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THE IGNATIAN RENEWAL: A CASE STUDY OF A LONG-TERM,
MULTI-PHASE PROCESS OF EDUCATIONAL CHANGE

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DECLARATION

I certify that:

- a. except where due acknowledgment has been made, this work is that of myself alone;
- b. this work has not been submitted previously, in whole or in part, to qualify for any other academic award;
- c. the content of this thesis is the result of work which has been carried out since the official commencement date of the approved research program.



PAUL SHARKEY

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ABSTRACT

This thesis drew upon the resources of philosophical hermeneutics to construct a conceptual framework for understanding the process of educational change. The experience of a particular case of change was then analysed from the perspective of the hermeneutic change agency framework.

The conceptual framework for the thesis was developed from the writings of Hans-Georg Gadamer and also from writers who engaged with Gadamer, most notably, Paul Ricoeur and Jürgen Habermas. The retrieval orientation in Gadamer's hermeneutics was balanced by the critical analyses of Ricoeur and Habermas. Gadamer's notion of the 'fusion of horizons' was presented as the culmination of the change process: a fusion between the horizon of the change text, and the horizons of the change process participants. The thesis explored the potential of hermeneutic strategies such as play and conversation as a means to animate a hermeneutic form of change agency.

The case investigated in this thesis was a change process comprised of four strategies conducted over the years 1980 to 1996 at a Jesuit school located on the east coast of Australia. The change strategies aimed to promote the Jesuit ethos of the school and hence have been described in this thesis as 'ethos strategies'. The purpose of the thesis was not to evaluate the success of the ethos strategies, it was to explore how insights derived from philosophical hermeneutics could illuminate an analysis of the lived experience of a particular case of change.

The subject matter of this thesis is timely because many Catholic schools are currently in a period of transition from a leadership exercised by Religious (nuns, brothers or priests) to a leadership exercised by lay people. The thesis situated the ethos programs in their theological and demographic contexts by presenting relevant theological developments from the Second Vatican

Council and by describing the sharp decrease in the numbers of Religious personnel available to work in the schools. The teacher response to the ethos programs was considered in the context of the many practical difficulties associated with the scheduling of teacher development programs in fast-moving and busy schools.

Although this thesis was particularly focused on change strategies that were conducted in the context of Jesuit education, the thesis is more generally situated in the research literature on educational change. The hermeneutic orientation of this thesis highlighted the elements of *understanding, interpretation and meaning*, and these elements are given some prominence in the more recent research literature on the change process. The complexity of change and the cultural dimension of the change process has been emphasised in the most recent educational change research literature and these themes have also found expression in this thesis.

Participant observation, document analysis and qualitative interviews were used as data collection strategies for the case study in this thesis. The researcher was actively involved in the events investigated in the case study, and a case narrative was developed from the researcher's experience as a change agent responsible for implementing one of the change strategies at the case site. The case narrative was written in the first person and from the perspective of the researcher as a change manager. The methodology of the research was grounded in the hermeneutic insight that understanding and tact lies at the heart of the research process, rather than procedure and method. Hermeneutic research relies upon a capacity to identify and respond to the question that is presented by the expression of life being understood.

Change agency was presented in this thesis as unfolding in a middle space between the familiarity of current practice and the unfamiliarity of the new world that a change process seeks to open up. Hermeneutics has long understood that that interpretation would be impossible if the expressions of life were totally alien and unnecessary if there was nothing alien in them. A hermeneutic approach to change agency seeks to discover points of commonality and points of challenge between the world of current practice and the world that the change process would open up. This thesis points to the tactful and dialogical dimensions of change agency when it is considered from the vantage point of philosophical hermeneutics.

CHAPTER 1

INTRODUCTION

1.1 An Overview of the Research Problem

Catholic schools are currently engaged in a transition from leadership by Religious personnel (nuns, brothers and priests) to leadership by lay people. As schools engage in this transition, issues of school culture, identity, ethos and tradition are inevitably raised and individuals in school communities often differ markedly in their understanding and interpretation of the changes they are experiencing.

This thesis is a case study of teacher responses to a series of Ignatian ethos strategies that were implemented in a particular Jesuit school. The research interest motivating the thesis was, however, philosophical in the first instance, and the thesis was primarily concerned with the development of a conceptual framework for change agency that was derived from philosophical hermeneutics. The case study is presented in this thesis to exemplify some of the ways in which various themes developed in the change agency framework might play themselves out in the context of a particular empirical case of change.

A philosophical foundation for this thesis was constructed out of the writings of Hans-Georg Gadamer. Gadamer is associated with the development of 'philosophical hermeneutics' - a branch of philosophy that focuses on the phenomenon of human understanding and interpretation. Gadamer highlights the importance of tradition in his analysis and describes it as the medium in which understanding and interpretation unfolds. Understanding, interpretation and tradition are central issues in this thesis. The conceptual framework for the thesis was also developed from

the writings of philosophers who have engaged with Gadamer - most notably, Paul Ricoeur and Jürgen Habermas.

The thesis also draws on the research literature on educational change in schools. The change literature has grown considerably over the past three decades and it has become increasingly sophisticated in its approach. A contemporary approach to educational change highlights the complexity of the change process and the many cross-cutting dimensions that need to be considered by those who would be agents for change. The hermeneutic perspective of this thesis highlights the elements of understanding, interpretation and meaning, and each of these is given some prominence in more recent research literature on the change process.

The empirical dimension of this thesis unfolded as a case study in the mode of active participant observation. The researcher was actively involved in the action of the field and was charged with a responsibility for introducing a particular program of change at the case site. This thesis brings the theoretical insights developed from philosophical hermeneutics and the change literature into conversation with the lived experience of a particular case of change.

1.2 The Case of Change Being Investigated

The case study was located at a Jesuit secondary school for boys in an upper-middle socio-economic suburb of a capital city on the east coast of Australia. The school was comprised of four campuses, the largest of which was the senior school campus. The Senior school campus had approximately 840 students classes from Year 9 to Year 12. Each of the two junior school campuses were comprised of Year 5 to Year 8 classes. The larger campus had a student population of 540 students and was located approximately two kilometres from the Senior school, and the smaller campus had a population of approximately 200 students and was located approximately fifteen kilometres from the Senior school. The College also had an outdoor education campus that was situated some 80 kilometres from the Senior school. In 1996, there were 179 teachers, some of whom were part time, employed across the three campuses.

The case study was primarily located at the senior campus of the case school with some reference also being made to the experience of teachers at the two junior campuses. A 'one school' policy was in place across the College and some measure of commonality was in evidence across the campuses, but each site also had its own distinctive culture and style.

The investigation took place as a case study of four teacher / curriculum development strategies implemented since 1980 at the case site. These four strategies were designed to develop the Jesuit ethos of the school and they were largely focused on teacher and curriculum development. The first of the ethos strategies was introduced in 1980 and sought to develop a sense of collegiality among teachers and also aimed to build up a sense of vocation and purpose among teachers in regard to their teaching commitment. The second ethos strategy was initiated in 1985 and had two phases to it. Firstly, teachers were asked to articulate the outcomes that they were seeking from the educational process, and secondly they were asked to improve the curriculum so that it more effectively delivered those desired outcomes. The third ethos strategy was initiated in 1989 and it challenged teachers to reflect upon the philosophy and chief characteristics of Jesuit education. The fourth ethos strategy was initiated in 1994 and it provided a pedagogical methodology for realising the characteristics articulated in the third strategy.

Tens of thousands of dollars and many thousands of hours of teacher time were invested in the ethos programs in the hope that the Jesuit ethos of the school would be maintained and strengthened by the ethos strategies.

1.3 Study Rationale

The transition from Religious to lay leadership in Catholic schools is attracting a considerable degree of interest at this time. For example, the Directors of Catholic education and leaders of religious orders from around Australia recently met for the first time ever, and their deliberations centred on issues related to the transition from Religious to lay leadership of Catholic schools. The thesis has particular relevance at this point in the history of Catholic education in Australia.

Although the findings of this thesis will be of general interest to Catholic educators, the particulars of the case study in this thesis relate to Jesuit education. The Jesuit Order is a major educational provider in institutions around the world. Approximately 100,000 teachers are employed in Jesuit educational institutions and some 1.8 million students are enrolled in them. An example helps to gain some purchase on the relative size of Jesuit education around the world: Jesuit education is more than five times the size of the State system of secondary education in Victoria. The Jesuit dimension of this thesis is therefore not addressed to an insignificant audience.

Although this thesis is particularly focused on change strategies that were conducted in the context of Jesuit education, the thesis is more generally located in the research literature on educational change. Educational communities have had to cope with an accelerating set of demands for change since the early 1980s (Bennett, Crawford & Riches, 1992, p. 1). This is not surprising given the ‘unprecedented social, cultural, political, economic and technological change in which the Australian way of life is being radically redefined’ (Mackay, 1993, p. 6). The phenomenon of change in society generally and in schools in particular is pervasive and enduring. Given the ubiquity of change and the inefficiency, discomfort and disorientation that so often accompanies it, studies focussing on change agency are both timely and valuable.

Whilst the case study in this thesis is an investigation of an educational change process, a number of researchers (e.g. Senge, 1995, p. 21; Sarason, 1996, p. 318) have argued that educational change and other types of institutional change do not differ in essential respects. It is envisaged that the conceptual framework developed from philosophical hermeneutics, and even the case study derived out of an educational setting will have relevance in contexts other than education.

Insights from philosophical hermeneutics are developed in this thesis to illuminate issues in change agency and qualitative research. Despite wide searching, the researcher was unable to locate a study of similar scope and type. It is envisaged therefore that the present study makes an original contribution to both the change agency and qualitative research literatures.

In keeping with the ethnographic counsel given by Wolcott (1988, p. 194), the present study moved beyond a passive observation of the case being investigated, to engage in a mode of

participant observation that was actively involved with the flow of life in the field. The case narrative given in Chapter 7 was derived out of the researcher's experience as someone with designated responsibility for managing ¹ a program of change in a school. There is a difference between an analysis that looks in on change management from the outside and an analysis that is written from the inside perspective and derived out of the lived experience of being a manager of change. The research literature on change is enhanced when the voices of change managers themselves are allowed to find expression in it. ²

This thesis develops a conceptual framework for understanding change and then studies the lived experience of a particular process of change using a case study methodology. The contemporary literature on change agency is much more cognisant of the complexity and multi-dimensionality of change. Fullan (1991, p. xii) argued for the importance of integrating theoretical principles about change agency with a detailed knowledge of the 'politics, personalities and history peculiar to the setting in question'. Sarason (1996) found that the most important thing that a change agent can do is to establish a detailed knowledge of the local culture of the school. These insights from the change literature point to the value of studies like the present one that integrate theoretical understandings of change with empirical investigations of the lived experience of change in particular settings.

1.4 *An Overview of the Thesis*

After the present introductory chapter, a hermeneutic framework for the management of change is constructed. The second chapter draws principally on the writings of Hans-Georg Gadamer, although reference is also made to those who critiqued Gadamer's analysis and a mediating position between Gadamer and his critics is articulated.

Terms such as 'change manager' and 'management' are identified as being problematic later in this thesis and the term 'manager' is only used at this early point in the thesis for shorthand purposes. The reasons for the preference of the term 'change agent' instead of 'change manager' are given in Section 3.1.3 below. Problems with the notion of the researcher as a manager at the school are raised in Section 4.2.1.1.

² This is not to suggest that the 'insider' perspective is more valuable than the 'outsider'. Both perspectives have their value. The argument is simply made here that the research literature on change is diminished when the insider-manager perspective is absent. Further reflections on issues related to insider / outsider research are given in Sections 4.2.1.1 and 4.4 below.

Particular concerns found in the change management literature (especially the educational change management literature) are reviewed in the third chapter. The hermeneutic framework constructed in the second chapter provides the foundation for this review. The third chapter also engages in a critical reflection upon collegiality and vision building as change agent strategies.

The fourth chapter gives a methodological account of the procedures used in the conduct of the research. An account of the three chief research strategies used in the study is given: participant observation, qualitative interviewing and archival analysis. Issues related to the researcher's role in the field are considered, as are issues related to the collection and analysis of the data. (Problems with the very notion of 'data' are also raised.) Interpretative and representational issues are also considered in the section of the chapter concerned with the conduct of qualitative interviews and archival analysis.

The four ethos strategies investigated in this study are described in Chapter 5. The chapter begins with a description of the horizons of those who devised and promoted the changes. The Second Vatican Council loomed large in the horizons of the change promoters as did the deliberations of various international Congregations of the Jesuit order. Structural effects associated with demographic 'downsizing' of the Jesuits are also discussed. After describing the goals and purposes of the ethos strategies, some indication of the local response to the change strategies is given.

The sixth chapter moves from the world of those who devised and promoted the ethos strategies to describe the worlds of the teachers who experienced them. A series of vignettes which provide glimpses of the teachers' worlds is given and issues arising out of these vignettes are reflected upon from a hermeneutic perspective.

The seventh chapter begins with an extended case narrative developed from the researcher's experience as a change agent responsible for the implementation of the fourth ethos strategy at the case site. Issues arising out of the case narrative are also reflected upon from a hermeneutic perspective. The chapter concludes with a summary of the three quite different worlds of the Jesuits who designed the change strategies, the teachers who were asked to respond to them and the change agent who moved between the world of the Jesuits and the worlds of the teachers.

