (a total of 97,2%) support Catholic school identity to a greater or lesser degree. 91,7% are supporters or even strong supporters, while 5,6% do not actively but at least passively support Catholic identity. None of the adults say they do not care about this topic, and none offer active resistance against Catholic school identity.

Over three quarters of the students (25,9% + 32,8% + 19,0% = 77,6% in total) also pledge their support. 25,9% declare strong support and 32,8% just plain support, while 19,0% do not actively but at least passively support Catholic identity. A small minority (a mere 8,6%) are indifferent where Catholic school identity is concerned. It must be noted that a tiny minority of the students (1,7%) actively resist a Catholic educational project.

Adults and students alike express resounding support for the Catholic identity of schools. This sort of support is encouraging for any school hoping to strengthen its Catholic identity.

2. Belief in God

The people in my school believe in God.
n= 79 nmiss= 15

Always	20,3%	73,4%		
Regularly	53,2%			
Sometimes	25,3%			
Rarely	1,3%	1,3%		
Never	0,0%			

A lot more	25,3%	58,2%
More	32,9%	
OK	36,7%	
Less	5,1%	5,1%
A lot less	0,0%	

[Figure C.2]

A successful Catholic educational project is always carried by the personal faith of its contributors. The Doyle Questionnaire therefore contains these direct questions: "In your experience, do the people in your school believe in God (always, often, sometimes, rarely or never)?" And also: "Compared to the current practice, would you like the people in your ideal school to believe in God (a lot more, more, neither more nor less, less or a lot less)?" The above composite graph shows the percentage counts for each of the options, the mean scores on the factual level (the bars) and the normative level (the green arrows) both for all respondents together (at the top) and for the adults and students separate (at the bottom).

The results from this questionnaire tell us that almost three quarters of the respondents (73,4%) either 'always' or 'regularly' see their peers as believers in God. Only a tiny minority of 1,5% say they only 'rarely' see their peers as believers, and none say they 'never' see belief. This data indicates that faith is both highly visible and widespread at the school. When asked about their ideal school, just over a third (36,7%) of respondents say they are content or 'OK' with the current levels of belief they see at their school, but a strong majority (58,2%) say they would like to see even more belief. Only a small minority of 5,1% say they would like less belief.

When we look to the figures broken down into separate respondent groups, we see that students and adults see roughly the same amount of belief among their peers (students: 3,94/5; adults: 3,89/5). We also find that both adults and students express a desire for more belief (students: 0,76; adults: 0,82).

These figures are highly encouraging, as they indicate on the one hand that belief in God is highly visible at St Francis Xavier Primary School, and on the other hand that both students and adults alike could be open to further strengthening Catholic identity.