The eighth and final chapter summarises the significant findings of the study and relates those findings to the theory and practice of change agency. Implications for professional practice are explored and questions for further research are raised.

1.5 A Glossary of Terms

Characteristics of Jesuit Education	The <i>Characteristics of Jesuit Education</i> is one of the ethos strategies investigated in this thesis. The Characteristics statement was completed in 1986 by an International Commission on Jesuit Education. The statement articulated a contemporary philosophy of Jesuit education and was issued with the approval and authority of the Superior General of the Jesuits. Presentations based on this document were given in various staff meetings at the case study school in the early 1990s.
CIP	The <i>Curriculum Improvement Process</i> (CIP) is one of the ethos strategies investigated in this thesis and was conducted during the period 1985-1988. The process was devised in the United States but adapted locally and involved many meetings of teachers to produce a profile which articulated the qualities of the ideal graduate from the school. Considerable energy was also expended in evaluating the various courses and co-curricular activities that comprised the curriculum with a view towards orienting the curriculum more directly towards the outcomes specified in the graduate statement. The CIP tested its findings with an outside group of evaluators and culminated in the formulation of a series of recommendations to the principal for curriculum change.
Colloquium	The Colloquium is one of the ethos strategies investigated in this thesis. It is a three day residential program for teachers which focuses on the notion of teaching as a vocational commitment and also seeks to build up a sense of collegiality amongst the teachers who experience it. The Colloquium is led by a presenting team of teachers who had been teaching at the case site for a number of years. The first Colloquium was

conducted in 1980 and an intensive series of programs was conducted in the years which immediately followed. The Colloquium continues to be offered to teachers at the case site.

CORD The Commission on Research and Development (CORD) is the name of the Commission auspiced by the Jesuit Secondary Education Association in the United States to investigate various matters related to Jesuit education in that country. The *Curriculum Improvement Process* was developed by CORD personnel.

Ethos A people's ethos is the tone, character and quality of their life, its moral and aesthetic mood; it is the underlying attitude toward themselves and their world that life reflects. Their world view is their picture of the way things in sheer actuality are, their concept of nature, of self, of society. It contains their most comprehensive ideas of order (Geertz, 1973, p. 127).

Following Woods (1990), 'ethos' is not a static concept, nor is it a 'settled state of affairs with constant parameters which all subscribe in equal measure'. Ethos rather is 'a moving set of relationships within which different groups and individuals are constantly in negotiation. It is expressed largely in symbolic form, notably in language, appearance and behaviour' (Woods, 1990, p. 77).

Ethos Strategy Ethos strategy is the name given to the various strategies employed at the case site to promote the Ignatian ethos of the school. Principally, these strategies were the Colloquium, the Curriculum Improvement Process, the Characteristics of Jesuit Education and the Ignatian Pedagogical Paradigm.

ICAJE The International Commission on the Apostolate of Jesuit Education (ICAJE) is comprised of a small number of Jesuits who exercised responsibility for Jesuit education in various regions around the world. Two of the ethos strategies being investigated in this study were authored

by this commission: *The Characteristics of Jesuit Education and The Ignatian Pedagogical Paradigm*.

Ignatian Ethos

The expression 'Ignatian ethos' refers to the ethos derived from the world view and writings of Ignatius of Loyola (1491-1556), the founder of the Jesuits.

The *Ignatian Pedagogical Paradigm* (IPP) is one of the ethos strategies investigated in this study. The IPP was designed by the same international commission that produced the Characteristics statement. The IPP provided teachers with a method to realise the goals outlined in the Characteristics document. The IPP began at the case site towards the end of 1994 and continued until the end of 1996. The IPP portrays education as a process that results in growth. The value of rich learning experiences is highlighted as is the importance of creating space for reflection. The importance of understanding the context of the student and evaluating the overall growth of the student is also emphasised in The IPP.

CHAPTER 2

HERMENEUTIC PERSPECTIVES ON CHANGE AGENCY

2.1 *Two Hermeneutic Gestures*

Two quite different hermeneutic orientations are opened up in this chapter. The first orientation could be described as a hermeneutics of retrieval; the second, a hermeneutics of suspicion or critique. Hans-Georg Gadamer is a leading exponent of the first orientation in hermeneutics whereas the writings of Jürgen Habermas exemplify the second orientation. A Hermeneutics of retrieval culminates in a fusion between the horizons of interpreter and text. Hermeneutics in a critique mode culminates in an unmasking of hitherto unrecognised ideological dimensions of the text. A hermeneutics of retrieval is predicated on the belief that the text has a truth to disclose whereas a hermeneutics of critique reads against the grain and is always suspicious of the underlying ideological dimension which needs to be exposed and denounced. This chapter maps the contours of the two hermeneutical orientations and examines how those orientations find expression in the change process. An example of the bi-polar framework used in this chapter is found in Ricoeur's (1970) essay on the hermeneutics of Freudian psychoanalysis.

I have neither the intention nor the means to attempt a complete enumeration of hermeneutic styles. The more enlightening course it seems to me, is to start with the polarised opposition that creates the greatest tension at the outset of our investigation. According to the one pole, hermeneutics is understood as the manifestation and restoration of a meaning addressed to me in the manner of a message, a proclamation, or as is sometimes said, a kerygma; according to the other pole, it is understood as a demystification, as a reduction of illusion (Ricoeur, 1970, p. 27).

In another text, Ricoeur (1981c) offered the image of ‘fundamental gesture’ in philosophy and he analysed the hermeneutic task in the light of these two gestures. In Ricoeur’s analysis, the hermeneutic debate between Gadamer and Habermas:

. raises the question of what I shall call the fundamental gesture of philosophy. Is this gesture an avowal of the historical conditions to which all human understanding is subsumed under the reign of finitude? Or rather is it, in the last analysis, an act of defiance, a critical gesture, relentlessly repeated and indefinitely turned against ‘false consciousness,’ against the distortions of human communication that conceal the permanent exercise of domination and violence? (Ricoeur, 1986b, p. 300).

Rather than rejecting one gesture in favour of another, Ricoeur argued that each orientation guided and shaped the task of interpretation in valuable ways. A similar position is taken in this thesis. One orientation in change agency finds expression when the change text is befriended and its valuable elements are recognised and appreciated. Another orientation in change agency finds expression when change texts are read against the grain so that problematic elements are brought to the surface and exposed. Change agency is proposed in this thesis as a capacity to move productively between the two hermeneutic orientations.

The major portion of this chapter reflects on various elements of change agency in the light of insights derived from Gadamer’s philosophical hermeneutics. The chapter begins with a brief historical overview of the development of hermeneutics along with a broad definition for the term ‘text’. Reference is then made to some of the various ways in which hermeneutics has found expression in social science research. The various elements of Gadamer’s philosophical hermeneutics are taken up and the change process is considered in the light of those elements. The chapter concludes with a corrective to Gadamer’s hermeneutic analysis by referring to the work of Habermas and other hermeneutic scholars.

2.2 *Defining Hermeneutics*

2.2.1 *Hermeneutics: a Historical Overview*

Up until about 150 years ago, hermeneutics was an academic discipline concerned with the interpretation of texts that were difficult or problematic in some way. Scholars had recourse to

hermeneutics either when they could not understand texts, or when they were confronted with conflicting interpretations of them. Since then, hermeneutics has broadened in scope. No longer is hermeneutics a science for the interpretation of difficult texts; it now focuses on the phenomenon of human understanding more generally. Instead of asking how a difficult text might be understood, contemporary hermeneutics asks how understanding itself is possible at all.

The scope of hermeneutics widened considerably in 1838 when a seminal work of Friedrich Schleiermacher's (*Hermeneutik nach den Handschriften*) was published (see Murray, 1975, p. 64). Hermeneutics under Schleiermacher encompassed not only reflection upon the interpretation and understanding of written texts, but also upon the spoken word in discourse. At this point, hermeneutics began to address the broader concern of understanding itself and asked questions like: What is understanding? What happens when I say 'I understand'? (Palmer, 1969, p. 68; Howard, 1982, p. xiii).

Wilhelm Dilthey (1833-1911) continued the trajectory begun by Schleiermacher and included within the locus of hermeneutics not only reflection on the interpretation of texts and discourse, but also reflection on the interpretation of meaningful human action more generally in such disciplines as history and philosophy. Dilthey was concerned that the *Geisteswissenschaften*³ (the human sciences) were being denigrated as second-class academic disciplines because of the 'rampant positivism' of his day (Begley, 1996, p. 92). Dilthey argued that whilst the human sciences employed different methods from those used in the natural sciences, the human sciences were not less valuable as a consequence. He held that the natural sciences were concerned with 'explanation' and the human sciences were concerned with 'understanding.' (Some of these distinctions can still be found today in methodological reflection on the differences between qualitative and quantitative research in social science.) Dilthey distinguished between natural science which sought to quantify and scientifically grasp the natural

There is no English equivalent for the collection of academic disciplines that comprise the *Geisteswissenschaften*. Begley (1996, p. 92) defined the *Geisteswissenschaften* as the 'spiritual,' 'cultural,' or 'human' disciplines. Palmer (1969, p. 41) described the *Geisteswissenschaften* as 'all disciplines focused on understanding man's art, actions, and writings'. Van Manen (1990, p.3) included under the umbrella of the human sciences the humanities and the arts along with symbolic interactionism, phenomenological sociology, ethnography, ethnomethodology, critical theory and gender study. Teigas (1995, p.195) defined the *Geisteswissenschaften* as being comprised of all the social and historical disciplines as distinct from the natural sciences. Teigas notes that the term also has a wider meaning where it includes literature, philosophy and the arts - i.e. whatever springs from the mind. He argued that Gadamer's use of the term was narrower than this though and did not include philosophy, the arts or literature.

world, and the modality of the human sciences which was concerned with interpreting and understanding the great expressions of human life, whether derived from law, literature or sacred scripture (Palmer, 1969, p. 41). Dilthey's use of hermeneutics as a vehicle for reflecting on the methodological foundations of disciplines like history and philosophy widened the scope for hermeneutics beyond texts and discourse to include reflection upon the interpretation of meaningful action more generally.

During the course of this century the locus for hermeneutics was broadened further still. Heidegger (1962) described interpretation as a fundamental mode of human existence (cf Palmer, 1969, p. 41). Heideggerian terms like 'thrown-ness' and *Dasein* present human knowing and being as inescapably situated in and oriented by history and culture (cf Lemay & Pitts, 1994). Gadamer was a student of Heidegger's and the influence of the teacher upon the student is obvious and acknowledged in Gadamer's work. A central concept in Gadamer's philosophy is the power that tradition exercises over the phenomenon of human understanding. Gadamer's philosophical project can be understood as an answer to the following question: 'What consequences for understanding follow from the fact that belonging to a tradition is a condition of hermeneutics?' (Gadamer, 1989, p. 291). For Gadamer, tradition is not simply a fragment of an individual's experience of the world - a constellation of texts, rituals and monuments from the past - rather, tradition is the medium in which an individual's world is grasped and understood. Tradition is 'the world itself that is communicatively experienced and constantly given over to us as an infinitely open task' (Gadamer, 1977/85, p. 181). Tradition is not just part of a person's world: it is the semiotic web in which an individual is suspended or the 'universe of meaning' (Bernard-Donals, 1994, p. 77) in which individuals interpret and understand their worlds.

For Gadamer, tradition and language are intimately connected, and so is language and ontology. Gadamer argued that 'understanding is the original characteristic of the being of human life itself' (Gadamer, 1989, p. 259). The links between being, language and tradition are articulated in another passage where Gadamer argued, 'language is not only an object in our hands, it is the reservoir of tradition and the medium in and through which we exist and perceive our world' (Gadamer, 1976, p. 286).

The philosophical analyses of Heidegger and Gadamer moved hermeneutics beyond epistemology into ontology. For them, the phenomenon of human understanding was not only about how the expressions of life were known; their analyses led them to fundamental questions about the nature of being (cf Weinsheimer, 1991). With the writings of Heidegger and Gadamer, 'hermeneutics is plunged into the fully philosophical questions of the relationship of language to being, understanding, history, existence and reality' (Palmer, 1969, p. 43). An investigation of these philosophical concerns lies beyond the scope of this thesis and the purpose of this overview of hermeneutics has been simply to point to some of the philosophical questions now dealt with in hermeneutic philosophy. Before providing some examples of the ways in which social science research has drawn on the resources of philosophical hermeneutics, it is necessary to consider how human action itself might be constructed as text.

2.2.2 *The Notion of 'Text' in Contemporary Hermeneutics*

The word 'text' once meant printed words on a page. Increasingly though, the word is used in a broader sense.

Interpretation, as we understand it today, is applied not only to texts and verbal tradition, but to everything bequeathed to us by history; thus, for example, we will speak not only of the interpretation of an historical incident, but also the interpretation of spiritual and mimed expressions, the interpretation of behaviour and so forth (Gadamer, 1979, p. 111).