3. A good place to grow closer to God?
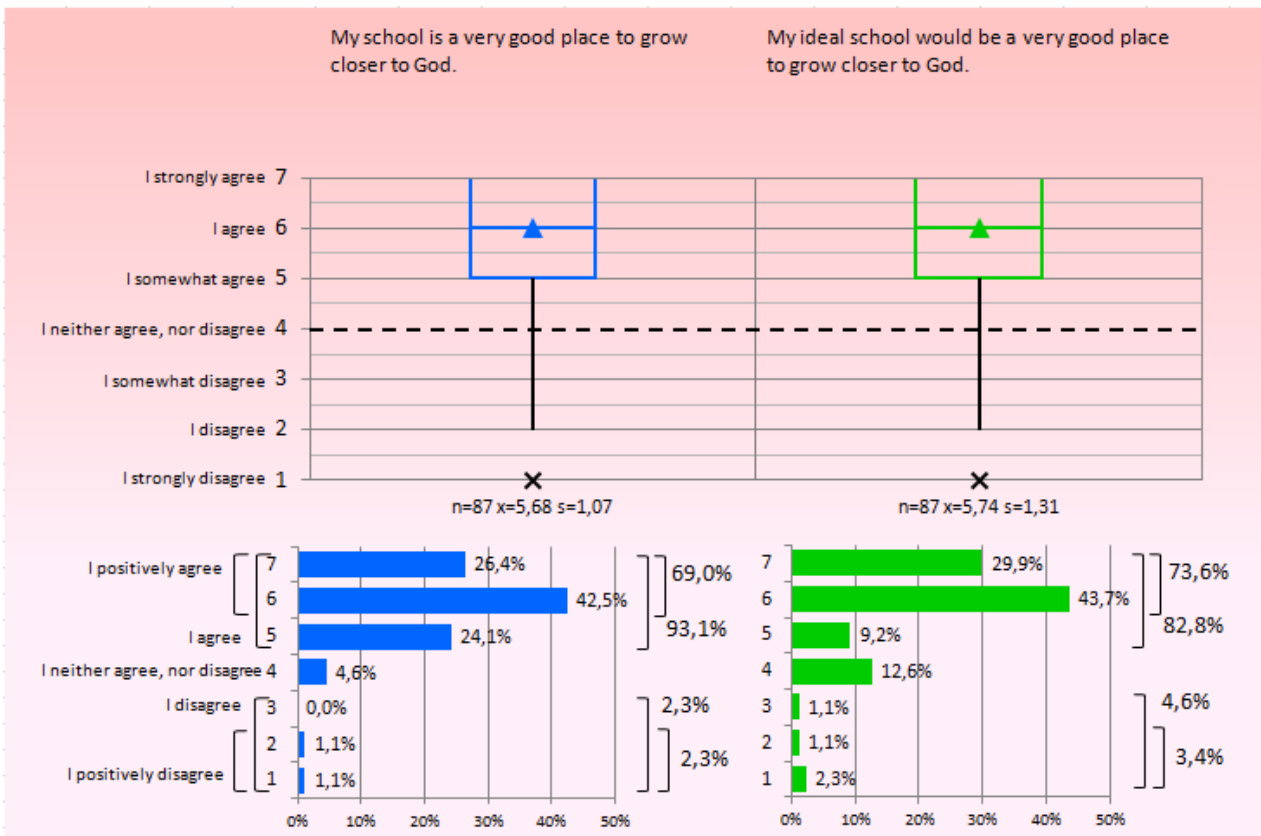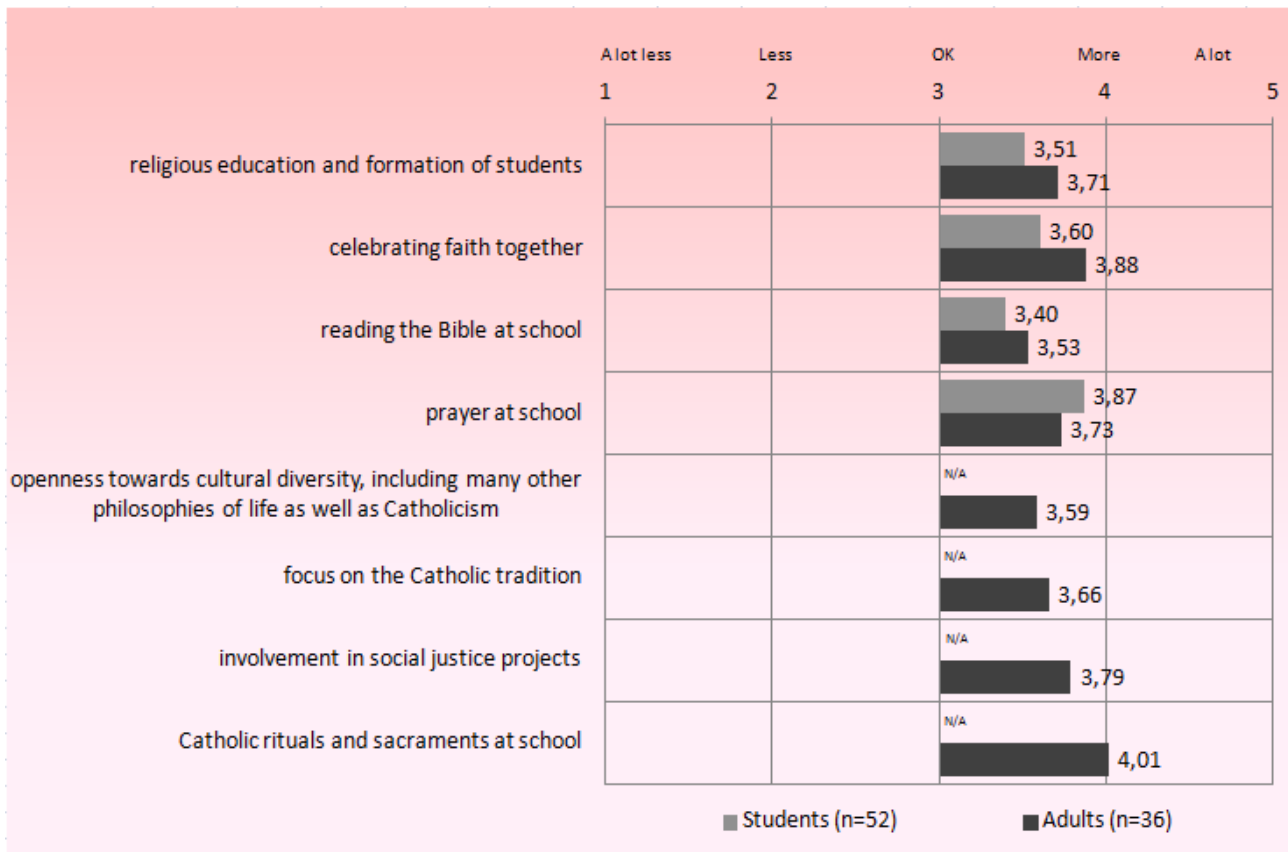

[Figure C.3]
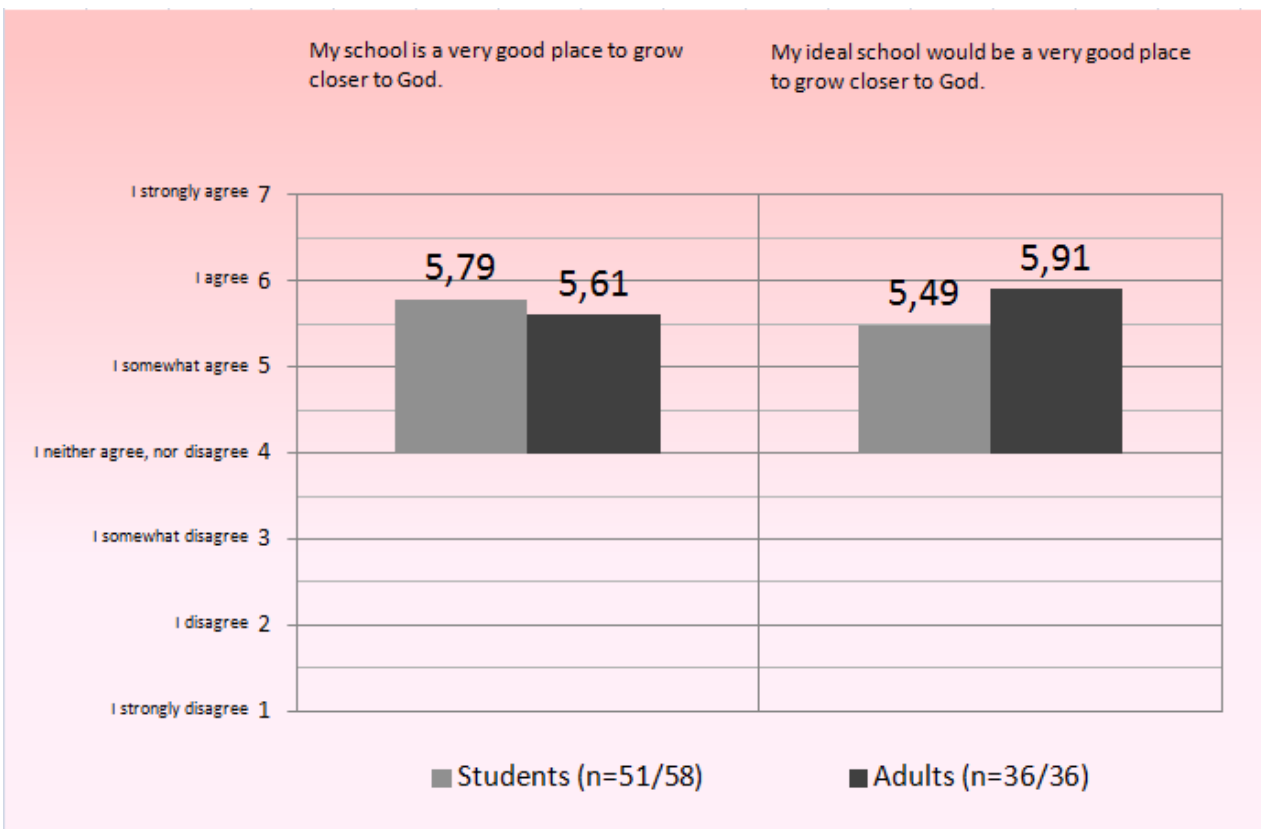
[Figure C.4]

Figure C.3 tells us that on the factual level, the respondents at St Francis Xavier Primary School overwhelmingly agree that their school is 'a very good place to grow closer to God' (93,1% agree). The majority (69,0%) even go as far as to 'positively agree' that such is the case. This means that the school is not just a Catholic school 'in name', but lived and experienced by its participants as a Catholic school. On the ideal level, figures are somewhat lower but nevertheless positive, with a full 82,8% of respondents saying they would like their ideal school to be a place where they can grow closer to God. A small minority of just 4,6% say they would not want their ideal school to be a place to grow closer to God, while a further 12,6% express indifference.

When we break this data down into separate respondent groups (see Figure C.4), we see that students and adults generally agree with each other that on the level of current practice, St Francis Xavier's is a very good place to grow closer to God (students: 5,79/7; adults: 5,61/7). We also notice, however, that students score slightly lower when asked if their ideal school would be a very good place to grow closer to God (5,49/7). Although the decline is only very slight (just 0,3 points), this could indicate that some students could be beginning to question whether faith development should have a place in education or not. It may therefore be important to engage students in a discussion on what role faith should play in their school.

4. Features of Catholic school identity

[Figure C.5]

Next, we examine the support (or lack thereof) for a number of typical features of Catholic schools. Compared to the current practice, do the school members want them MORE or LESS?
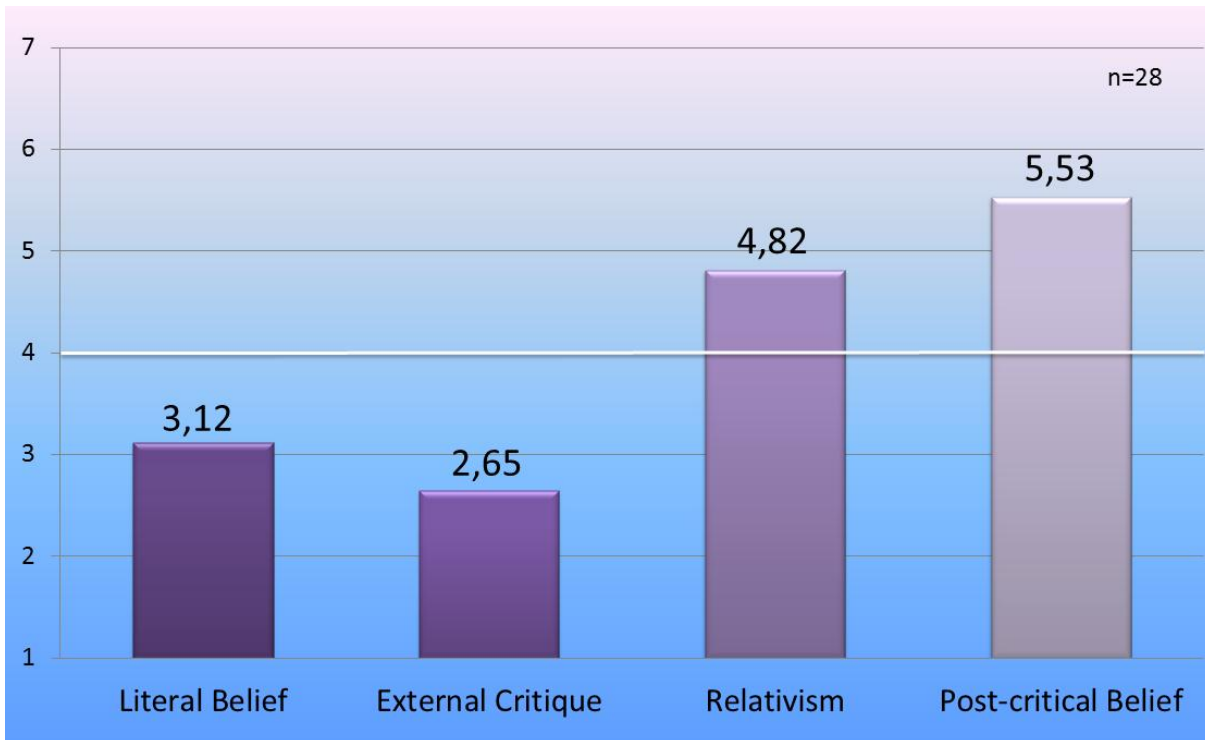
The adult respondents (staff, school leadership and parents) generally say that they want more of all of these features of Catholic school identity, thereby indicating their wish to intensify the school's Catholic identity structure. They would like an increase of religious education and formation of the students (3,71/5), more communal celebration of the Christian faith (3,88/5), increased use of biblical texts at school (3,53/5) as well as a growth of prayer at school (3,73/5). Moreover, they believe it is important to have an increase of openness towards cultural diversity, including many other philosophies of life in addition to Catholicism (3,59/5). Next, they indicate wanting a heavier focus on the Catholic tradition (3,66/5), as well as more involvement in social justice projects (3,79/5) and a significant increase of Catholic rituals and sacraments at school (4,01/5).

The students also say that they would support an increase of all of these typical features of Catholic school identity. They would like to see more religious education and formation (3,51/5), more communal celebration of the Christian faith (3,60/5), an increase in the use of biblical texts at school (3,40/5) and an increase of prayer at school (3,87/5). (The remaining features were not part of the abbreviated student version of the Doyle Questionnaire.)
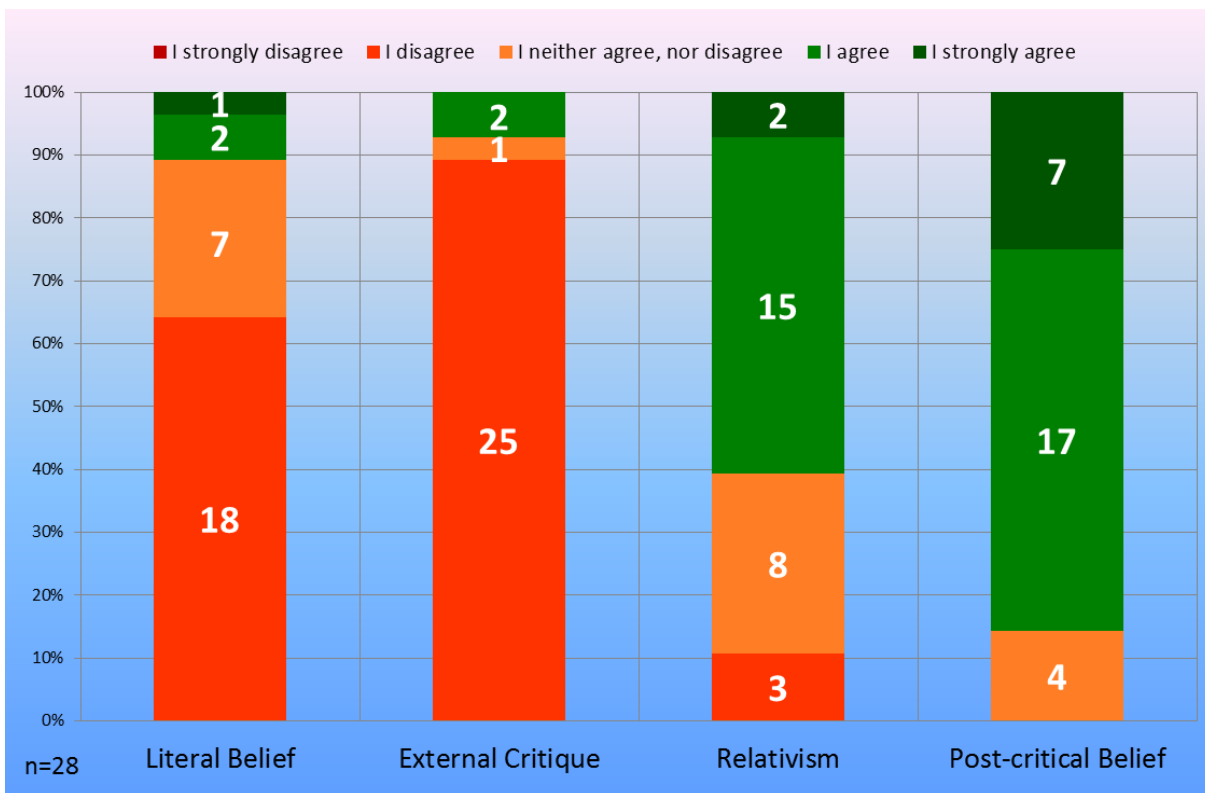
It is highly encouraging to see that not only the adults, but also the students express a desire to increase these typically 'Catholic' features. It appears that the students are eager to learn more about and strengthen their Catholic identity. We can thus expect widespread support for a Catholic educational project.

D. Cognitive belief styles among the school members (PCB Scale)
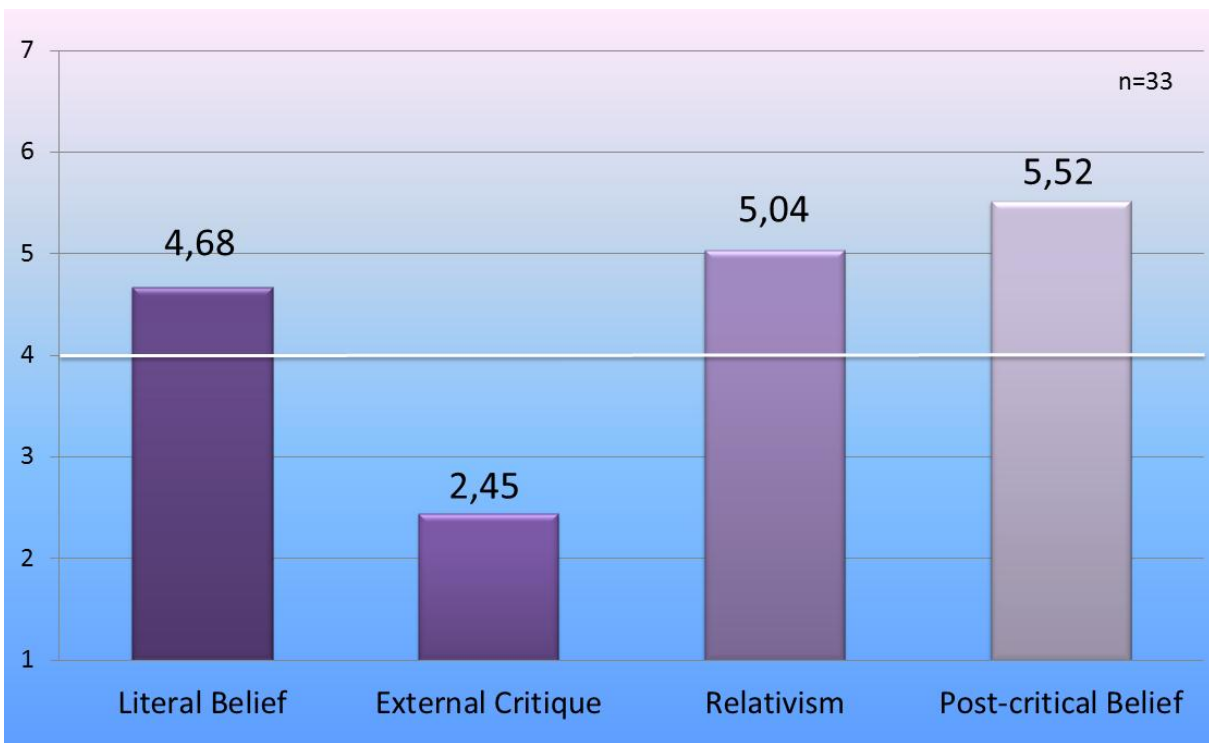
PCB Scale: school staff and parents

n=28

| Literal Belief | External Critique | Relativism | Post-critical Belief |
| 3,12 | 2,65 | 4,82 | 5,53 |

[Figure D.1]

I strongly disagree · I disagree · I neither agree, nor disagree · I agree · I strongly agree
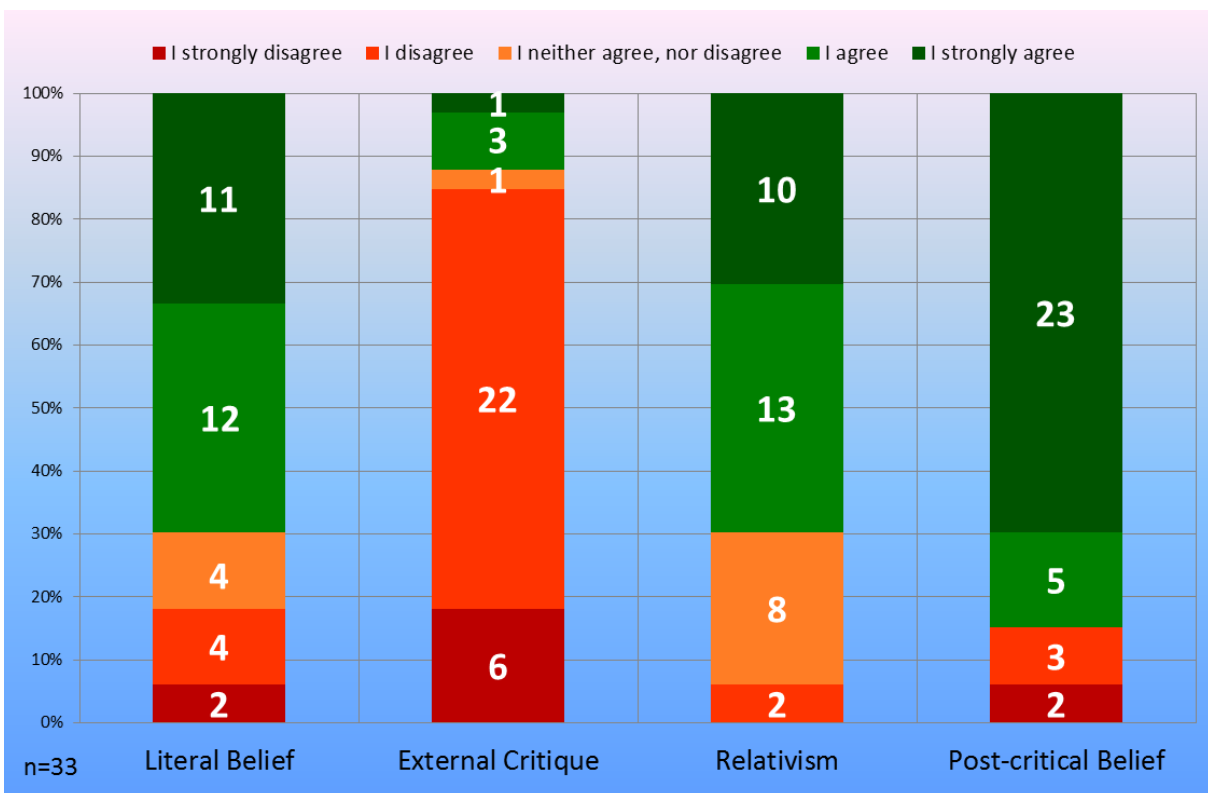
n=28

[Figure D.2]

PCB Scale: students

[Figure D.3]

[Figure D.4]

The *PCB Scale* is designed to describe the ways in which respondents relate to the contents of their belief. By identifying tendencies among respondents to relate to their faith via four cognitive styles—*Literal Belief*, *External Critique*, *Relativism*, and *Post-critical Belief*—we are able to identify the possibility (or lack thereof) of further developing the school's Catholic identity.

Figures D.1-D.2 indicate that the vast majority of adults at St Francis Xavier Primary School hold to *Post-critical Belief*, a symbolic, believing hermeneutics (5,53/7; 24 out of 28 respondents agree). Though 4 respondents express uncertainty towards *Post-critical Belief*, none oppose it. Apart from this dominant tendency, there is another approach that finds widespread support, namely so-called '*Relativism'*, also labelled '*Awareness of Contingency*' in the specific context of the *PCB Scale* typology (4,82/7; 17 in 24 agree). A clear majority of school staff and parents tend to agree that a multiplicity of religious commitments should be accepted, welcomed and valued, without – in principle – any one of these interchangeable options being more true or valuable than the others. *External Critique* is rejected by the vast majority of adult respondents (2,65/7; 25 out of 28 disagree), as is *Literal Belief* (3,12/7; 18 out of 28 disagree). From the perspective of NECSIP, these are positive results. At NECSIP we are convinced that in order to maintain the plausibility of faith within a constantly changing context, it is vital to encourage a symbolic, hermeneutical way of relating to the faith. With their high levels of *Post-critical Belief*, lower but nevertheless positive levels of *Relativism*, and clear rejection of both *External Critique* and *Literal Belief*, the adults at St Francis Xavier Primary School have the necessary ingredients in a strong combination to successfully recontextualise the Catholic faith. Nevertheless, we should caution that even if it is lower than their *Post-critical Belief*, the level of *Relativism* is quite high among the adults. This could become an issue when we look to the student results below.

When we look to Figures D.3-D.4, we find that the primary cognitive style for students is also *Post-critical Belief* (5,52/7) with the vast majority (28 out of 33 respondents) agreeing with this approach to faith. Especially encouraging is the very high number of students (23 out of 33) who 'strongly agree' with *Post-critical Belief*. We also see that students firmly reject *External Critique* (2,45/7; 28 out of 33 disagree). These are all highly positive findings for the purposes of this research. On the other hand, however, we also find that the students exhibit a high level of *Literal Belief* (4,68/7; 23 out of 33 agree) along with a very high level of *Relativism* (5,04/7; 23 out of 33 agree).

NECSIP maintains that *Post-critical Belief* is the cognitive style that best upholds the processes that support the Catholic identity of schools. The fact that students score quite highly in both *Post-critical Belief* and *Literal Belief* can indicate that many students are in the midst of transitioning between relating to their faith in a literal way and relating to it in a more symbolic, hermeneutical way. The challenge for adults therefore consists in helping the students transition away from a rigid, literal style of belief and towards a more mature, symbolically mediated style of belief (namely *Post-critical Belief*) rather than the non-believing options of *Relativism* or *External Critique*.