When Gadamer used the word text it is generally clear that he was referring to words fixed on a page. In an exchange with Paul Ricoeur though, Gadamer defined text as 'a meaningful total or whole' (Valdés, 1991, p. 217). He also cited with approval Dilthey's notion that the human sciences can be legitimated empirically by conceiving the historical world as a text to be deciphered: 'life and history make sense like the letters of a word' (Gadamer, 1989, p. 241; see also Hekman, 1986, p. 141). Weinsheimer, in his commentary on Gadamer's hermeneutics, defined texts as 'every product of culture, including non-verbal records' (Weinsheimer, 1991, p. 5). Ricoeur (1981d) followed in the footsteps of Dilthey when he wrote an essay to argue that

‘meaningful action’ could be considered as text.⁴ This study employs the broader definition for the term text used by writers like Weinsheimer and Ricoeur.

Hermeneutics is the attempt to make sense of a text or a ‘text-analogue’ which is ‘confused, incomplete, cloudy, seemingly contradictory - in one way or other, unclear’ (Taylor, 1979, p. 25). The expression ‘change text’ is used in the present study to refer to any of the life expressions which might be interpreted during processes of change. These life expressions would include written words on pages, but they would also include verbal presentations, visual presentations, the ‘tone’ of staff meetings, corridor conversation and gossip, the allocation of resources, and other decisions and actions taken by the school’s administration and teachers alike.

2.2.3 *Hermeneutics: Some Engaged Examples from Social Science*

The term ‘Hermeneutics’ has become more commonly used in the literature of social science in recent decades, but its meaning has become less precise with its more common usage. Two steps are taken in this thesis to bring the term hermeneutics into focus as an organising term for qualitative research. Firstly, a range of research pieces going by the name hermeneutic are reviewed and their hermeneutic elements are identified. Secondly, there is a return to the philosophic sources and an approach to hermeneutics is developed from the writings of Gadamer and other hermeneutic philosophers.

Qualitative research pieces operating in a hermeneutic mode provide examples of ‘engaged’ hermeneutics - practical applications of theoretic insights drawn from hermeneutics as a philosophy. Each of the qualitative researchers referred to below has drawn on the resources of

4 Ricoeur’s argument for considering meaningful human action as ‘text’ was detailed and well-considered. He argued that the human sciences may be said to be hermeneutical inasmuch as their object displayed some of the features constitutive of a text and inasmuch as their methodology developed the same kind of procedures as those of text-interpretation. Ricoeur provided four criteria in his definition of a text and then argued that meaningful human action met these criteria. The four criteria were as follows: texts are fixed in some way, rather than being fleeting; texts are dislocated from their author’s intention and the reader is left to interpret them without the author being able to correct the interpretation; texts are always interpreted out of the context in which they were originally written; texts are addressed to anyone who can read - rather than being a communication between specific people engaged in a conversation. Ricoeur then argued that meaningful action can be said to have these textual properties. The meaning of an action can be said to be detached from the event of an action and this meaning is interpreted and understood according to the same criteria given in relation to texts.

philosophical hermeneutics. In some instances, the researcher only briefly alluded to hermeneutics; in other instances, the researcher's entire methodological approach was developed from hermeneutics.

Eichelberger (1989, p. 9) emphasised the constructed nature of hermeneutic research. The researcher constructs reality on the basis of co-interpretation of data with the help of the participants in the study. In order to develop the constructions that are the outcome of the research process, a great deal of observation, interviewing and reading of documents needs to take place. For Eichelberger (1989, p. 7), hermeneutic studies are always cognisant of the positioned nature of research, recognising that the meaning of something is always interpreted from a certain standpoint or situation. Hermeneutic studies provide individualised accounts from the field which emphasise the meaning of events from the participants' points of view. Eichelberger contrasted the hermeneutic orientation in research to 'nomothetic' research approaches which seek to articulate universal laws derived from the analysis of the data.

The approach to research where the researcher interprets the data with the study participants was also highlighted when Fleischer (1995) drew from hermeneutics as one element in her approach to qualitative research. Fleischer argued that the researcher cannot gain an understanding of a situation simply by looking in from the outside as suggested by traditional research approaches. The research act is characterised rather as one of 'looking critically with others at their horizons and our own' (Fleischer, 1995, p. 36). This theme of the researcher being in the 'research frame' was amplified in Smith (1983) where the hermeneutic approach to research was contrasted with the traditional 'knowing of the facts about' a situation, to a placing of oneself in the situation being researched: '... researcher and subject are bound together in a common search for common understanding' (Smith, 1983, p. 75).

For Gadamer, the outcome of the hermeneutic process was a 'fusion of horizons' between the horizon of the interpreter and the horizon of the text. Fleischer (1995) and Kockelmans (1975) used Gadamer's fusion concept in their descriptions of the qualitative research process. The fusion of horizons highlights the constructed nature of the research process. 'Knowledge is not the reflection of some pre-existent truth awaiting a single person to uncover it, but instead is an entity actually constructed by those who experience events together' (Fleischer, 1995, p. 164). Another key concept from Gadamer - the effect of the past on present understanding - was also

used by Fielding and Fielding (1986) in their analysis of the qualitative research endeavour. They highlighted the way in which the researcher's cultural and historical circumstances shape 'his or her experience up to the point where a problem stimulates reflection' (Fielding and Fielding, 1986, p. 35). Research questions do not come to the researcher in a vacuum, they appear as salient in particular historical and cultural contexts. The effects of previous research on current understanding is also germane.

Patton (1990, p. 85) described the hermeneutic approach to research as being grounded on the conviction that everything is always interpreted from some perspective or situational context and so the first priority for the hermeneutic researcher is to 'capture the perspective and elucidate the context of the people being studied.' Anderson (1992) developed this hermeneutic theme from an ethical perspective when he argued that because research products inevitably come from some perspective and provide only a partial response to the research question, researchers are ethically obligated to consider the social consequences of the constructions and categories they create during the research process. 'As agents in the construction of a reality in which we are privileged, we must recognise our participation in the condition of others and accept the moral responsibility for the part we play' (Anderson, 1992, p. 356).

A number of researchers (e.g. Bergum, 1986; Carson, 1984; Fleischer, 1995; Kockelmans, 1975; Kvale, 1996; and Smith, 1983) drew from Gadamer's analysis of conversation as a model for understanding the hermeneutic research process. Kvale likened the successful qualitative research interview to the genuine conversation where the subject matter of the conversation takes over and leads each of the dialogue partners forward into understanding (Kvale, 1996, p. 14). Carson (1986) highlighted Gadamer's use of the term 'maieutic' (related to midwifery), and argued that in real conversation, 'words have a maieutic quality - they become like midwives helping to bring forth thoughts and ideas not hitherto present' (Carson, 1986, p. 81). Carson's research approach was also shaped by Gadamer's distinction between open and slanted questions. The open question responds to the question that the text raises, whereas the slanted question merely makes a point that the interpreter had wanted to make independently of the text. Open questions lead through a 'zone of indeterminacy' (Gadamer, 1989, p. 367) but slanted questions only pretend to do so. Hermeneutic research allows the research question to emerge during the conversation of the research rather than being stated prior to the beginning of fieldwork.

Gadamer's philosophical hermeneutics emphasised that hermeneutics has a validity that is not only independent from scientific method (Gadamer, 1989, p. xxii) but prior to it (Gadamer, 1989, p. 552). A number of researchers developed this insight of Gadamer's. Kvale (1996, p. 180) argued that there 'are no standard methods, no *via regia*, to arrive at essential meanings and deeper implications of what is said in an interview.' This approach to research is also found in Hultgren (1993) who challenged the assumption that finding truth ultimately depends on choosing the right methodology (p. 29). Van Manen (1990, p. 29) continued in the same vein when he offered his methodological text as a *methodos* (a way) to do qualitative research rather than a method. Van Manen contrasted his approach with 'any tendency toward constructing a predetermined set of fixed procedures, techniques and concepts that would rule-govern the research project' (p. 29).

It would be possible to continue citing examples where methodologists have drawn from the philosophy of Gadamer to inform their approach to qualitative research. The themes found in the work of Kneller (1984), for example, were derived from Gadamer. So were themes in Ricoeur (1981), although Ricoeur also drew from other sources (for example, Structuralism) in his profound analysis of a range of foundational issues lying underneath social science. The task now in this thesis is not however to continue reviewing the hermeneutic orientation of previous qualitative studies; it is rather, to consider how Gadamer's philosophy might throw light onto the analysis of change.

2.3 *The Openness of Gadamer's Hermeneutics*

Gadamer⁵ emphasised the situated nature of human understanding. Human understanding is situated in tradition and is always powerfully influenced by the stream of history and language

5 The primary source for Gadamer's philosophical hermeneutics is his magnum opus *Truth and Method*. Other smaller works refine elements of Gadamer's philosophical hermeneutics and these too are cited in the present study. *Truth and Method* is available in a number of different editions. The original German edition was published in 1960 under the title *Wahrheit und methode: grundzüge einer philosophischen hermeneutik* (Truth and Method: elements of a philosophical hermeneutics). The first English translation of *Truth and Method* was published in 1975 and references to Gadamer's work found in commentaries usually relate to this translation. A more recent translation has been used in the present research. It is called the 'Second, revised edition' and it was first published in 1989. This second English translation was based on the fifth German edition of *Wahrheit und methode* which was published in 1986. The imprint for the text used for the present research is Continuum Publishing Company (1994).

in which it finds expression. There are many ramifications of this insight for those who would be agents of change. Change involves a shift from being situated in one place to another. Gadamer's hermeneutics provides a language to speak further about this shift. In the first instance, the shift can be spoken of as a shift of horizons.

2.3.1 *Horizon*

Essential to the notion of horizon developed in Gadamer's analysis of human understanding is the possibility for growth. Despite the situated and finite nature of human understanding, there is also the possibility for movement and growth in the way that people see things and understand them.

Every finite present has its limitations. We define the concept of 'situation' by saying that it represents a standpoint that limits the possibility of vision. Hence essential to the concept of situation is the concept of '*horizon*'. The horizon is the range of vision that includes everything that can be seen from a particular vantage point. Applying this to the thinking mind, we speak of narrowness of horizon, of the possible expansion of horizon, of the opening up of new horizons and so forth (Gadamer, 1989, p. 302).

Gadamer's notion of the horizon is developed from the writings of Nietzsche and Husserl who used the term 'horizon' as a metaphor to characterise the way in which thought is tied to its finite determinacy and also to characterise the way that one's range of vision is gradually expanded (Gadamer, 1989, p. 302). People with no breadth in their horizons do not see far enough and hence over value what is nearest. A person who has a broader horizon knows the relative significance of everything within the horizon, whether it is near or far, great or small (Gadamer, 1989, p. 302). The change agent is described in this study as someone who works to create the favourable conditions for a broadening of horizons on the part of those involved in change. Change is envisaged as a process of horizon enlargement, where individuals move from one way of seeing things to embrace a broader way. Envisaging change as a horizon-broadening process is not equivalent to suggesting that individuals have broader horizons when they agree with the changes that are proposed to them. It may well be that the change process results in a rejection of the proposed change and an even greater commitment is given to the value of current practice. In this context, an affirmation of the status quo could still be considered horizon broadening in the sense that individuals have developed a deeper understanding of the reasons for maintaining current practice and outlook.

The historical movement of any human life consists in the fact that it is never absolutely bound to any one standpoint, and hence can never have a truly closed horizon. The horizon is, rather, something into which we move and that moves with us. Horizons change for a person who is moving (Gadamer, 1989, p. 304).

Rather than portraying human understanding as being circumscribed by closed boundaries, Gadamer emphasised the possibility for forward movement, growth and development. This theme of growth and development is amplified further in Gadamer's analysis of *Bildung* - a concept with its origins in mediaeval mysticism and further developed in German post-Renaissance philosophy.

2.3.2 *Bildung*

Gadamer portrayed human understanding as a dynamic and developing phenomenon in his analysis of *Bildung*. Because the German word *Bildung* has no English equivalent, translators have often chosen to leave the word untranslated in English texts. Terms like 'self-formation,' 'education,' and 'cultivation' are sometimes used as equivalents because they sound in sympathy with various resonances of the German term. The notion of *Bildung* has a rich tradition in German classicism with its origins stretching back to mediaeval mysticism. *Bildung* primarily points to the human ability to develop talents and capacities (Gadamer, 1989, p. 10). The self-development that is envisaged in *Bildung* is not achieved in a mechanistic or technical way; rather, *Bildung* points to a process of assimilation so that a new skill or set of facts 'becomes completely one's own' (Gadamer, 1989, p. 11). There is a sense of total appropriation given in the notion of *Bildung*. Many of these elements of *Bildung* will be taken up again in the next chapter where various elements of the research literature on change are reviewed. Genuine change is differentiated from superficial compliance and the argument is made that genuine change demands a capacity for personal appropriation and a commitment to growth and ongoing development rather than seeing change as an interruption to an otherwise static state of being. Gadamer's analysis of *Bildung* highlights the human capacity for appropriation, development and growth that is considered the pre-requisite for change in the contemporary research literature.

Bildung also refers to the capacity to 'recognise one's own in the alien, to become at home in it' (Gadamer, 1989, p. 14). One of Gadamer's commentators develops this insight and his elaboration has particular relevance to the present study's concern with the change process.

.. the elsewhere that had once seemed so foreign proves to be not only a new home but [a] real home; we discover that the movement which before had seemed to be an exile was in fact a homecoming, and what had seemed to be home when we set out was in fact merely a way station (Weinsheimer, 1985, p. 70).