While a positive level of *Relativism* can be a good thing – as it means students have the ability to think symbolically – having too high levels of it can pose some risks, as it is, in fact, a non-believing stance. The danger with having too high *Relativism* is that it can end up relativising the uniqueness of the Christian faith, reducing it to just one among many possible life options, none more preferable than any other. *Post-critical Belief*, on the other hand, is a symbolic-hermeneutical cognitive style that recognises contingency but nevertheless opts for belief.
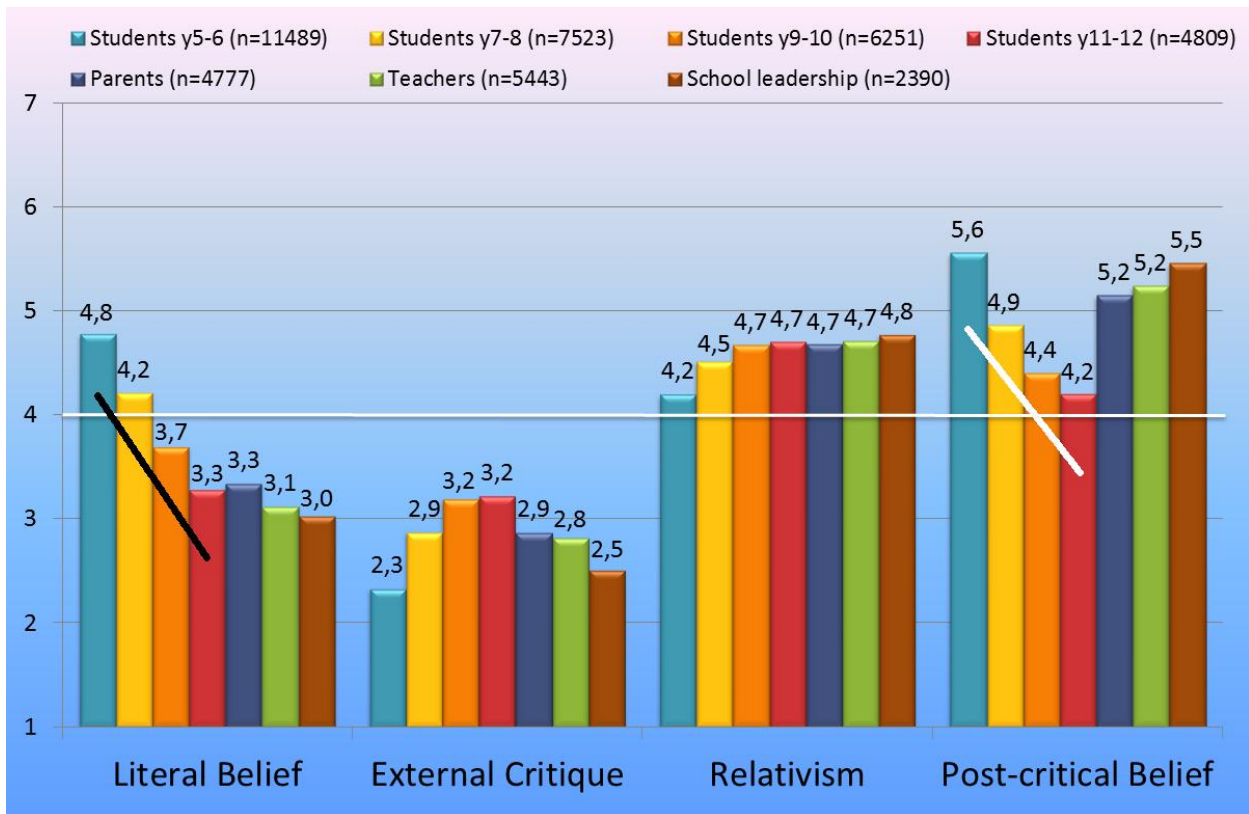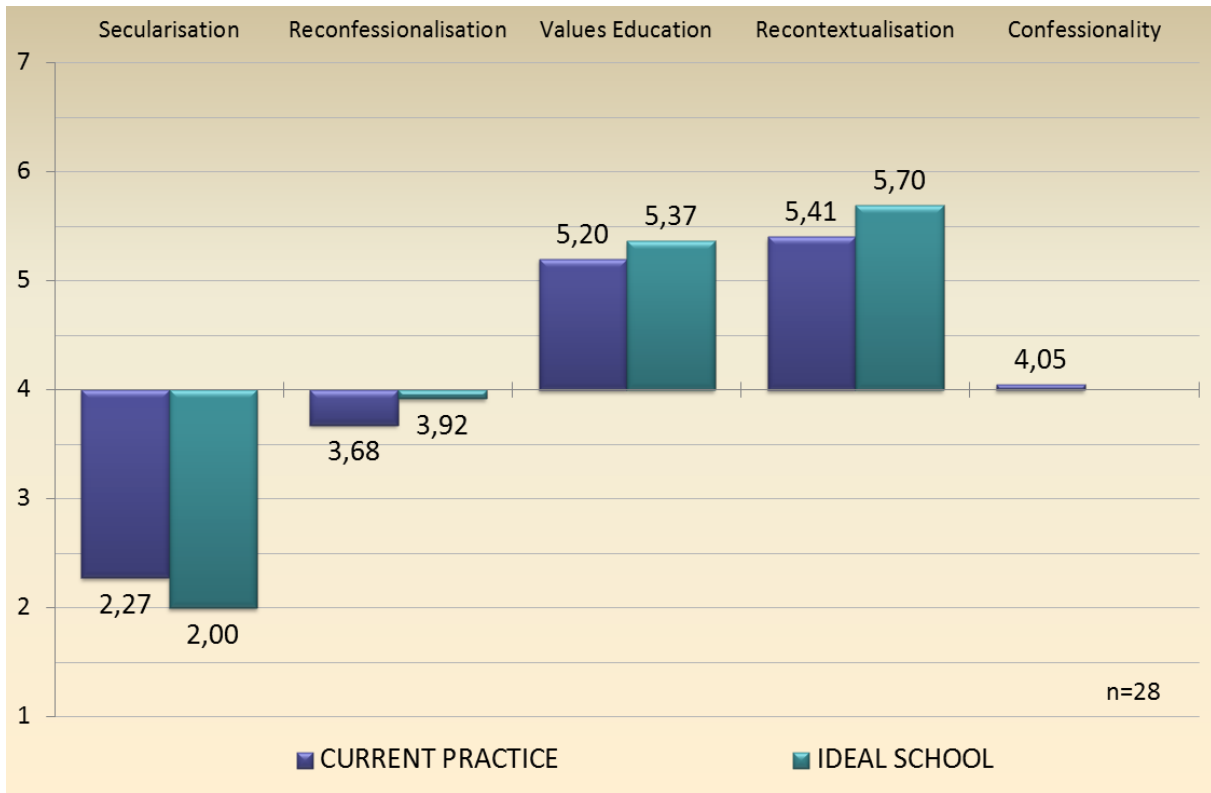
[Figure D.5]

Figure D.5 gives us the differentiated results of student and adult groups in all primary and secondary schools throughout Australia that participated in the research in 2011 and 2012 (for a total of no fewer than 42682 respondents). When we consider the developments in the levels of *Literal Belief* in the students (cf. the black trend line), it is striking how the mean score drops from very positive in primary school (4,8/7) to a clear rejection in year 11-12 in secondary school (3,3/7).

This decline of a *Literal Believing* attitude – which is not unusual and even desirable when children enter puberty and make the transition towards adulthood – is, however, not compensated by an increase in a more mature, hermeneutical, post-critical and symbolically mediated faith. It appears that the literal and unmediated faith understanding learned by the primary school children does not transform into *Post-critical Belief* as students grow older. Instead, we see a decline in support for any kind of religious attitude—including a *Post-critical Believing* attitude—during their time in secondary school (cf. the white trend line). Parallel to the general decline of *Literal Belief*, we notice a sharp decrease of *Post-critical Belief* as well: from 5,6/7 in primary school to a barely positive mean score of 4,2/7 among the oldest students at the secondary level.

These observations can be considered empirical evidence demonstrating that when dealing with primary school children, a strong (and initially seemingly successful) focus on *Literal Belief* actually risks undermining the development of a more mature faith as students grow older, despite the educators' best intentions. Moreover, we see that as students become older, not only *Literal Belief* but also *Post-critical Belief* loses credibility in their eyes. For these reasons, we at NECSIP suggest developing *Post-critical Belief* as early as possible in order to nurture a cognitive style that will most likely support the flourishing of the school's Catholic identity.

E. School identity options in theological perspective (Melbourne Scale)

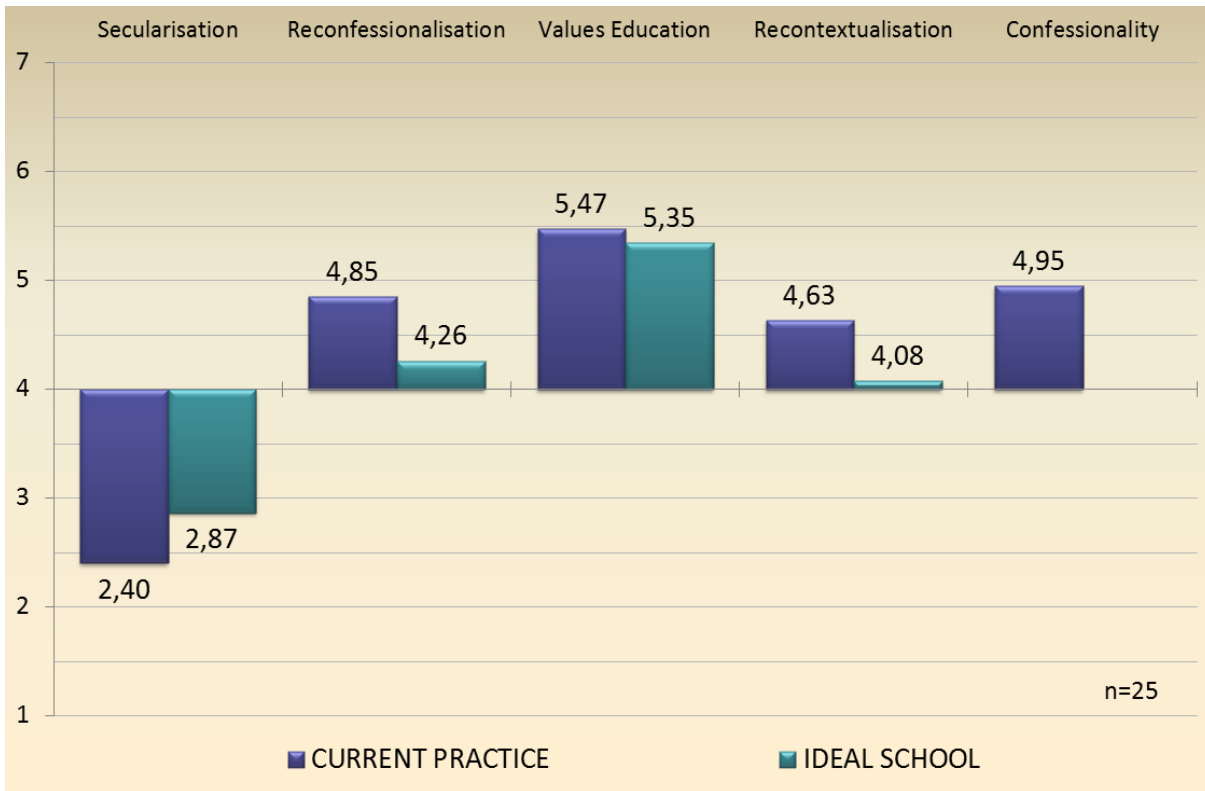## Melbourne Scale: school staff and parents
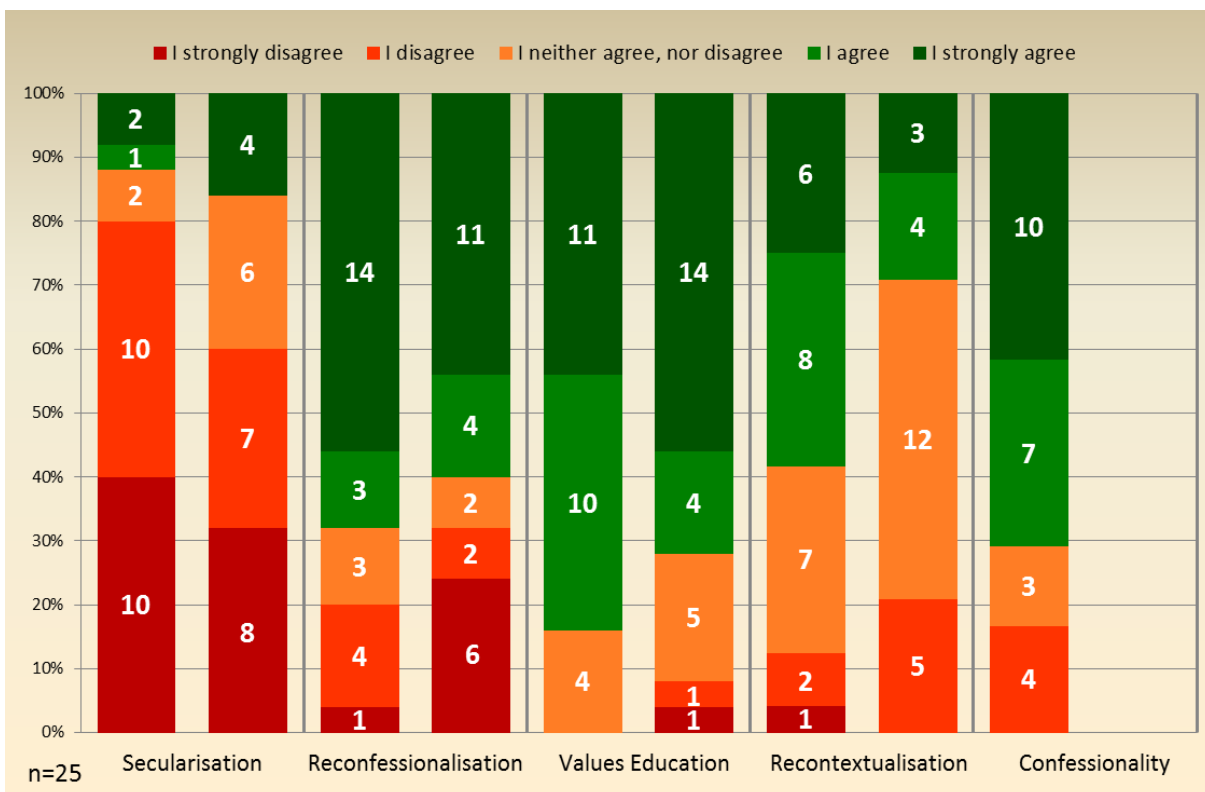