The image of making a home in the initially alien is evocative for the present reflections on change. The change agent is someone who accompanies those who experience change, with a view towards helping them to make a home in the space that the change process opens up.

2.3.3 *Prejudice*

While Gadamer affirmed the open-ended, dynamic nature of human understanding, he also, somewhat paradoxically, affirmed prejudice as the precondition for understanding.

‘The recognition that all understanding inevitably involves some prejudice gives the hermeneutical problem its real thrust’ (Gadamer, 1989, p. 270). For Gadamer, any analysis of the phenomenon of human understanding always needed to take into account the effects of history. Human understanding does not happen in a vacuum: it happens rather in a historical and cultural context and the effects of that context cannot be ignored. This historical context ‘prejudices’ the interpreter in various ways. When an individual seeks to understand one of life’s expressions, he or she brings a certain orientation or pre-understanding about the expression that is to be interpreted and this orientation, or pre-understanding (or prejudice in Gadamer’s terminology) shapes the interpretive process. The life expression is understood in a particular way because of the specific questions and pre-understandings brought to the event of understanding by the interpreter.

One response to prejudice is to seek to nullify its effects.

A person who believes he is free of prejudices, relying on the objectivity of his procedures and denying that he is himself conditioned by historical circumstances, experiences the power of the prejudices that unconsciously dominate him as a *vis a tergo*. A person who does not admit that he is dominated by prejudices will fail to see what manifests itself by their light (Gadamer, 1989, p. 360).

One always understands an expression of life from within the context of a finite historical situation. One cannot know everything prior to the encounter with the text and nor can one

approach a text from every angle and every perspective during the interpretative process. One approaches a text, rather, from a particular place with particular questions. The situatedness of the place and the orientations of the questions shape what is known and understood during the interpretive process. Unless one acknowledges the situated and finite place that provides the context for one's knowing, one experiences the power of unacknowledged prior orientations, assumptions and judgements as a *vis a tergo* - literally a 'force from the back' - which catch the interpreter unawares and influences the process of interpretation accordingly. Similarly, unless change agents appreciate the situated, partial, and oriented nature of the various understandings that change participants (including themselves) have of the change, they too will experience contra-interpretations as a *vis a tergo*, an unexpected, and even malicious, interpretation of the purpose and consequence of the proposed change.

Gadamer argued that it was not until the Enlightenment that the term 'prejudice' took on pejorative overtones, with the Enlightenment giving rise to a 'prejudice against prejudice' in Gadamer's view (Gadamer, 1989, p. 270). Against the Enlightenment, Gadamer argued that prejudices are not necessarily wrong, they are simply untested. He presented the hermeneutic task as one where 'productive' prejudices are sorted from those that are unproductive. There is no way to separate in advance the productive prejudices that enable understanding from the unproductive prejudices that hinder understanding or lead to misunderstanding (Gadamer, 1989, p. 295). Gadamer acknowledged that the process of understanding may well be one where the interpreter unmasked and rejected a prejudice that was mistaken in some way, but the process may also result in an affirmation of the understanding that one began with. 'Reflection is not always and unavoidably a step toward dissolving prior convictions' (Gadamer, 1967/1986, p. 289).

The term 'prejudice' is loaded with negative connotations. DiCenso (1990) has observed that prejudice 'refers to a biased, ungrounded and unfair attitude toward particular individuals, groups or sets of ideas.' The prejudiced person stubbornly remains impervious to what is given in the evidence and remains closed to dialogue and transformation (DiCenso, 1990, p. 98). Despite its negative connotations (even in the original German), Gadamer used the term with intent because it served a rhetorical purpose for him. Gadamer wanted to affirm the many elements in tradition that were rejected by science as being unfounded. He used the terms *die Vorentscheidung* (prejudgement) and *das Vorurteil* (prejudice) interchangeably in his text

(DiCenso, 1990, p. 97). However, this study is not enhanced by the use Gadamer made of the rhetorical term 'prejudice' and thus the term 'pre-understanding' is used in its place to refer to the untested fore-knowledge that enables individuals to begin interpreting texts.

The change process is an invitation - in many instances an invitation that cannot be refused - to move from an old way of understanding and doing something to a new way. It is therefore important to consider the role of the change agent in the light of Gadamer's analysis of prejudice. Change agents who (presumably) are committed to the value of the changes they promote, can easily look disparagingly upon the attitudes and behaviours of those being asked to embrace the change. This attitude amounts to a prejudice in favour of the change and against the value of current practice. On the other hand, it is also possible for those who are being asked to embrace the change to cling to the safety of current practice and to view the change text in a very negative light. Gadamer's description of the hermeneutic process presents a middle path between these two extremes.

A person trying to understand something will not resign himself from the start to relying on his own accidental fore-meanings, ignoring as consistently and stubbornly as possible the actual meaning of the text until the latter becomes so persistently audible that it breaks through what the interpreter imagines it to be. Rather, a person trying to understand a text is prepared for it to tell him something. That is why a hermeneutically trained consciousness must be, from the start, sensitive to the text's alterity. But this kind of sensitivity involves neither 'neutrality' with respect to content nor the extinction of one's self, but the foregrounding and appropriation of one's own fore-meanings and prejudices. The important thing is to be aware of one's own bias, so that the text can present itself in all its otherness and thus assert its own truth against one's fore-meanings (Gadamer, 1989, p. 269).

The phenomenon of understanding, as it is described here, is open, dynamic, and interactive. There is a movement to-and-fro, a movement from what the text seems to be saying back to the prejudices that one had about the subject matter of the text. There is a preparedness to believe that 'something else might be the case' (Van Ghent in Tracy, 1981, p. 102). In the context of the change process, both change agents and those being asked to embrace the change are called to engage in the openness of this to-and-fro movement. The change agent is called to attend to the text of the change and the 'texts' of those being asked to embrace the change. The change agent moves backwards and forwards between these texts, perhaps asking questions like these: How are the change participants responding to the change? What meaning do they find in it? How do they understand it? What consequences do they find in it? How does all of this relate to the

understanding that I had of the change? Similarly, those being asked to embrace the change are also called to adopt the same dynamic openness suggested by Gadamer as being at the heart of the phenomenon of human understanding. Those being asked to embrace change might ask questions like these: What is this change really about? How is it different from current practice or outlook? Is the change really as I thought it was when I first was exposed to it?

Change agents will perhaps feel that questions like these are somewhat idealistic given the various resistances that can arise during processes of change. It is acknowledged that the use of Gadamer's philosophy as a foundation for change agency presents a utopian vision of the process. The fact that a vision is utopian does not necessarily render it useless as the review of elements of the debate between Gadamer and Habermas will make evident. Suffice it to note at this point that both Gadamer and Habermas have been criticised for being utopian. For example, Bernstein (1985) argued that Gadamer's hermeneutic proposals would have been apt for an ancient polis like the one in the time of Aristotle but his proposals lack realism in the current age where there is 'so much confusion and uncertainty (some may even say chaos) about what are the norms or the "universals" that ought to govern our practical lives' (Bernstein, 1985, p. 286). Similarly, Gadamer rejected Habermas's critical hermeneutics with the argument that his notion of critical reflection was utopian and unobtainable (Gadamer, 1967/1976, p. 298). Both Gadamer and Habermas proposed ideals in their hermeneutic analyses because it was in the context of such ideals that misunderstandings, distortions and strategies for genuine understanding might be recognised. The change agency ideals presented in this thesis are proposed for a similar purpose.

2.4 *The Hermeneutic Project*

2.4.1 *Fusion of Horizons*

Gadamer described the phenomenon of human understanding as a fusion of horizons (Gadamer, 1989, p. 306). Understanding takes place as a fusion between the horizon of the interpreter (always in a process of formation) and the horizon projected by the life expression being interpreted. For Gadamer, the hermeneutic task was to understand the traditional text. For the current investigation, the hermeneutic task is to understand and befriend texts of change. (Understanding and befriending texts for change does not necessarily mean agreeing with them;

rather it means understanding what it is that those texts have to say.) For Gadamer, real understanding - the fusion of horizons - meant regaining the concepts of a historical past 'in such a way that they also include our own comprehension of them' (Gadamer, 1989, p. 374).

In this investigation, the fusion of horizons means understanding the text for change in such a way that they also include our own comprehension of them. The fusion of horizons is a process that results in a new creation, a fusion created out of the encounter between the interpreter and the change text being interpreted. Gadamer argued that the fusion of horizons is like a conversation where 'something is expressed that is not only mine or my author's but common' (Gadamer, 1989, p. 388). The fusion of horizons results in a new understanding, an understanding that is the fusion of the horizon of the interpreter and the horizon projected by the text. Gadamer used phrases like 'the horizon of the present' and the 'horizon of the past' for heuristic purposes only. Having used the phrases to develop his argument, he argued that there was in fact no isolated horizon of the present any more than there was an isolated horizon of the past. 'Rather understanding is always the fusion of these horizons supposedly existing by themselves' (Gadamer, 1989, p. 306).

For Ricoeur, the ultimate aim of all hermeneutics was to make one's own what was previously foreign (1976, p. 91). As such, hermeneutics struggles against cultural distance and historical alienation (Ricoeur, 1991, p. 89). Habermas identified two planes in which hermeneutics might operate: the vertical plane in which historical distance is lessened, and the horizontal plane in which geographical or cultural linguistic distance is reduced (Habermas, 1967/1986, p. 251). As noted above, Gadamer's analysis focused on the ways in which hermeneutics might address vertical or historical distance.

This thesis also reflects on the value of hermeneutics as a means to overcome distance during the change process. In some instances, the distance will be vertical, in the sense that the change process attempts to mediate elements from the past into the present, for example, as in this study where the goal of the change process was to mediate insights from Jesuit educational practice in the sixteenth century into the present age. In most instances though, the distance to be overcome during processes of change is the distance between the horizons of those who devised or mandated the change and the horizons of those being asked to embrace it.

The present study moves beyond Gadamer's concern with the effects of history. Whilst Gadamer is concerned with the effects of the past on present understanding, this thesis considers how individuals in the present can understand each other, given their various hermeneutic situations. The distinction Habermas made between the horizontal and vertical planes is germane at this point. The task of hermeneutics is not only to deal with the distancing effects of time in relation to texts, it is also to deal with distance arising out of culture or situation. Joining Habermas and Ricoeur, the present study finds that Gadamer's notion of the fusion of horizons has value not only when it comes to considering how the horizon of the past might be understood in the present, but also when it comes to considering how it might be possible for the Other's horizon might be understood within the interpreter's own horizon. Interpreters cannot transplant themselves out of their own hermeneutic situation because this would be impossible. Neither can interpreters force the foreign horizon of the text through the grid of their own horizon because this would mean that the capacity of the text to say what it has to say would be seriously compromised. Gadamer's notion of the fusion of horizons highlights the productive nature of the act of interpretation and understanding. Something new comes into being during the fusion of horizons. The new understanding can be identified neither with the horizon of the interpreter, nor with the horizon of the life expression being interpreted but rather as a product arising out of a productive encounter between both.

2.4.2 *Productive, Rather than Reproductive, Interpretations of Texts*

Not occasionally but always, the meaning of a text goes beyond its author. That is why understanding is not merely a reproductive but always a productive activity as well. ... It is enough to say that we understand in a *different way, if we understand at all* (Gadamer, 1989, p. 296 - emphasis in original).

For Gadamer, understanding takes place as a fusion of horizons: a fusion between the horizon of the interpreter and the horizon projected by the text. Because the horizon projected by the text is always understood within the context of the interpreter, the hermeneutic process cannot be one of reproducing the mind of the text's author but rather, one of engaging with the text in a spirit of openness so that what it has to say finds expression within the horizon of the interpreter. Whilst Schleiermacher portrayed the hermeneutic task as being one of reconstructing what was in the mind of the author as a means to understanding the meaning of the text, Gadamer argued that hermeneutics was always a productive, rather than a reproductive, activity because

the meaning of a text is always co-determined by both the hermeneutic situation of the interpreter and the horizon that the text projects. There are implications for the process of deriving meaning of texts when the task of interpretation is understood in this way.

... the artist who creates something is not the appointed interpreter of it. As an interpreter he has no automatic authority over the person who is simply receiving his work. Insofar as he reflects on his own work, he is own reader. The meaning that he, as reader, gives his own work does not set the standard. The only standard of interpretation is the sense of his creation, what it 'means' (Gadamer, 1989, p. 193).

This is not to suggest that texts are meaningless, or to assert that the expressions of life have every meaning attributed to them by those who interpret them. Gadamer's argument is rather that there is no meaning of a text already-out-there waiting to be plucked like an apple from a tree by an interpreter. The act of interpretation is co-determined by the horizons of both the text and the interpreter. The meaning of a change is not therefore already-out-there waiting to be discovered by the change participants; it is rather, the product of a journey of interpretation that is codetermined by the hermeneutic situations of all involved.

Insofar as the meaning of a text is rendered autonomous with respect to the subjective intention of its author, the essential question is not to recover, behind the text, the lost intention, but to unfold, in front of the text, the 'world' which it opens up and discloses. In other words, the hermeneutical task is to discern the 'matter' of the text (Gadamer) and not the psychology of its author (Ricoeur, 1981e, p. 111).

The hermeneutic task is not to enter the world from which the text came, but to enter the world that the text would open up. For Gadamer, worlds are formed in the context of tradition - the symbolic universe in which individuals move and have their being. The world is 'the common ground, trodden by none and recognised by all, uniting all who talk to one another' (Gadamer, 1989, p. 446). The finite situatedness of human experience means that humans never succeed in seeing anything more than an ever extending 'view' of the world (Gadamer, 1989, p. 447). This is not to demean an individual's world view; it is to suggest rather that views of the world are able to be enlarged. For Ricoeur, interpretation is precisely the 'power of a work to disclose a world' (Ricoeur, 1981a, p. 182) and it is possible that the worlds of both the text's author and interpreter might be exploded by the encounter with the world that the text discloses in front of itself (Ricoeur, 1981b, p. 139).

Because the act of interpretation is the act whereby the interpreter enters the world that the text discloses in front of itself, the text, once written, has a career (Ricoeur, 1981d, p. 201) that escapes the finite horizon lived by its author. The text 'transcends its own psycho-sociological conditions of production and thereby opens itself to an unlimited series of readings, themselves situated in different socio-cultural conditions' (Ricoeur, 1981b, p. 139).

Gadamer (1989, p. 374) argued that his aversion towards the specification of a hermeneutic method did not necessarily lead to an arbitrariness of interpretation and he offered attributes like *Bildung*, tact, judgement and the *sensus communis* as the criteria by which the strength of interpretations might be discerned. The following philosophers provide guidance in regard to the task of interpretation, but they avoid the trap of providing mechanical rules that would corral it. Ricoeur argued that the text provides a 'limited field of possible constructions' and that some interpretations were superior to others. The task of interpretation is not to arrive at a possible reading of a text but to justify why the preferred interpretation is more probable than its alternatives (Ricoeur, 1981d, p. 213). Tracy (1981, p. 407) argued that 'relative adequacy' was all that one could hope for when it came to interpretation. There was no such thing as the absolutely true interpretation, rather one can only hope to develop an understanding that was more relatively adequate than any of the alternatives. Lonergan's (1971, p. 162) benchmark was whether or not the interpretation 'meets all relevant questions so that there are no further questions that can lead to further insights and so complement, qualify, correct the insights already possessed'.

The impossibility of the interpreter leaving his or her own horizon behind in order to stand in the place of another horizon has already been noted. A corollary follows that it is not possible for an interpreter to stand in the place of an author as a means to gain a surrogate understanding of what the text might mean. Gadamer drew from an image found in the writings of Hegel and argued that those who would understand a text by attempting to reconstruct the world of the author 'pluck the fruit from the tree.' This is an undertaking destined for failure because the 'real being' of the fruit, the connection with 'the tree that bore them, the earth and the elements, the climate that constituted their substance, the seasonal changes that governed their growth' is severed and lost (Gadamer, 1989, p. 167). Whilst reconstructing the conditions which led to a production of a work is undoubtedly an 'important aid' to understanding; it is not understanding

itself. Similarly, whilst understanding the minds of the authors of a change might be an important aid to understanding the meaning of a change, it is not understanding itself.

2.4.3 *Change as a Process of Productive Interpretation*

There are a number of ways in which this hermeneutic theory might illuminate the change process. Unless one operates from a naive realist standpoint,⁶ one acknowledges that some level of interpretation will always be in evidence as individuals interpret and understand what is being asked of them during a process of change. Gadamer highlighted the productive and creative dimension of the hermeneutic task. The task of interpretation is not to second guess the mind of the author; rather, the task is to understand what is opened up in the encounter between the interpreter and the text. ‘When we understand a geometric expression, we understand not Euclid, but what Euclid understood, or what anyone can understand who understands geometry’ (Bruns, 1992, p. 2). Whilst geometric expressions are relatively fixed in meaning, language more generally is polyvalent and open to interpretation. The notion of change agency being proposed in this thesis is a capacity to accompany change participants into the worlds that are opened up as change texts are interpreted. In some instances a change text might have an elaborate ‘career’ from the time of its inception by its author to the time of its implementation in the culmination of the change process.

The meanings of the expressions of life are never fixed, or ‘already-out-there’ waiting to be interpreted; rather, the meanings always have to be understood within the horizons of those who seek to understand them. Change processes, as one type of life expression, are interpreted and understood variously by individuals according to what is opened up during their encounters with the text. Seen from within a Gadamerian framework, the change text does not mean what its author says it does; rather the meaning of the text emerges as a fusion of horizons between interpreter and text. To return to the language of the quotation above from Gadamer, the author of the work has no automatic authority over the meaning of that work. Insofar as authors reflect on their works, they are their own readers, and the meaning that they give their own works does not set the standard. To use the language of Ricoeur, the interpretive task is not to enter the world

⁶ Naive realism holds that things are exactly as they appear, that perception is a direct awareness between subject and object - that is, an awareness with no mediating interpretive element.

behind the text - the world of the author. The task is rather to enter the world that the text opens up in front of itself in the creative encounter between reader and text (Ricoeur, 1981e, p. 111).

Fundamental issues for change agency are raised once the meaning of a proposal for change is separated from the meaning given to it by its author. Who gets to decide what the change text means? And how are the constructions erected around the change process judged to be valid? In some instances a person in authority might insist that their understanding of the change is definitive and normative. In other instances the elusive 'mind' of the author might be given as the final court of appeal. These approaches may well suffice if superficial compliance is all that is hoped for as the outcome of the change process. Drawing from the research literature on change reviewed in the next chapter however, the argument will be made that authoritarian processes seeking to short-circuit the engagement between interpreter and text will inevitably fall short of animating the personal creativity, discretionary judgement and full-blooded commitment lying at the heart of genuine change. There is no last word in interpretation, 'or if there is any, we call that violence' (Ricoeur, 1981d, p. 215).

2.5 *Some Hermeneutic Strategies*

2.5.1 *Conversation*

Gadamer offered 'conversation' as an ideal for what ought to happen during the hermeneutic process (Gadamer, 1989, p. 385). He envisaged conversation as providing a model of the responsiveness, creativity and freedom that were so central in his analysis of the hermeneutic process.

We say that we 'conduct' a conversation, but the more genuine a conversation is, the less its conduct lies within the will of either partner. Thus a genuine conversation is never the one we wanted to conduct. Rather, it is generally more correct to say that we fall into conversation, or even that we become involved in it. The way one word follows another, with the conversation taking its own twists and reaching its own conclusion, may well be conducted in some way, but the partners conversing are far less the leaders of it than the led. No one knows in advance what will 'come out' of a conversation. Understanding or its failure is like an event that happens to us. Thus we can say that something was a good conversation or that it was ill fated (Gadamer, 1989, p. 383).

Conversations work well when the subject matter takes over and the dialogue partners allow themselves to be led by it.⁷ Conversations are thwarted when one of the dialogue partners refuses to be led by the conversation's subject matter and seeks instead to 'railroad' the conversation by imposing his or her own point of view as a template for the conversation to run along. The prerequisite for genuine conversation is that the dialogue partners surrender to the ebb and flow of the conversation as its subject matter unfolds. Individuals allow themselves to be conducted by the subject matter of the conversation when they really consider the weight of the other's opinion. The art of questioning was highlighted by Gadamer as being central to the capacity to weigh and test what the Other has to say in the conversation (Gadamer, 1989, p. 367).

.. to question means to lay open, to place in the open. As against the fixity of opinions, questioning makes the object and all its possibilities fluid. A person skilled in the 'art' of questioning is a person who can prevent questions from being suppressed by the dominant opinion. A person who possesses this art will himself search for everything in favour of an opinion. Dialectic consists not in trying to discover the weakness of what is said, but in bringing out its real strength. It is not the art of arguing (which can make a strong case out of a weak one) but the art of thinking (which can strengthen objections by referring to the subject matter) (Gadamer, 1989, p. 367).

Gadamer contrasted the open question with the slanted question. 'There can be no answer to a slanted question because it leads us only apparently, and not really, through the open state of indeterminacy in which a decision is made' (Gadamer, 1989, p. 364).

The 'state of indeterminacy' is seen by a number of writers as being an important stage in the change process. Individuals in a change process are led through a 'zone of instability' (Schön, 1971, p. 12) and there is no determining what the outcome of the process will be. When people hold fast to the horizon that they already know, there is no new understanding; rather, they stay stuck in the world that they already know well. New understanding is the outcome of the process

Gadamer stands in the tradition of Heidegger and Husserl who held that true cognition 'must be founded on the *Sache selbst* (the things themselves or actualities in the broadest sense)' (Schmidt, 1985, p. 14). A review of this tradition lies beyond the scope of the present study but the project of founding human cognition on the 'things themselves' is opened up lucidly in Crotty's (1996) reflections on phenomenology. The phenomenological project is animated by a disciplined and ongoing return to the things themselves (which represents an attempt to move underneath or beyond theories or ideas about the things themselves). This phenomenological insight is relevant for Gadamer's analysis because conversation is not animated by the views of any of the dialogue partners; rather conversation is animated by a responsiveness to the subject matter (*Sache selbst*) of the conversation. In Gadamer's analysis, this responsiveness to the subject matter of the conversation is as creative as it is disclosive.

where individuals have been able to let go and enter into genuine conversation with the text. The change agent is someone who seeks to create the conditions where such letting go is possible. It should also be noted that this 'letting go' is a prerequisite for all parties to the conversation: both those being asked to embrace the change and those who promote it. Fullan (1982, p. 82) made the point that change agents who are unable to adjust their conception of the meaning of the change through exchange with other change stakeholders can be as authoritarian as the staunchest defenders of the status quo. The perspectives of all change stakeholders need to find expression so that potential problems are allowed to surface and adjustments can be made to make for a better fit in the local circumstance. Those who promote the change need to genuinely entertain, test and weigh the responses of the change stakeholders if the conversation is to truly be an open one from their side. Conversations with predetermined outcomes, from one side or the other, are pseudo-conversations that lack the creativity of the undetermined open space that leads to new understanding. Many change processes are imposed from on high and there is no undetermined middle space. Such processes may be all that is possible in some circumstances but they fall short of realising the freedom and creativity underpinning the long-lasting and personally appropriated approach to change being described in this thesis.

2.5.2 *Play*

Gadamer's analysis of play complemented his reflections on conversation. Both play and conversation point to the human capacity for engagement and responsiveness that lies at the heart of the phenomenon of human understanding. In Gadamer's reflections on what it is like to be lost in the playing of a game, he argued that the game draws the players into its power and fills them with its spirit (Gadamer, 1989, p. 109). The player who refuses to 'get into' the spirit of the game is described as a 'spoilsport.' Part of the spirit of a game is that the players do not have control of the game's outcome (Gadamer, 1989, p. 106). The whole point of the game is that the outcome is undecided - it is unclear just what will happen. In a game of chess, for example, the spirit of the game would be destroyed if the players changed the rules about how to move the pieces whenever they felt the game was not going their way (Weinsheimer, 1985, p. 104). 'The attraction of a game, the fascination it exerts, consists precisely in the fact that the game masters

its players' (Gadamer, 1989, p. 106). For Gadamer, play is as much a 'being-played-by' the game as it is a 'playing' of it. 'Ball games will be with us forever,' Gadamer wrote, 'because the ball is freely mobile in every direction, appearing to do surprising things of its own accord' (Gadamer, 1989, p. 106).

The value of play and conversation in Gadamer's reflections is that they both point to the human capacity to become lost in the encounter so that the sense is less one of subjects doing something to objects, and more one of engagement such that the dividing lines between subjects and objects are blurred. The outcome of the genuine game is associated with none of the participants and all of them at the same time. The notion of *Zwischen* (middle space) was important in Gadamer's analysis as the task of interpretation can never be framed in the terms of an event where a subject interprets a text as an object (Gadamer, 1989, p. 311). Interpretation is framed by Gadamer as an event unfolding in the middle space of encounter between text and interpreter. Various commentators on Gadamer have elaborated upon his analysis of the middle space in which the phenomenon of human understanding unfolds. Crusius (1991) located the meaning of the text 'in "the between" among us as we attempt to enlarge our horizons by incorporating the insights of the other, even as the other is challenged by what we ask and assert' (p. 39). Weinsheimer's reflections on the middle space of hermeneutics are worth quoting at length because they relate very well to the present study's concern with the management of change.

If understanding always means coming to an understanding, then it always involves two - and two different - participants. The ideal is not that one party should understand the other but rather they should reach an understanding between them. 'This between,' Gadamer writes, 'is the true locus of hermeneutics.'⁸ ... The criterion of textual understanding is not recovery of the author's meaning but discovery of a common meaning, one that is shared with the interpreter. Such a meaning never depends exclusively on the author, any more than it does the interpreter. 'Not only occasionally, but always the sense of the text exceeds its author. Thus understanding is not only reproductive but always also a productive activity.'⁹ We do not try to reproduce the author's opinion moreover because we are trying to understand what he says as the truth not as the expression of his opinion, for the truth always concerns us too. Understanding means coming to an understanding of the truth about the matter under discussion. The fact that the truth so understood is never identical with the author's meaning does not imply, however, that the interpreter has a better

8 This quotation is taken from Gadamer (1989, p. 295).

9. This quotation is taken from Gadamer (1989, p. 296).

understanding than the author. 'It suffices to say that he understands differently if he understands at all'¹⁰ (Weinsheimer, 1985, p. 178).