[Figure E.1]
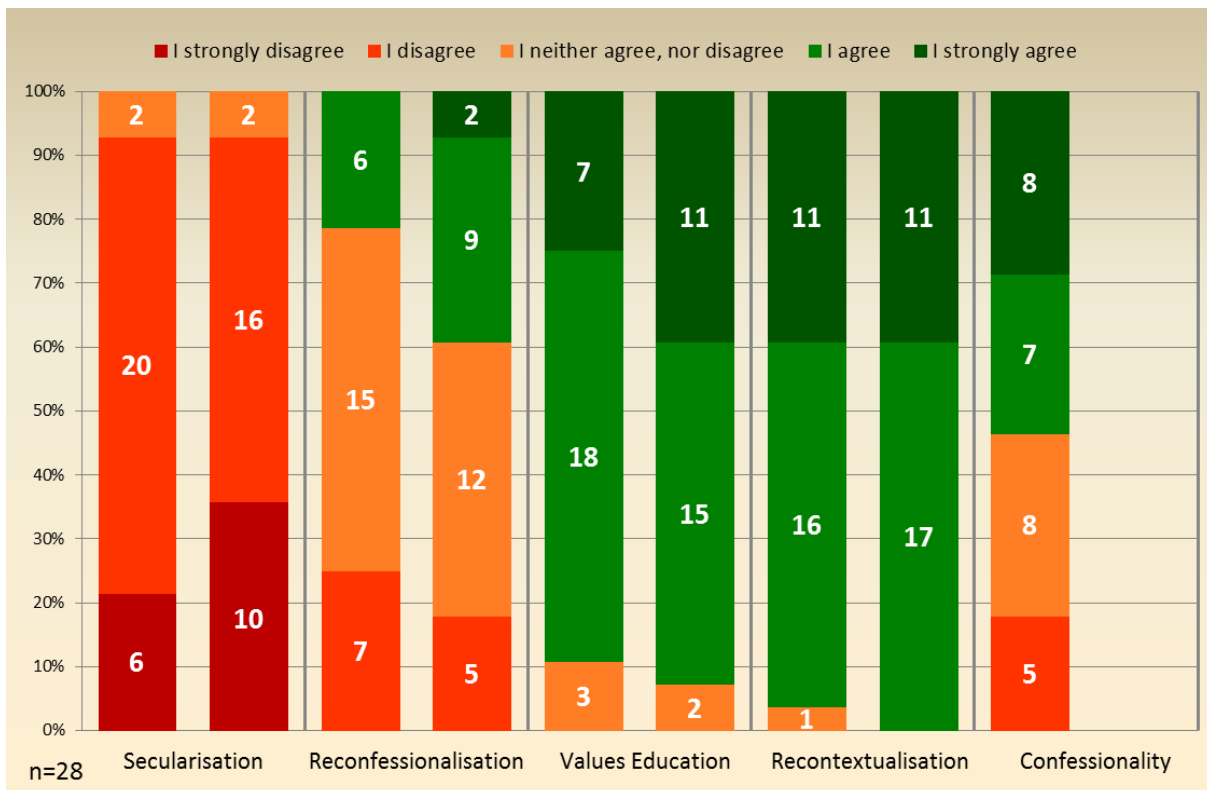
[Figure E.2]

Melbourne Scale: students

[Figure E.3]

[Figure E.4]

The *Melbourne Scale* identifies five typological ways a school might establish to relate to Catholic identity within a pluralising and secular context. By gauging the perceived openness of respondents toward these typologies, the scale results help us identify currents that will affect the future of the school's Catholic identity.

The data (see Figures E.1-E.2) show us that the adults at St Francis Xavier's see *Recontextualisation* as the theological typology most in evidence at their school (5,41/7), with the vast majority of adult respondents (27 out of 28) agreeing with this characterisation. *Christian Values Education* comes in second place with a score of 5,20/7 (25 out of 28 agree). In addition, adults are quite certain that *Secularisation* is not taking place (2,27/7). Concerning *Reconfessionalisation*, however, the adults express quite a significant degree of uncertainty (3,68/7). Although 6 agree that *Reconfessionalisation* is taking place, none agree strongly. Likewise 7 disagree that it is taking place, but none disagree strongly. In the middle we find that the majority of adult respondents (15 out of 28) neither agree nor disagree. Behind all these figures, adults see a very low degree of *Confessionality* at their school (4,05/7). We find, in fact, that adult opinions are rather split on the *Confessionality* of St Francis Xavier's, with 15 saying it is confessional, 5 saying it is not, and 8 unsure.

When we look at adults' responses on their ideal school, we see that they largely match up with what they already see taking place at on the factual level. For all four school typologies, there are no radical differences between scores adult respondents give on the ideal and current levels. When we compare their scores on the ideal level with those on the current level, it appears, in fact, that they not only agree with the direction their school is going in, but want it moving even stronger in the same direction. Adults want more *Recontextualisation* (0,29 points higher in the ideal) and *Christian Values Education* (0,17 points higher in the ideal) while expressing even stronger opposition to *Secularisation* (0,27 points lower in the ideal). Adults are especially enthusiastic about *Recontextualisation*, giving it unanimous support. Support for *Reconfessionalisation* is still quite low (3,92/7), with 11 of the adults in favour, 5 opposed and 12 unsure.

Generally speaking, these are encouraging findings. The NECSIP maintains that *Recontextualisation* is the method that works best to preserve and maintain Catholic identity, and it is therefore good to see that *Recontextualisation* scores highest on both the current and ideal levels. *Christian Values Education* is valuable but works best in a supporting role as part of an overall program focused on *Recontextualisation*, and this is what we see from the adult responses. The strong resistance to *Secularisation* obviously fits in with efforts to strengthen Catholic identity.

When we look at the student responses in Figures E.3-E.4, we see a substantially different portrait than that painted by the adults. Students generally agree with adults that *Secularisation* is not taking place at their school (2,40/7), but they agree on little else. From the students' perspective, the school primarily engages in *Christian Values Education* (5,47/7), not *Recontextualisation*. They do see some evidence of *Recontextualisation*, but with a score of 4,63/7, it is far less evident to them than it is to adults. In addition, whereas the adults are quite unsure on whether or not their school is currently reconfessionalising, the students seem to be quite certain that it is, giving it an overall mean score of 4,85/7 – higher even than *Recontextualisation* – with the majority of student respondents (14 out of 25) even going as far as to 'strongly agree' that *Reconfessionalisation* is taking place. Behind all these figures, students see a much higher degree of *Confessionality* than the adults (4,95/7).

On the ideal level we see even greater disparities between adult and student responses. Students give the most support to *Christian Values Education*, and this by a very wide margin (5,35/7). Most concerning is perhaps the very low mean score given to *Recontextualisation* (4,08/7). While 7 students support it, another 5 oppose it, and the remaining 12 are unsure. We also see some disagreement emerging concerning *Reconfessionalisation* (4,26/7), as 11 students strongly support it and 6 strongly oppose it. *Secularisation* is still quite strongly opposed overall (2,87/7), but we do note the presence of a small minority (4 respondents) who strongly favour it.

Conclusion

As stated above, it is encouraging to see that the adults express so much enthusiasm for *Recontextualisation*. Based on student responses to the NECSIP questionnaires, however, it would seem necessary to carry out a critical assessment of how their game plan is put into action, for even as adults are convinced they are enacting a robust program of *Recontextualisation*, many students just don't see it. It appears that they may be experiencing adult efforts at *Recontextualisation* as *Reconfessionalisation* instead. It is especially striking to see that whereas most of the adult respondents are unsure on whether or not the school is reconfessionalising, most of the students even 'strongly agree' that it is. We do not see this much 'strong agreement' on any of the other 3 school typologies.

In dealing with the irreducible particularities of the Christian message, *Recontextualisation* has some similarities with *Reconfessionalisation*. Both of these strategies talk about the things that make Christianity unique. They deal with those aspects of the Christian tradition that cannot be harmonised with culture. But there is a major difference between *Recontextualisation* and *Reconfessionalisation*. *Recontextualisation* is a complex, multi-correlational way of relating faith to culture that brings tradition into a constructive dialogue with the current context. *Reconfessionalisation*, on the other hand, employs a mono-correlational approach to focus on continuity instead of tradition development and attempts a 'return' to established Catholic identity. It may be that when students see adults speaking about the Catholic tradition, they draw a one-to-one, direct link with *Reconfessionalisation* rather than recognising adults' efforts to bring the tradition into dialogue with their context. In this way, they may be misinterpreting adult efforts at *Recontextualisation* as *Reconfessionalisation*. It would therefore appear necessary for adults to make their efforts at *Recontextualisation* much more explicitly about *Recontextualisation* and not *Reconfessionalisation*.

The students' clear preference for *Christian Values Education* could also require some attention. In focussing on the universally accepted (and acceptable) ethical values of the Christian message, *Christian Values Education* is an easy strategy of correlating the gospel to today's cultural context, and tends to be quite popular among both students and adults. After all, how can anyone oppose values such as love and friendship? *Recontextualisation*, on the other hand, tends to be less popular because it questions the students, challenges them, engages them, demands that they take sides, and makes them speak up to justify their religious positions. It is likely that the students find it is easier to 'go with the flow' of the established *Values Education* pedagogy. There are, however, several potential risks associated with *Christian Values Education*. First of all, in focussing on Christian values, it has the tendency of reducing the Christian message to its moral components, thereby 'hollowing it out'. The more specific, particularly Christian elements of the gospel (such as the Crucifixion or the divinity of Christ) get left by the wayside,

and the uniqueness of the Christian faith gets lost. Students appreciate and accept the values they learn, but begin to wonder what is specifically Christian about them. After all, one does not need to be Christian to love one's neighbour. Eventually, they take the values home with them but leave the Christian 'packaging' behind. In this way, *Christian Values Education* can even have a secularising effect.