Many of the concepts that have been developed during the course of this chapter find expression in this passage. 'The miracle of understanding,' Gadamer argued, 'is not a mysterious communion of souls but sharing in a common meaning' (Gadamer, 1989, p. 292). The common meaning is found in the encounter between interpreter and text. Metaphors like play and conversation point to the interactive and responsive nature of that encounter. The encounter is so engaging that the participants get lost in a creative middle space where their own ideas and horizons are brought into a creative fusion with those of the text. It is in this middle space that understanding unfolds and the text is heard for what it has to say in the context of those who seek to interpret it. The fusion of horizons between text and interpreter is a dynamic and broadening process. The hermeneutic task is not presented as one where an interpreter (with a fixed horizon) seeks to understand the fixed and objective meaning of a text (also with a fixed horizon). The hermeneutic task is presented as one where the meaning of the text opens up in an encounter that is best described as contextual, playful and dialogical.

Approximately a century ago Dilthey argued that interpretation would be impossible if the expressions of life were totally alien and unnecessary if there was nothing alien in them (in Howard, 1982, p. 106). Gadamer's analysis resonated with this point when he argued that the true locus for hermeneutics was in the tension between the text's strangeness and familiarity (Gadamer, 1989, p. 295). The creative middle space between strangeness and familiarity is presented in this study as being the true locus for change agency. The change agent is presented as someone who links the strangeness of the new with the familiar of the old so that new meanings and understandings are created. The creative and dynamic dimensions of such a process cannot be replicated by change descending as a fixed, non-dialogical imposition from on high.

Gadamer offered various phrases that highlighted the 'to-and-fro' dynamism of human understanding: 'the play of light, the play of the waves, the play of gears or parts of machinery, the interplay of limbs, the play of forces, the play of gnats, even a play on words' (Gadamer, 1989, p. 103). The person who is 'playing with the possibilities' has not made a commitment one

¹⁰ This quotation is taken from Gadamer (1989, p. 297).

way or another: there is ‘still the freedom to decide’ (Gadamer, 1989, p. 106). Change agency is presented as a task where individuals are able to play with the possibilities evoked by a text long enough for a common meaning to emerge.

2.5.3 *Tact*

In 1862 Hermann Helmholtz gave a speech where he argued that the human sciences were not shaped in the first instance by a set of procedures or rules but rather by a quality that he named tact. Gadamer affirmed this insight of Helmholtz and argued that there were four essential elements that guided the notion of tact opened up by Helmholtz: *Bildung*, *sensus communis*, judgement and taste.¹¹ When he made reference to a lecture on tact given in 1802 by Johan Friedrich Herbart, van Manen (1991) also developed a notion of tact that was informed by insights derived from nineteenth century German thinking. Van Manen described pedagogical tact as ‘the pedagogical ingenuity that makes it possible for the educator to transform an unproductive, unpromising, or even harmful situation into a pedagogically positive event’ (van Manen, 1991, p. 130). Whilst such attributes are certainly useful in the classroom, they are necessary too in the repertoire of skills called upon in change agency.

In his discussion of *sensus communis*, Gadamer argued that what gave the human will its direction was not the ‘abstract universality of reason’ but the ‘concrete universality represented by the community of a group, a people, a nation, or the whole human race’ (Gadamer, 1989, p. 21). The change agent is presented in this study as someone who is attuned to this concrete sense of the community. Change theorists (e.g. Fullan, 1993; Wise, 1977) have argued that change is not merely a rational process; it is understood rather as a process with many dimensions, only some of which are rational. The change agent is someone who can monitor and make the right response to the ‘sense making’ that groups engage in during processes of change. During his analysis of *sensus communis*, Gadamer referred to Aristotle’s reflections on *phronesis*. *Phronesis* is a way of knowing that mediates between theory and the concrete circumstances of one’s situation. Change agency is understood here as a mediation between the universal dictates of the change being mandated and the particular circumstances of those being asked to embrace it. Whilst there are helpful theories about change, the contemporary change theorists referred to in

11. For an elaboration on these four elements of tact and their relevance to change agency, see Sharkey (1997).

the next chapter have argued that there is no recipe that guarantees the success of change. The change agent is presented in this study as someone who has *phronesis*, someone who can understand how general principles about change agency might be appropriately applied to the concrete circumstances in which the change process unfolds.

Change agents need to cultivate a capacity for judgement - a capacity that allows them to respond appropriately to the unique situations in which they work. There are many principles that can guide the change agent but ultimately the change process poses difficult problems that cannot be solved simply by the mechanical application of a universal rule. The need for judgement is a recurring theme in the research literature on change. Beckett (1996) referred to the need for managers to be able to make decisions in the midst of the fast flowing action around them and described this type of managerial judgement as 'hot action' judgement. Change agents often need to make critical judgements in the midst of such hot action. For example, Huberman and Miles (1984) argued that proposals for change which were too ambitious were perceived as being too difficult to implement whereas proposals which were not sufficiently challenging were rejected because teachers claimed they were already doing what the change entailed. Similar judgements were necessary in regard to the balance between fidelity to centralised programs of change and the licence given for local adaptation. One of the challenges of change agency is to respond in the 'hot action' of the change process to achieve a balance between such extremes and good judgement is what change agents call upon in this regard.

The final element of Gadamer's analysis of tact was taste. Taste grasps the beauty of the whole. Change agents who exercise taste (in this sense) keep the elements of the change process in context; they have a sense of the 'big picture.' Rather than seeing events and responses in isolation, the change agent is someone who is attentive to the broader canvas upon which the change process is painted. There are many ways in which the broader environment might affect the change process. In the case described later in this thesis, for example, the industrial climate of the school being asked to embrace change had a marked impact upon the change process at one point in time. Change agents with a sense of taste have a feel for the fabric of change - the subtle interplay of various currents, structures and events that provide the context for the responses that occur during the process of change.

2.5.4 *Application*

In his analysis of the phenomenon of human understanding, Gadamer took issue with the traditional separation between *subtilitas explicandi* (interpretation), *subtilitas intelligendi* (understanding) and *subtilitas applicandi* (application) (Gadamer, 1989, p. 307ff). Gadamer argued for an ‘inner fusion’ between understanding, interpretation and application. ‘In the course of our reflections we have come to see that understanding always involves something like applying the text to be understood to the interpreter’s present situation’ (Gadamer, 1989, p. 308). Interpretation always takes place in a particular context and that context shapes and grounds the interpretation. Without the context, there can be no interpretation. Even the most theoretical of insights is understood as it is applied in some way, because concepts must eventually be understood within the horizon of the interpreter. Change agents who accept Gadamer’s analysis would not expect that change proposals would be understood in the abstract and then applied to a practitioner’s particular situation; rather, change proposals are understood as they are applied in the practitioner’s situation. For example, Fullan (1993a, p. 28) argued that vision emerges from, more than it precedes action and Huberman made a similar point in his analysis of the change process.

In many ways the school of cognitive behaviourists had it right: we actually find out who we are when we watch ourselves act and what we think when we hear ourselves saying something. So it is with the implementation of change: we need to act in order to create the context for reflection on what our next acts should be. The metaphor is not the orchestra, with its methodological rehearsals, but rather the jazz group, improvising continuously within the bounds of implicit understandings, even rituals, among its members about melodic progression (Huberman, 1992, p. 9).

The change process has been portrayed as a fusion of horizons in the present analysis. The concept of the fusion of horizons emphasises the otherness of the text at the same time as it highlights the fact that the text is always understood within the horizon of the person doing the interpreting. Because the hermeneutic situation varies from one individual to the next, interpretation, understanding and application will vary similarly. Change agents who embrace Gadamer’s analysis would therefore expect a variety of interpretations and understandings to unfold during the change process. Whilst this can seem to open the door to randomness in interpretation, Gadamer argues that this need not be the case. Instead of specifying rules and procedures as validity criteria for interpretation, Gadamer offers instead the exercise of tact and

the interactive openness of conversation and play as the means by which genuine understanding might be the outcome of the hermeneutic process.

2.5.5 *Misunderstanding is not the Norm*

Whilst Gadamer affirmed Schleiermacher's insight that the hermeneutic project was concerned with more than just the interpretation of difficult texts, Gadamer argued that Schleiermacher was overly pessimistic in his analysis of the phenomenon of human understanding. For Schleiermacher, understanding did not fail occasionally but would always fail without the help of hermeneutics. 'Thus,' Gadamer lamented, 'Schleiermacher even defines hermeneutics as "the art of avoiding misunderstandings"' (Gadamer, 1989, p. 185). For Gadamer, the hermeneutic task must always presume a level of agreement as the foundation upon which attempts to resolve disagreements must rest. 'To begin with disagreement, as Gadamer has shown, is forever to shackle the process of understanding with the impossibility of a starting point' (Collins, 1988, p. 165).

Change agents, presumably without realising it, adopt various stances in regard to the potential for misunderstanding during the change process. One stance is to presume that everything about current outlook or practice needs revision and reconstruction during the change process. One complaint made by a teacher in regard to the change strategies being investigated in this research was that some of those promoting the strategies always seemed dismissive of the value of the current practice of the teachers who were the 'targets' for the change strategies. Instead of operating from a deficit model of change agency, another approach is to look for the common links between elements of the change and either values or practices associated with the status quo. Change agency is presented in this thesis as a capacity to build upon the prior understanding that precedes any occasion of misunderstanding. The matrix of current beliefs, practices and outlook is always the platform upon which new understandings are built.

2.6 *A Critical Postscript*

The major question is: How shall we receive - understand and evaluate - our own cultural heritage? Shall we greet it with Nietzsche's 'art of distrust', what Paul Ricoeur has called the 'hermeneutics of suspicion'? If so, hermeneutics becomes unmasking, primarily the

dispelling of illusions and error, as not only in Nietzsche but also in Marx and Freud. Or shall we greet it in the spirit of the ‘hermeneutics of tradition’ seeing in history the sources of our own possibilities, of insights that no contemporary enlightenment can eclipse? In his dismantlings of Western metaphysics, Derrida clearly belongs to the hermeneutics of suspicion; the theorist of chief concern here, Hans-Georg Gadamer, belongs to the hermeneutics of tradition. As Ricoeur argues, the two hermeneutics are complementary rather than dichotomous (Ricoeur, 1991, p. ix).

Gadamer’s philosophical hermeneutics, whilst greeted with acclaim in some quarters has been criticised in others. The criticisms that have been made of Gadamer’s work provide a necessary corrective and help to construct a more balanced conceptual framework for understanding change agency.

Not long after Gadamer published the first edition of *Truth and Method*, Habermas responded with an essay that affirmed some of Gadamer’s philosophical proposals but also found that elements of his philosophical hermeneutics needed correcting. Gadamer responded to Habermas’s critique and a debate was conducted via a series of essays in the later half of the 1960s.¹² Habermas developed his argument from sources as diverse as Freudian psychoanalysis, Piagetian developmentalism and the linguistic theory of Noam Chomsky. The 594 pages of Gadamer’s magnum opus *Truth and Method* are filled with references to ancient Greek philosophers, aesthetic theory and German philosophers of the last three centuries. No attempt is made in this thesis to conduct a detailed review of the theoretic sources Gadamer and Habermas relied upon as they constructed their arguments. Rather two fundamentally different ‘gestures’ (Ricoeur, 1986, p. 300) that appeared in the writings of Gadamer and Habermas are identified and related to responses which can be observed in individuals who participate in processes of change.

The hermeneutic gesture associated with Gadamer’s philosophical hermeneutics is the impulse to retrieve the truth of what the text has to say. The text is Other and needs to be understood in its Otherness and so the hermeneutic task is understood as being one of being prepared to leave one’s own world behind to enter the world that the text would open up. In

12 Key essays from Habermas in the debate were Habermas (1967/1986) and Habermas (1970/1980). Key essays from Gadamer were Gadamer (1967/1976), Gadamer (1967/1976) and Gadamer (1971). Whilst Habermas did not explicitly engage with Gadamer in a 1968 text entitled *Knowledge and Human Interests*, some commentators (e.g. Ricoeur, 1991, p. 159; Teigas, 1995, p. xvi) have argued that the text was an extended argument against Gadamer’s philosophical hermeneutics.

Gadamer's case, the hermeneutic task is thoroughly caught up with the truth that is disclosed in conversation with the elements of one's tradition.

The other hermeneutic gesture is a 'a critical gesture, relentlessly repeated and indefinitely turned against 'false consciousness' against the distortions of human communication that conceal the permanent exercise of domination and violence ... (Ricoeur, 1986, p. 300).

For Gadamer, all understanding happens within the context of tradition and language. Habermas, argued however that whilst Gadamer's hermeneutics provided a way to build understanding within language, it was unable to reflect on the systematic distortions of language itself. 'Hermeneutics comes up against the walls of the traditional framework from the inside as it were' (Habermas, 1967/1986, p. 271). Whilst Habermas agreed that it 'made good sense' to conceive of language as a kind of meta-institution on which all social institutions are dependent, he argued that language 'is also a medium of domination and social power; it serves to legitimate relations of organised force' (Habermas, 1967/1986, p. 272).