F. School identity options in pedagogical perspective (Victoria Scale)

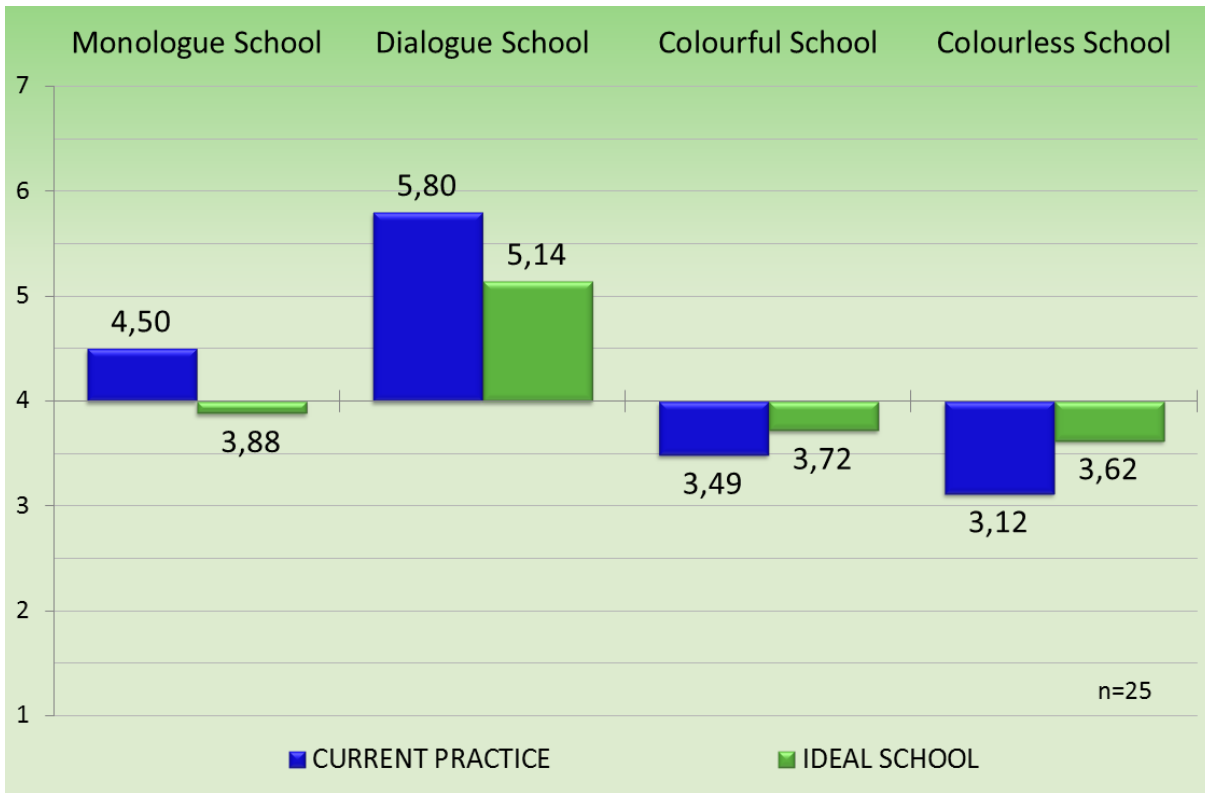## Victoria Scale: school staff and parents
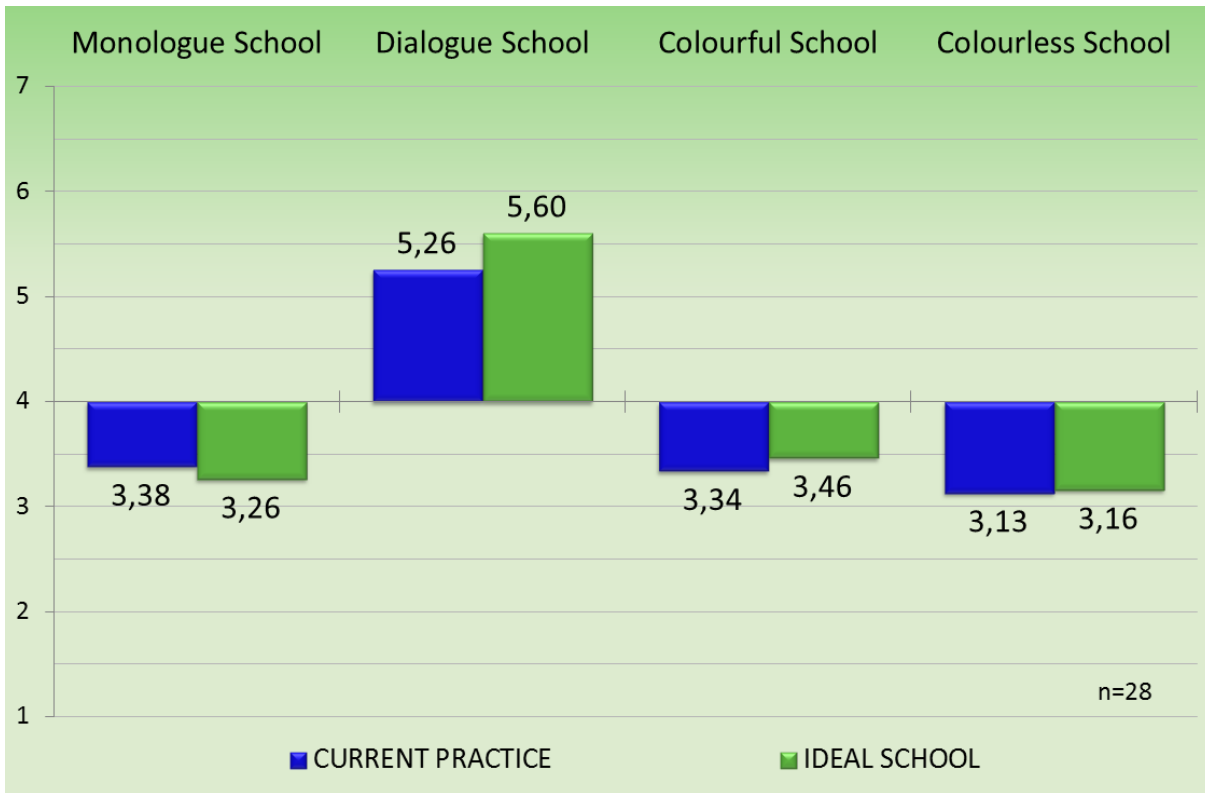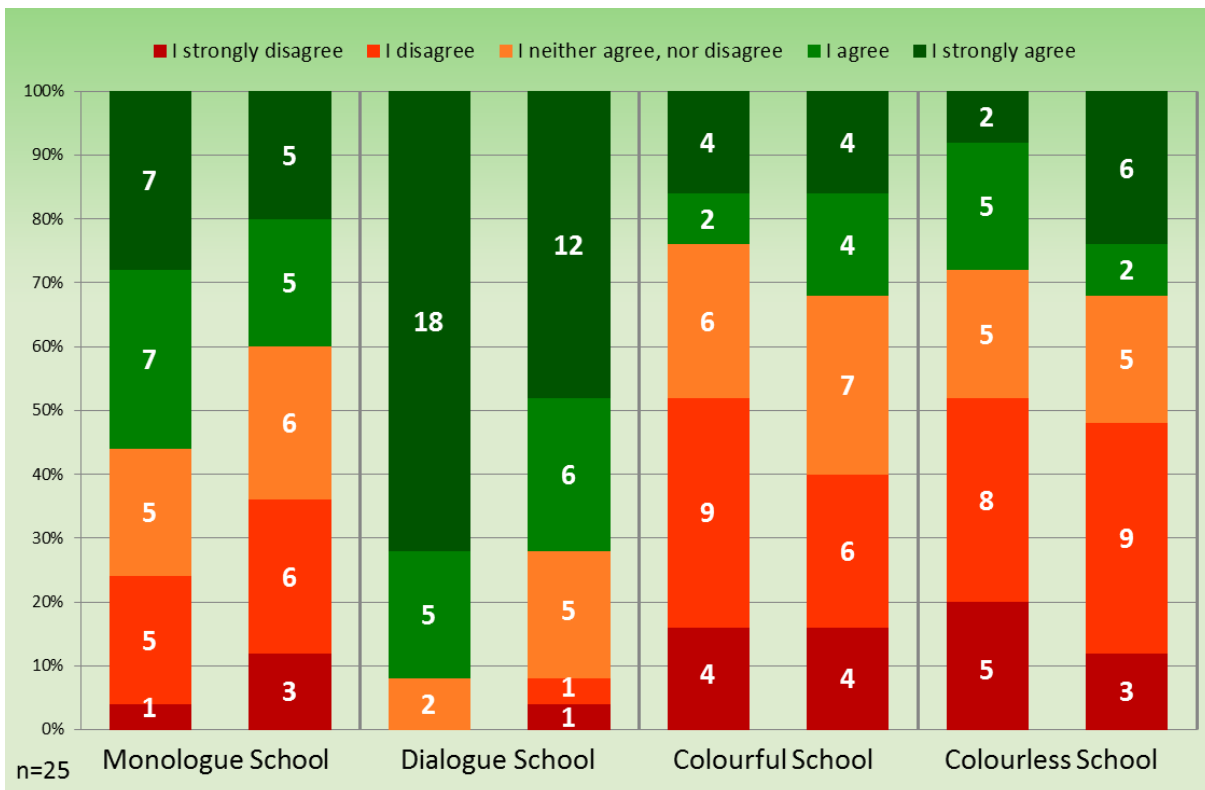

[Figure F.1]
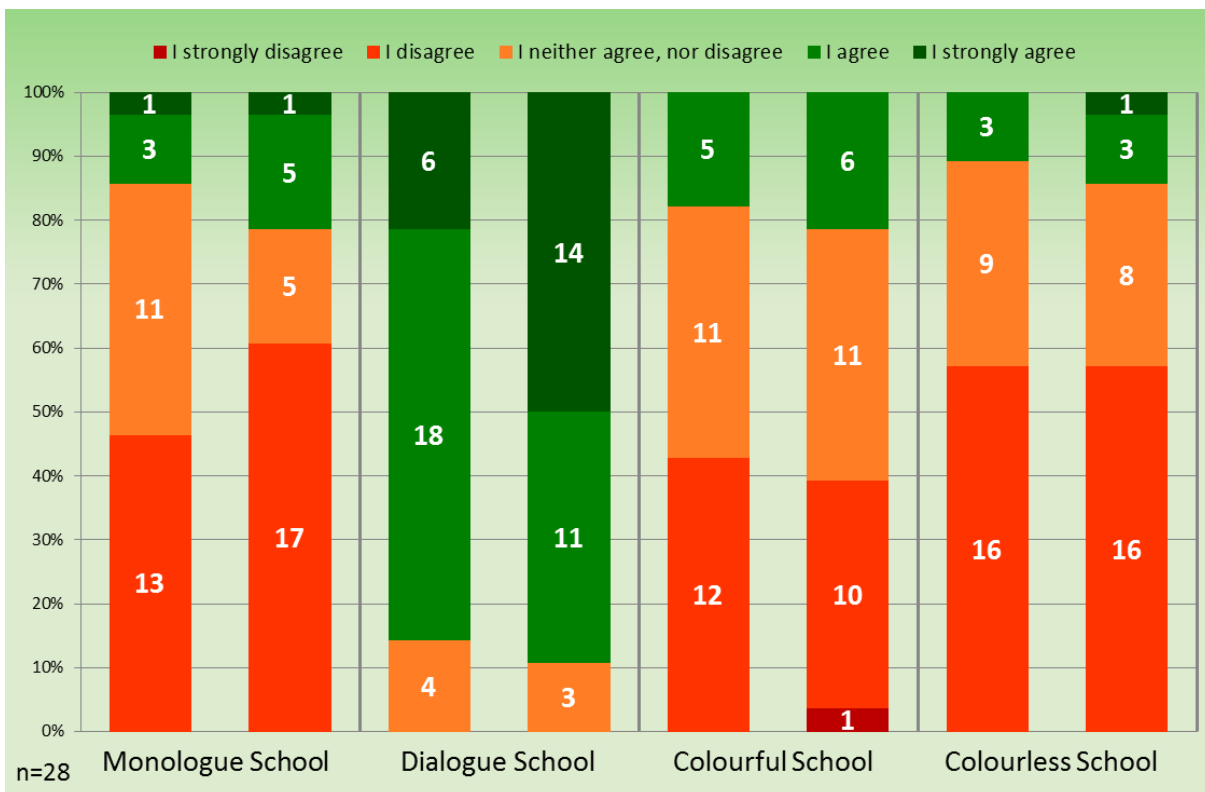
[Figure F.2]

Victoria Scale: students

[Figure F.3]

[Figure F.4]

The *Victoria Scale* helps to identify the ways in which schools negotiate their Catholic identities in relation to the religious and philosophical diversity which exist in their communities. The process of this negotiation can be characterised by the use of four basic typologies—the *Monologue School*, the *Dialogue School*, the *Colourful School*, and the *Colourless School*.

Figures F.1 and F.2 show us that on the factual level, adults in the community at St Francis Xavier Primary School see their school primarily as a *Dialogue School* (5,26/7; 24 of 28 respondents agree). Generally speaking, adults do not feel that any of the other three school typologies fits St Francis Xavier's. In addition, the overwhelming majority of adults give support to the *Dialogue School* on the ideal level (5,60/7; 25 of 28 respondents agree). No other model even comes close to garnering such high levels of support – they are, in fact, all rejected. This is a very positive finding, as the NECSIP maintains that the *Dialogue School* is the best model for strengthening Catholic identity in the current context. By inviting voices from diverse worldviews and faith traditions to share their valuable experiences, the *Dialogue School* model gives body to a strong *Awareness of Contingency* while never relinquishing its inherent Catholicity. By recontextualising Catholic identity in this way, dialogue in and with diversity becomes seen as something that Catholics do—something intrinsic to Christian faith. A fundamental affirmation of this research is that such a model for living out Christian faith is not innovative but faithful to the history of Catholic Christian witness. On the other hand, when we look at Figure F.2, we find that many of the adult respondents (11 of 28) are unsure on whether their school is a *Monologue School* and 4 even say they see monological tendencies. As we shall see below, this uncertainty manifests itself quite strongly among students.

When we look at the student data (see Figures F.3-F.4), we notice that, like adults, students identify their school primarily as a *Dialogue School* (current practice: 5,80/7; 23 out of 25 agree). A very large proportion (18 of 25 respondents) even 'strongly agree' that theirs is a *Dialogue School*. This is highly encouraging, as we see that the efforts to promote dialogue are clearly being noticed by students. On the other hand, we also notice that many students (14 of 25) also see evidence of the *Monologue School* model (4,50/7).

On the ideal level, we find that the *Dialogue School* receives the most support by far (5,14/7; 18 of 25 agree). Regarding the other 3 models, however, the students appear to be quite divided. Each model has significant numbers of students in favour, opposed and undecided. The overall result is that resistance to each of these other 3 models ends up being quite low (*Monologue School:* 3,88/7; *Colourful School*: 3,72/7; *Colourless School:* 3,62/7). It may be that students are not too clear on the differences between the *Monologue*, *Dialogue*, *Colourful* and *Colourless School* models. There are indeed several areas of overlap between these models, and it appears that students may need to be informed on the differences between them.

The *Monologue School* and the *Dialogue School* are similar in that they both speak out of a position of maximal Christian identity. They differ, however, in that whereas the *Monologue School* exhibits minimal openness and solidarity towards others, the *Dialogue School* shows maximal openness and solidarity. From the perspective of strengthening Catholic identity, it is of course important to start by recognising and holding onto one's identity as a Christian, but the *Monologue School* is nevertheless undesirable because it is both culturally implausible and theologically unjustified. Students must learn that even as one speaks from a position of maximal Christian identity, one must also exhibit openness towards 'the other' and a readiness to listen to what 'the other' has to say. A pure *Monologue School* does not do this, whereas the *Dialogue School* does.

The *Colourful School* and the *Dialogue School* also have similarities in that both feature maximal openness and solidarity towards others. It is of course good to engage 'the other' and celebrate diversity, but what students may not realise is that while the *Colourful School* initially *appears* to value diversity, it really does not because, in its overly heavy focus on the similarities between different traditions, it tends to gloss over the very real differences between them. In this manner, it does not fully respect the particularity of each tradition. Although it starts out celebrating everybody's diversity, it ends in celebrating nobody's diversity, eventually resulting in a *Colourless School* model. Students must learn that true dialogue respects the otherness of the other while simultaneously holding firm to its own particularity.

Finally, the *Colourless School* model can be an attractive one for those who would prefer to take a neutral stance towards diversity. What students may not realise is that the neutrality offered by the *Colourless School* model is an illusion. Simply ignoring diversity is not constructive, respectful nor even neutral. By ignoring the differences between different traditions, the *Colourless Model* does not do justice to the very real diversity and plurality present in the world. In addition, from the perspective of strengthening Catholic identity, this option is of course undesirable, as it relegates Christian identity (and indeed every identity) to the sidelines.

Conclusion:

Based on the responses of the adults to the *Victoria Scale*, it is clear that they are working hard to promote the *Dialogue School* model at their school. The students, however, are conflicted on which of the four models they prefer, with substantial numbers in support, undecided and opposed to each of the four options. Adults must teach the students that the only model that adequately respects both the self and 'the other' is the *Dialogue School*, because it celebrates and accepts diversity while daring to hold onto its own particularity. The adults should continue to encourage students to engage 'the other' in a mutually respectful dialogue that holds firm to its own identity and listens attentively to the perspectives of the other. This will help to strengthen the Catholic identity of St Francis Xavier Primary School. NECSIP maintains that the *Dialogue School* is the best model for strengthening and preserving Catholic identity because it does not ignore the plurality within today's cultural context, but critically engages it, and it does not hide its own Christian identity, but speaks out of it.

Finally, given the high scores the *Monologue School* receives on the level of current practice among students, the adults in the community must be careful so that when they do speak as Catholics, they do not do so in a monological way. Students must clearly see that the adults are not only speaking as Catholics, but also respectfully listening to other voices. It will be important for the adults at the school to continually invite people from other backgrounds and faith perspectives to engage in mutual dialogue.

G. Summary, conclusion and recommendations. The identity profile of St Francis Xavier Primary School, Goodna (Brisbane).

The results from the 94 respondents from St Francis Xavier Primary School on the Catholic identity 2011 survey generally indicate that the building blocks for its recognition, preservation and nourishment are well in place. Below we present the summary and conclusion of the results in the form of strengths and challenges according to the data gathered. Lastly, we offer our recommendations from the perspective of the Catholic University of Leuven *Enhancing Catholic School Identity Project*.

1. Strengths

Research results show that St Francis Xavier Primary School's Catholic identity can count on a strong and broad foundation of faith among both students and adults in the community:

1. The vast majority of respondents (adults: 97,2%; students: 84,5%) say they have faith in Christ (see Figure B.3). Almost half of adults (44,4%) even consider themselves strong believers.
2. Most of the respondents (students: 67,2%; adults: 80,6%) express support for the Catholic faith (see Figure B.4). Half of the students even give their *full* support.
3. The vast majority of respondents have at least some connection to personal prayer (adults: 91,7%; students: 82,8% - see Figure B.5). Although most of the students have irregular prayer lives, almost a third (32,8%) even have active prayer lives. The adults have an even stronger prayer profile, with the majority (55,6%) praying regularly.
4. As one might expect given the above findings, there is strong support for the Catholic identity of St Francis Xavier Primary School. Almost all of the adults (97,2%) support Catholic identity with the majority (61,1%) even considering themselves strong supporters (see Figure C.1). Student support is also strong, with over three quarters (77,6%) lending their support.
5. The overwhelming majority of respondents (73,4%) say they either 'always' or 'regularly' see their peers as believers in God, and no respondents say they 'never' see their peers as believers, indicating the strong visibility of faith among the members of the school community (see Figure C.2). In addition, the majority of respondents (58,2%) even indicate wanting to see more belief among their peers.
6. Almost all of the respondents (93,1%) say that St Francis Xavier Primary School is a very good place to grow closer to God (see Figure C.3). In addition, when asked about their ideal school, 82,8% of respondents answer that they would like their ideal school to be a very good place to grow closer to God. These figures indicate that the respondents overall consider faith formation to be an important part of education.
7. There is widespread support among both adults and students for increasing all typical features of Catholic schools (see Figure C.5). Especially striking is the strong support displayed by students.

The *PCB*, *Melbourne*, and *Victoria* scales also give us insight into what sort of strengths make up the building blocks of the school's Catholic identity.

8. Both adults and students exhibit strong scores in *Post-critical Belief* (adults: 5,53/7; students: 5,52/7), a key component in building up the school's Catholic identity (see Figures D.1-D.4). In addition, it is

encouraging that *External Critique* is firmly rejected by both respondent groups (adults: 2,65/7; students: 2,45/7).

9. With regard to the *Melbourne Scale*, adults prioritise *Recontextualisation* (5,70/7 on the ideal level) over all other models and clearly reject *Secularisation* (2,00/7 on the ideal level – see Figures E.1-E.2). This is encouraging because NECSIP maintains that *Recontextualisation* is the approach that works best to strengthen Catholic identity within today's context.