In so far as the legitimations do not articulate the power relations whose institutionalisation they make possible, in so far as these relations merely manifest themselves in the legitimations, language is also ideological. Here it is a question not of deceptions within a language or of deception with language as such. Hermeneutic experience that encounters this dependency of the symbolic framework on actual conditions changes into critique of ideology (Habermas, 1967/1986, p. 271).

Habermas's hermeneutic proposals provide a framework for orientating and guiding a critique of ideology.¹³ Initially Habermas constructed a framework which was modelled on Freudian psychoanalytic theory where he drew a parallel between the work of the psychotherapist of helping patients recognise the systematic distortions of their own neuroses and the work of an

13 An accessible way into Habermas's early hermeneutic theory is his 1968 text *Knowledge and Human Interests*, particularly the Appendix given in that text which provides a succinct account of the 'three categories of possible knowledge' each of which arises out of a different type of human interest. The three categories of knowledge specified by Habermas were: 'information that expands our power of technical control; interpretations that make possible the orientation of action within common traditions; and analyses that free consciousness from its dependence on hypostatized powers' (Habermas, 1968, p. 313). Habermas further argued that the interests and categories take form in the media of work, language and power. Terms like 'work', 'language' and 'power' point to the relevance of Habermas's hermeneutic theory for a study whose research object is change agency in a work setting. As has been noted, Habermas did not explicitly engage with Gadamer in his 1968 text, but some commentators have argued that his third category of knowledge, the emancipatory, was aimed at pointing out the limitations of Gadamer's philosophical hermeneutics (which could be considered as being subsumed under Habermas's second category of knowledge).

emancipatory social science which seeks to unmask the systematic distortions which operate pre-consciously at a socio-cultural level. Habermas argued that it was not enough simply to embrace a hermeneutic theory built upon dialogue within language; rather, a critical social theory was needed if the conditions constraining and perverting the process of dialogue itself were to be recognised (Warnke, 1990, p. 156).

Perhaps because of the criticism he received over his use of psychoanalysis as an analogue for social science, Habermas effectively abandoned the psychoanalytic model (Gardiner, 1992, p. 120) and referred instead to the 'ideal speech situation' (Habermas, 1984). The ideal speech situation has been described as a 'utopian notion' (Ricoeur, 1986a) where agreement and consensus is induced by the force of the better argument alone. The ideal speech situation is contrasted with those situations where deceptive agreements are obtained through the use of force and coercion (cf Thompson, 1981, p. 201). The ideal speech situation was presented as a place where symmetrical relations were able to unfold so that no dialogue partner was privileged and the roles of the partners were interchangeable (Habermas, 1970, p. 371).

Other writers (e.g. Brenkman, 1987; Eagleton, 1996; Caputo, 1987) have joined Habermas in criticising the lack of a critical dimension in Gadamer's hermeneutic philosophy. Eagleton (1996, p. 63) was highly critical of Gadamer's analysis of the effects of tradition on current understanding: 'History for Gadamer is not a place of struggle, discontinuity and exclusion but a "continuing chain", an ever-flowing river, almost, one might say, a club of the like-minded .. Tradition holds an authority to which we must submit: there is little possibility of critically challenging that authority, and no speculation that its influence might be anything but benevolent'. In a similar vein, Crotty (1996b) has referred to texts like the following from Gadamer as evidence that philosophical hermeneutics is debilitated by an incapacity to critically evaluate texts from the past: 'We have the ability to open ourselves to the superior claim the text makes and to respond to what it has to tell us. Hermeneutics .. consists in subordinating

ourselves to the text's claim to dominate our minds' (Gadamer, 1989, p. 311).¹⁴ Brenkman (1987) has also criticised Gadamer's stance vis-à-vis tradition:

[Gadamer] remains impervious to the ways in which coercive and nonreciprocal relationships within a society shape its culture. ... For cultural heritages in the modern world are plural, not monolithic and unified. They intersect and clash according to the complex circumstances surrounding the institutional and symbolic formation of interrelated social groups (Brenkman, 1987, p. viii).

Change agents need to be alert to the ways in which the change conversation is not one that takes place amongst equals. Some dialogue partners exercise the right of 'hire and fire' over other dialogue partners. Some dialogue partners hold the purse strings to the organisation or set the agendas for its meetings, or have particular influence over policy decisions or the career paths of other members of the organisation. These uneven positions shape and direct the conversations of the dialogue partners who participate in the change process.

Brenkman criticised Gadamer for emptying the historical situation of the interpreter of all specificity: '[Gadamer] refers to all potential interpreters in contemporary society as an undifferentiated "we" unmarked by class, race, or gender and unaffected by any concrete social interests or ideological commitments' (Brenkman, 1987, p. 38). Brenkman's last charge is somewhat ironic given the strong emphasis that Gadamer placed on the 'hermeneutic situation' of the interpreter in his writings.

Brenkman, Eagleton and Caputo are but a few of those who have charged Gadamer with failing to include a critical dimension in his analysis of the hermeneutic task. Other commentators (e.g. Bleicher, 1980; Hoy, 1988; Schmidt, 1985; Warnke, 1990) have argued that Gadamer's hermeneutic proposals do admit of the possibility of a critique of the tradition that provides the context for interpretation. Other commentators again (e.g. Ricoeur, 1986; Tracy, 1981; Collins, 1988) have taken a mediating position and argued that whilst critique is possible

¹⁴ The following is but one of many texts might be adduced as evidence for the anti-critical orientation of Gadamer's hermeneutic framework: '... history does not belong to us; we belong to it. Long before we understand ourselves through the process of self-examination, we understand ourselves in a self-evident way in the family, society, and state in which we live. ... The self-awareness of the individual is only a flickering in the closed circuits of historical life. *That is why the prejudices of the individual, far more than his judgements, constitute the historical reality of his being*' (Gadamer, 1989, p. 276 - emphasis in original).

within the Gadamerian framework, Gadamer does not bring the need for a critical engagement to the fore in his writings.

The approach taken in this thesis lies closer to Ricoeur, Tracy and Collins than it does to the other authors cited. When one reads *Truth and Method* one gains a clear sense of the truth that might be disclosed in the domains of art, history and language. One does not however gain a clear sense of the need to be alert, or even suspicious as one enters into conversation with these elements of one's tradition. Having acknowledged this limitation in Gadamer's work ¹⁵, the researcher's position is that Gadamer's critics do not seem to have succeeded in dealing with a fundamental problem that their criticisms create. If Gadamer's position is that the phenomenon of human understanding always unfolds within the context of history and language - in short, within a cultural context - in what place other than in a cultural context is it possible for such criticism to be exercised? Even the most incisive cultural critiques still take place in the context of a particular language, time and place. There is no 'Archimedean point' (Warnke, 1990, p. 136) outside of history upon which even the most ardent and radical critical projects might be founded.

The hermeneutic framework that underpins the present study eschews the dichotomy between a hermeneutics of suspicion and a hermeneutics of retrieval. It is not a matter of either suspicion *or* retrieval; it is a matter of both. Change agency is presented here as a process that can move between the critical mode of a hermeneutics of suspicion and the openness of a hermeneutics of retrieval. In this regard, the study's hermeneutic framework is consonant with the approach taken by Tracy (1981) in his reflections on theological hermeneutics where he emphasised the 'radical ambiguity of *any* tradition' (Tracy, 1981, p. 179 - emphasis in original).

15 Gadamer never explicitly acknowledged that his philosophical hermeneutics as outlined in *Truth and Method* lacked a critical dimension. When one reads some of his later works though, especially those that respond to charges of cultural conservatism, one gets a sense that he has shifted ground a little. The following quotation is taken from the opening paragraph of an early essay Gadamer wrote to respond to the criticisms of Habermas. For example, the phrase 'unhinging tradition through emancipatory reflection' is written in quite a different key to the one that sounds throughout *Truth and Method*.

Philosophical hermeneutics takes as its task the opening up of the hermeneutical dimension in its full scope, showing its fundamental significance for our entire understanding of the world and thus for all the various forms in which this understanding manifests itself: from interhuman communication to manipulation of society; from personal experience by the individual in society to the way in which he encounters society; and from the tradition as it is built of religion and law, art and philosophy, to the revolutionary consciousness that unhinges the tradition through emancipatory reflection (Gadamer, 1967/1976, p. 18).

Every tradition is both pluralistic and ambiguous (i.e. enriching, liberating and distorting). The fact that every tradition is ambiguous need not become the occasion to reject the reality of tradition as enriching. Rather the need is to find modes of interpretation that can retrieve the genuine meaning and truth of the tradition ('hermeneutics of retrieval') as well as modes of interpretation that can uncover the errors and distortions in the tradition ('hermeneutics of critique and suspicion') (Tracy, 1981, p. 146).

The interpreter who is prepared to enter into genuine conversation with the text may experience genuine understanding - which is the experience of 'being transformed into a communion in which we do not remain what we were' (Gadamer, 1989, p. 379). The interpreter who knows how to critically engage with texts and read them against the grain can identify hidden oppressive or deceptive elements of the text and be emancipated in the process. Interpreters who only know how to interpret texts in one or other mode, impoverish both themselves and their textual interpretation. Interpreters who know how and when to move between the modes of interpretation can experience what Ricoeur (1970) has called the 'second naïveté'. 'The second naïveté is not the first naïveté; it is postcritical and not precritical; it is an informed naïveté' (Ricoeur, 1970, p. 496). The second naïveté can be compared to the notion of critical friendship where the intention is to engage critically with a text but with a preparedness to be affected by the truth of what it might have to say.

2.7 Conclusion

The purpose of this chapter has been to open up some of the ways in which philosophical hermeneutics might provide a framework for developing an understanding of some dimensions of change agency. One of the tasks of the change agent is to maintain a balance between retrieving the truth of the change text and being critical of its limitations. Change agents are not only able to move backwards and forwards between a hermeneutics of retrieval and suspicion themselves, they are able to accompany others and encourage them along the same pathway.

The change agent is someone who understands that his or her horizon is limited and always able to be expanded. Change agents know this about their own horizons and they understand the limitations of the horizons of those they encounter during processes of change. Change agents have the capacity to create the conditions where it is possible for individuals and groups to move towards a fusion of horizons. Qualities like tact and metaphors like conversation and play

characterise the manner in which change agents participate in processes of change. The process of change is understood by the change agent as being a creative and productive process, rather than one that simply seeks to reproduce what was in the mind of the change 'author'. The change agent is not content until such time as those involved in a change process have had the opportunity to appropriate the meaning of the change text in the context of their own hermeneutic situation.

Change agency is proposed in this thesis as a capacity to be open to the change text and to be challenged by what it has to say. Change agents are open to the possibility that the text might reveal that 'something else is the case'. Change agents are not portrayed however as people who uncritically accept the claims made by texts for change. Rather, change agents are people who have the capacity to enter the world that the change text projects in front of itself, but, even as they enter that world, are able to critically engage with it.

The next chapter engages with a number of examples from the change literature which have hermeneutic resonances.

CHAPTER 3

A HERMENEUTIC REVIEW OF CHANGE LITERATURE

The present chapter considers how hermeneutics might be used as a resource for reflecting upon a number of issues raised in the change agency literature. Four issues are considered in the introduction to the present chapter: the accelerating pace of change in schools, the chief phases of educational change research since the 1960s, the meaning of the term ‘change agent’, and a reference to some of the broader issues addressed in the educational change research literature. The substantive section of the chapter is a hermeneutic reflection on educational change that is organised under five headings: change as an explosion of horizons, change as ‘productive interpretation’, taste as a capacity to grasp the whole, resistance, fragmentation, and the vision process as conversation and play.

3.1 *Change*

3.1.1 *The Accelerating Pace of Change in Schools*

The launch of the Sputnik in 1957 was a defining moment for educational change in the United States (Joyce, Hersh & McKibbin, 1983, p. ix). There was a feeling in America that something needed to be done to catch up to the technical expertise demonstrated by the Russians. The allocation of resources to bring about change in schools in the ‘Elementary and Secondary Education Act’ of 1965 was ‘astonishing and unprecedented’ (Goodlad, 1984, p. 3) and brought the United States Federal Government as a direct participant into the school reform process. There was a feeling abroad that schools would be able to solve all manner of social problems

from unemployment through to violence and even war among nations (Joyce, Hersh & McKibbin, 1983, p. ix).

The demands for change in schools have accelerated since the early 1980s (Bennett, Crawford & Riches, 1992, p. 1). Some writers (e.g. Bennett et al, 1992, p. 1) have argued that educational communities have had to cope with an accelerating set of demands for change since the early 1980s. In the North American context, a number of educational writers have argued that it is not merely a matter of repairing the educational system, it is a matter of rebuilding it if the economic challenges of the 21st century are to be met (e.g. Carnegie Forum, 1986, p. 16; Clark and Meloy, 1989, p. 293; Goodlad, 1984, p. 1). The Australian social context has also been described by commentators like Mackay (1993) as being characterised by unprecedented levels of change in the social, cultural, political, economic and technological domains. In such a context it is not surprising that an array of national reports arguing for change in Australian educational institutions would be commissioned (e.g. Finn Report, 1991; Mayer Report, 1992; Carmichael Report, 1992; West Report, 1998).