10. Turning to the *Victoria Scale*, we see that adults prefer the *Dialogue School* far beyond any other school model (5,60/7 on the ideal level – see Figures F.1-F.2). Students also give their highest support to the *Dialogue School* (5,14/7 on the ideal level – see Figures F.3-F.4). On the level of current practice, we see that both students and adults see significant evidence of the *Dialogue School* (with scores of 5,80/7 for students and 5,26/7 for adults). Adults' efforts to prioritise dialogue are clearly significant, and this is not lost on the students.

These encouraging results indicate that many of the building blocks necessary to carry St Francis Xavier Primary School's Catholic identity into the future are in place. We can see that the majority of respondents recognise the school's Catholic identity in the present. Furthermore, with their strong support for both *Recontextualisation* and the *Dialogue School*, we can see that the adults in the community are making significant efforts to recontextualise the Catholic faith and encourage dialogue, thereby strengthening the school's Catholic identity. This is especially significant because adults hold the keys to the long-term developments of their school. While student populations turn over every few years, adults usually remain, providing stability and continuity.

2. Potential challenges and critical questions

The outcome of the surveys in St Francis Xavier Primary School shows that the people involved generally support their school's Catholic identity. However, a more detailed look at the results points out some important challenges.

1. Catholic School Identity
In response to the statement, 'My school is a very good place to grow closer to God,' the students give an impressively high mean score of 5,79/7, indicating their strong agreement with this description of St Francis Xavier's. When asked about their ideal school, however, their mean score drops slightly to 5,49/7. This decline could indicate that some students are beginning to question the role that the development of faith should play in one's education. It will be important to engage students in a discussion on the role religion has in a specifically Catholic school.

2. PCB Scale:
While the students show strong levels of *Post-critical Belief*, they also show high levels of *Literal Belief* (4,68/7 – see Figures D.3-D4). Successful efforts at *Recontextualisation* will require that students be equipped with strong symbolic-hermeneutical thinking skills. If the school's Catholic identity is to be strengthened, it will be important for adults to help the students transition from a literal, rigid way of relating to the faith to a more mature, symbolic and hermeneutical way of relating to the faith. In other words, they must move from 'first naiveté' (*Literal Belief*) to 'second naiveté' (*Post-critical Belief*) rather than *External Critique* or *Relativism*. This is especially critical as NECSIP research has found that once

students enter secondary school, their *Literal Belief* scores tend to drop significantly, and they are much more likely to move towards *External Critique* and *Relativism* than *Post-critical Belief*. It is imperative to build up their *Post-critical Belief* early – before they encounter significant challenges to their faith – so that they are better able to meet critique in a constructive way.

The students also show quite a high level of *Relativism* (5,04/7). While it is good to have positive levels of *Relativism* – as it can indicate that students have the ability to think symbolically and are gaining an awareness of contingency – having too high levels of *Relativism* carries the risk of relativising even the Catholic faith, reducing it to just one among many possible life options, none more preferable than any other. It would therefore be important to keep an eye on the development of *Relativism* to ensure that it does not overtake *Post-critical Belief*.

3. Melbourne Scale:

Of the four school identity options described in the *Melbourne Scale*, the students express a clear preference for *Christian Values Education* (5,35/7 on the ideal level with support from 18 of 25 respondents – see Figures E.3-E.4). *Recontextualisation* receives a much lower score on the ideal level (4,08/7) and seems to be met with a great degree of scepticism (12 of 25 neither agree nor disagree). It is also interesting to note that while many of the adults are unsure on whether or not their school is practicing *Reconfessionalisation* (15 out of 28 are unsure), the students are quite certain it is (17 out of 25 agree). It appears that even as adults attempt to implement a strategy of *Recontextualisation*, in practice, students often experience these efforts as *Reconfessionalisation*. Could the students' ambivalence towards *Recontextualisation* on the ideal level be due in part to them not being able to clearly distinguish between adults' efforts at *Recontextualisation* and *Reconfessionalisation*?

The students' preference for *Christian Values Education* could also require some attention, as NECSIP research has found that, in focussing more on the universal, ethical elements of Christianity, *Christian Values Education* has the tendency of glossing over the more particular elements that make Christianity unique. Students appreciate the values they learn, but fail to see how they are necessarily connected to Christian faith. Eventually, they hold onto the values and simply leave the Christian 'packaging' behind. *Christian Values Education* can thus have a secularising effect. It is of course important to discuss Christian morals and ethics with students, and *Christian Values Education* is therefore valuable, but it works best in a supporting role as part of an overall project focussed on *Recontextualisation*.

4. Victoria Scale:

The results of the *Victoria Scale* show us that on the level of current practice, both students and adults agree that St Francis Xavier Primary School is primarily a *Dialogue School* (see Figures F.1-F.4). Students, however, also see significant evidence of the *Monologue School* (4,50/7; 14 out of 25 agree), and we even find that many of the adult respondents (11 out of 28) are unsure on whether or not their school is a *Monologue School* and a small contingent (4 out of 28) say it *is* a *Monologue School*. Could these figures provide evidence of monological tendencies within the school? Is there a real dialogue in the school among people of different convictions?

On the ideal level we see that although students give strong support to the *Dialogue School*, they are quite conflicted regarding the other three school models, with many in favour, opposed and unsure. It will be important for adults to clarify the distinctions between the four models to the students, explaining the

strengths and weaknesses of each one. Furthermore, students must learn that of these four models, the *Dialogue School* is the only one that adequately respects diversity by celebrating both similarity and difference.

3. Recommendations from the KU Leuven NECSIP

The Catholic identity of St Francis Xavier Primary School is widely supported by the large number of Christian believers present in the school community. These believers and the tradition they inherit will be the building blocks of any attempts to strengthen the school's Catholic identity in the future. But there is still work to be done. If the school is to continue promoting a vital and growing interaction between students, their faith lives, and the world in which they find themselves, adults and school leaders must reclaim and recontextualise the particularity of the Christian tradition. To this end, we offer the following recommendations.

1. Cognitive Belief (*PCB Scale*)
    1.1 The present challenge will be to find a way to convert younger students' *Literal Belief* into a stronger and more robust *Post-critical Belief* rather than into *External Critique* or *Relativism*. NECSIP research on secondary schools has found that it is quite common for students to move from believing to nonbelieving choices as they go through secondary school. We suggest addressing this potential problem by nurturing *Post-critical Belief* already from the beginning of primary school. This will help the students to better handle the more complex issues from a faith perspective as they grow older.
    1.2 *Post-critical Belief* can be nurtured by reframing and *Recontextualising* the Christian narratives, and especially by encouraging students to explore the connections between these narratives and their own contexts. Students should be encouraged to explore how the Christian narratives, though composed millennia ago, can still be meaningful and relevant to them today.
    1.3 *Literal Belief* tends to be vulnerable to *External Critique*, especially as students get older and find it increasingly implausible to hold to a literal believing style. We therefore recommend that adults do not encourage *Literal Belief* in their students. A helpful rule of thumb is: do not tell the children religious things you do not believe yourself.
    1.4 It will be important to help students develop their symbolic and hermeneutical reasoning skills. This can be done from early on in the children's primary school education. Even from a young age, children have a remarkably strong ability to think in symbolic ways. These abilities should continually be fostered and nurtured.
    1.5 Based on the fact that students express openness towards increasing the Catholic identity features of the school (see Figure C.5), we propose continuing the promotion of prayer at school, communal faith celebration, enhancing religious formation and education as well as Bible-reading in ways that promote critical, symbolic and believing hermeneutical processes.
    1.6 There's hardly a more fitting way to communicate the Christian faith to a new generation and to foster a true and living religious school community, than to *teach them how to pray*. Although most of the students have at least some prayer life, it is likely that their concept of what constitutes 'prayer' may not be particularly well developed yet. The adults, who have a stronger prayer profile than the students, can introduce students to new forms of prayer. NECSIP especially encourages teaching students to pray in ways that encourage symbolic and hermeneutical processes.

2. Catholic School Identity Options and Plurality (*Melbourne Scale*)

   2.1 Though adults tend to give high support to *Recontextualisation*, it appears that students have difficulty recognising it, perhaps mistaking it as *Reconfessionalisation* instead. For this reason we suggest that adults make their efforts at *Recontextualisation* much more explicitly about *Recontextualisation*, teaching students that, unlike *Reconfessionalisation*, *Recontextualisation* does not simply reintroduce traditional, confessional elements in order to reinstate a rigid, old-line confessionality, but rather brings the tradition into a dynamic, creative dialogue with the current context.

   2.2 Furthermore, given the secularising effect that *Christian Values Education* tends to have (especially in secondary school), care should be taken when talking about Christian values to reinforce the belief that Christianity cannot be reduced to a set of morals or rules. We suggest shifting the emphasis from what is held in common towards what makes a person specifically Christian, from the universal to the particular, or from what is shared by all human beings to what makes us unique as Christians.

   2.3 We particularly recommend that the school look for ways to demonstrate that a Catholic school is not just about doing good things, but also concerned with *why* it does good things (Christian motivation, inspiration, sources, etc.) and how it does these in a specifically Christian way.

3. Catholic School Identity Options and Solidarity (*Victoria Scale*)

   3.1 It will be important for adults to clarify the differences between the *Dialogue* and *Monologue School* models, informing students that speaking out of a position of maximal Christian identity does not necessarily mean one must speak monologically. One can hold onto one's own identity as a Christian while still exhibiting maximal openness and solidarity with others. In addition, it will be important for adults to ensure that when they do speak from a position of maximal Catholic identity, they do not do so in a monological way. Adults will have to demonstrate an openness to diversity in a way that students can clearly recognise, for example by creating more space for the presence of other religions and worldviews, thereby creating opportunities for encounter and dialogue. Doing so will invite the children and the adults to become more conscious Catholic.

   3.2 Given the students' weak resistance towards the *Colourful* and *Colourless School* models, we suggest that students be taught that glossing over difference and particularity is no way to truly respect 'the other.' To truly respect 'the other,' one must acknowledge and respect difference as well as similarity. One way to help students understand this will be to encourage students to explain their own positions to people of other backgrounds or life philosophies and try to understand the standpoints of the others without watering down any elements of either tradition.

   3.3 Throughout processes of dialogue, school leaders should invite students to share their own opinions on the importance of diversity; this will show students that their views and voices are important to figures of authority. This may also help students to reassess their vision of Catholic identity and how Catholics interact in diverse settings. By providing a model of 'Catholics as listeners' as well as speakers, leaders can help lend legitimacy to the process of dialogue.

In summary, we suggest that adults foster a strong *Post-critical Belief* among their students and promote a multi-correlational dynamic between faith and culture at St Francis Xavier Primary School. NECSIP maintains that this recontextualising approach does most justice to the dynamics of revelation and the

Christian faith tradition itself, so that it enables the school to continue to uphold a cultural and religious plausibility in an ever-changing context. Furthermore, we offer these suggestions because the religious education the children receive and participate in during their time in primary school has a tremendous impact on their life-long processes of cognitive belief formation.

Basic references to additional literature

The following texts provide more background about the Leuven theology, the religious education didactics and the typologies of belief styles and school identity models that form the back bone of this research. In order to be able to read and interpret the graph results, a good understanding of the theoretical underpinnings of the NECSIP is required.

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