3.1.2 Phases of Change in Schools Since the 1960s

Fullan (1991) identified three broad phases of educational change since the 1960s to the 1980s: optimism about change, then a focus on adoption, and then a focus on implementation. The 1960s saw great optimism in regard to educational change and many resources were poured into reform programs in schools. Around 1970, the optimism about the possibility of introducing significant change in schools disappeared and programs of innovation got a bad name (Fullan, 1991, p. 5). Too many promising innovations had not delivered the changes that had been expected.

The focus of educational change programs in the 1960s was upon adoption. In the adoption model, a change process was immediately judged as being successful when particular elements of the change seemed to be taken up and adopted. The educational change research literature from the 1970s onwards became increasingly skeptical however and acknowledged that it is one thing for a change to be adopted as an initial commitment, quite another again for that commitment to bed itself down into a long-lasting change implementation that affects a school's

structures along with the values, attitudes and behaviours of all of those in it. In the 1970s, the focus in the literature shifted from initial adoption of change programs to focus on the longer-term dimensions of change implementation. From the early 1980s, another shift has been evident in the change literature as researchers have turned their gaze from discrete innovations to pay closer attention to the underlying elements of school life and culture that either promote or frustrate school improvement and change.

Educational change theorists have begun to argue that teachers need to accept change as a normal part of their professional lives, rather than an interruption to an otherwise static work environment (Fullan, 1993a). If teachers are to deal with the ongoing and multi-faceted change that unfolds in their schools, a new conception of teacher professionalism is needed so that teachers are continually engaged in personal and institutional development (Fullan, 1993b; Stager & Fullan, 1992, p. 1). ‘Today the teacher who works for or allows the *status quo* is the traitor. Purposeful change is the new norm in teaching. ... When personal purpose is diminished, we see in its place groupthink and a continual stream of fragmented surface, ephemeral innovations’ (Fullan, 1993a, p. 14). Unless everyone in the school system becomes more adept at dealing with the reality of change, schools will not improve in the ways that are necessary (Joyce, Wolf & Calhoun, 1993).

3.1.3 *Change Agency*

Terms like ‘change agent’ and ‘change agency’ are used throughout this thesis instead of alternative expressions like change ‘driver’ or ‘change management’. The term change driver can make the change process sound as if it were a nail being driven through a piece of (dead) wood. Leaving aside any moral difficulties that one might have with such a heavy-handed approach, a number of studies (e.g. Enderby, 1997; Fullan, 1993; McLaughlin, 1990) have found that the driving strategy can be counterproductive because it gives rise to superficial compliance or engenders resistance that might otherwise have been avoided. The change driver expression also conjures up images of someone sitting in the driver’s seat pulling levers and controlling every aspect of the change process. The term change manager has similar connotations of a single person controlling the direction and motion of the change process. Fullan (1993, p. 138) argued that ‘the pursuit of planned change is a mug’s game, because reality under conditions of dynamic

complexity is fundamentally non-linear. Most change is unplanned'. This is not to deny the importance of planning and agency during the change process; it is rather, to recognise the many ways in which such agency and planning is affected by forces outside the control of the agents and the planners.

The expression 'change agent' is used in this thesis because it portrays the change process in participative, dynamic and interactive terms.

Change agency is defined as being self-conscious about the nature of change and the change process, as being appreciative of its semi-unpredictable and volatile character, and as explicitly being concerned with the pursuit of ideas and competencies for coping with and influencing more and more aspects of the process toward some desired set of ends (Stager & Fullan, 1992, p. 4).

Change agents see themselves as being engaged with the process of change and they see themselves as having some influence over it, but they do not see themselves as orchestrating change in mechanistic and totalitarian ways. Rather than framing change solely in terms of specific programs and initiatives, change agents have an eye to the wider context of change and are alive to the underlying forces that either frustrate or nurture the change process. The notion of change agency being developed here is informed by writers like Joyce, Wolf and Calhoun (1993, p. 14) who have argued that once educational leaders realised that they could not 'manage' change simply by designing and implementing specific programs or workshops in a school, they turned their attention to such underlying characteristics of schools as the leadership and the culture of staff development that might be found within them.

Who are the change agents in a process of change? Whiteley (1995, p. 35) identified three categories of participants in a change process: *strategists*, who set the values of change; *implementers* who address the means to realise change; and *recipients* who make the means fit the end. Change agency, as proposed in this thesis, is envisaged as being relevant to each of these groups. Too often the 'strategists' or the 'implementers' are seen as the change agents whereas the 'recipients' simply do what they are told - or refuse to, as the case might be. One of the themes developed in this thesis is that those who work at the operational level in an organisation wield considerable power when it comes to the manner and extent of the

implementation of change.¹⁶ In this sense Whiteley's use of the term 'recipient' to refer to those implementing change at the operational level in an institution is problematic because it has the connotation that the change is handed as a pre-formed, ready-to-implement entity. The optimal environment for change occurs when change agency is being exercised throughout the levels of an organisation.¹⁷

Whilst there are many perspectives from which the change process might be investigated, the present study focuses on the dimension of meaning or understanding and, in so doing, follows the lead given by writers like Fullan (1991); Joyce, Hersh and McKibbin (1983); Bennett, Crawford and Riches (1992); Limerick and Cunningham (1993) and Whiteley (1995). The change agent being portrayed in the present study asks questions like: What does the change mean to those who are involved in it? What is their understanding of the change? How have they interpreted it? What significance do these meanings, understandings and interpretations have for the nature, pace and direction of the change process?

3.1.4 *The Diversity of Issues Addressed in the Change Literature*

The educational change literature is vast and no single study could hope to review every element of the research that has been conducted. The strategy in this thesis has been to draw out a number of issues from the educational change literature and to reflect on those issues from the perspective of philosophical hermeneutics. Before focusing on the specific change issues considered in the substantive section of this chapter however, reference is made to a number of the more general issues that have been addressed by research into educational change.

If change is understood as making things different, then there are different types of difference (Burbules, 1996) that one can observe in the educational change literature. Cuban

16 Jermier (1988) has numerous forms of resistance exercised by workers in the workplace. Whilst the most dramatic forms of resistance (e.g. strikes, pickets and protests) command the attention of the media, a range of subtle and subterranean strategies are also available to employees seeking to frustrate the intentions of an organisation's management team. These subtler forms of resistance include such strategies as restriction of output, deliberate misunderstanding of instructions and an unobtrusive failure to implement desired policy and practice.

17 See Senge (1990, p. 288) for an example of an argument for the freedom of creativity and discretion throughout the levels of an organisation.

(1988) distinguished between first order and second order change. First order change represents an attempt to make what already exists more efficient and more effective without disturbing the basic organisational structures, or substantially altering the roles of those in the organisation (Cuban, 1988). Second order change seeks to alter the fundamental ways in which organisations are put together. Cuban argued that second order change is more difficult to achieve than first. A similar type of distinction was made by Argyris and Schön (1996) who distinguished between single-loop and double-loop learning. Single-loop learning involves a change in strategy or action but does not involve a change in the values which underpin the strategy or action. Double-loop learning involves a change in the underlying values and is more difficult to orchestrate. Another distinction made in the same vein is found in Hopkins (1991, p. 62) who distinguished between *root* and *branch* change. Root change generates the base upon which branch innovations can be sustained. Root changes address fundamental issues whereas branch changes are project oriented. Examples of root change would include changes to an organisation's staff development policy or to the organisation's work culture in terms of collaboration. It is easy to envisage how certain projects (or branch changes) would wither and die in the absence of the pre-requisite root changes.

Brown and McIntyre (1978) distinguished between organisational and pedagogical change. Whereas organisational change involves some sort of administrative action or adjustment, pedagogical change involves change in the teaching and learning process that unfolds in the classroom. Some change theorists have noted that pedagogical change is more difficult to implement than organisational (e.g. Brown & McIntyre, 1978; Fullan, 1993, p. 49).

A number of writers have referred to stages or phases in their analysis of the change process. Huberman (1993) identified a number of teacher life-stages and reflected on teacher response to change in the light of those stages. Schön (1971) identified three phases of change: threshold - the critical energy which must be reached to precipitate change; saturation - a zone in which the change levels off; and the zone in between these two phases where the change rises exponentially. Alternative analyses of the phases of change can be found in Huberman and Miles (1984) and Fullan (1991).

Huberman and Miles (1984, p. 102) reflected on the types of assistance that could be provided during processes of change and the following were among them: exerting pressure to

make the receivers do something; training; providing solutions to problems encountered; providing resources - time, money etc.; advocating on behalf of the receivers; facilitating change related processes and providing support and encouragement to change participants. Fullan (1982; 1991) considered issues like the following in his analysis of the change process: the need and the relevance of the change; the clarity of the change; the complexity of the change; the quality and practicality of program materials; the culture of the organisation contending with change; and, in an educational context, the leadership of the principal; the relationships between teachers and students and the role of government or the wider community in the change process. Some of these issues also were discussed by Sarason (1996) and his analysis included elements like the following: the resources made available to facilitate change, the scope of the change, the implementation strategies, the culture of the school, leadership issues, district management issues, and issues related to the capacity of schools to engage in change and the support given to them during the process. Doyle and Ponder (1977) focused on teacher types in their analysis of the change process and developed a typology which included the 'rational adopter', the 'stone-age obstructionist' and the 'pragmatic skeptic'.

The relationship between staff development and school change and improvement has been highlighted by a number of writers (for example, the writers of the various chapters of the text edited by Fullan and Hargreaves, 1992). Joyce, Wolf and Calhoun (1993) argued that instead of something that is done to people, staff development ought to be an activity that everyone helps develop and from which everyone profits. The linear model of change where 'people at the top' designed curriculum, provided training, and expected implementation was in vogue in the 1970s but failed to realise expectations. The way forward is for schools to develop cultures where teachers continually study student learning and judge school improvement initiatives by their effect on what students learn (Joyce, Wolf & Calhoun, 1993, p. 22). These themes are also developed in the four core change capacities elaborated upon in Fullan (1993): career-long inquiry, mastery, personal vision-building, and collaboration.

It would be possible to continue reviewing the diverse issues raised in the educational change research literature. Rather than tracing out the breadth of the issues, five issues are considered now at greater depth: change as an explosion of horizons, change as 'productive interpretation', conversation and local adaptation, tact, resistance and fragmentation, and the vision process as conversation and play. The reflections on these issues provide examples of the

way in which the hermeneutic theory developed in the previous chapter might make a contribution to the educational research literature.

3.2 *A Consideration of some Change Issues from a Hermeneutic Perspective*

3.2.1 *Change as an Explosion of Horizons and Worlds*

In the previous chapter the horizon was defined as the range of vision that can be seen from a particular vantage point. Horizons are not fixed; rather, they change and move for people who are still living. Gadamer described the phenomenon of understanding as a ‘fusion of horizons’ - a fusion between the horizons of text and interpreter that can be transformative. In this thesis, Gadamer’s notion of the fusion of horizons is used as a model for understanding what is happening during a process of change. The change process is understood as being an encounter between an interpreter and a text for change. The change process culminates in a fusion of horizons. This does not mean that the change process is about the interpreter agreeing with the change text; rather, it is about the interpreter hearing what it is that the text has to say.

Gadamer referred to *the Classic* which was a text that had a particular power to transform the interpreter. Weinsheimer (1991) argued that when one interprets mundane texts, the questioning of them is unilateral and the interpreter engages in a one-way interrogation or inquisition of the text. ‘The difference between graffiti and a classic is this - graffiti doesn’t talk back. Like verbal tofu, it submits passively to critical processing of every description’ (Weinsheimer, 1991, p. 128). In this thesis some change texts are understood as graffiti and embodiments of the expression *plus ça change, plus c’est la même chose*. Other change texts are more substantial and radically challenging for those who would interpret them. In Gadamer’s terms such change texts offer an invitation to be ‘transformed into a communion in which we do not remain what we were’ (Gadamer, 1989, p. 379). Following Ricoeur (1981b, p. 139), it is possible that the encounter with such texts can ‘explode’ the world of the interpreter as he or she enters into the new world that the change text would open up.

Change agency is presented in this thesis as being the difficult dance between strangeness and familiarity. If the change text is too familiar it will not provide the impetus to change; if it

is too strange, it will not be understood by those being asked to engage with it. When making judgements about strangeness and familiarity, the horizons of both the interpreter and the text need to be kept in mind. The horizons of change texts have to be such that the interpreters are challenged by them to embrace a new horizon themselves. A number of examples can be found in the educational change literature where change texts have fallen short of this goal.

Cuban (1988, p. 343) noted that many reforms were diverted by the 'quiet but persistent resistance of teachers and administrators' who saw minimal gain and much loss in embracing reforms promoted by those who were unfamiliar with the classroom as a workplace. The change text was perceived as being out of step with the school or the classroom and rejected accordingly. In the hermeneutic terms of this thesis, the change texts were rejected because they did not find a referent within the horizons of those being asked to engage with them. Wise (1977) coined the term 'hyperrationalization' to explain why policy makers outside the school system failed to influence what happened in the classroom. The policy makers' programs were predicated upon the belief that schools operated by setting goals, implementing programs to achieve those goals and evaluating the extent to which the goals were attained. The lived experience of schools did not accord with such a rational schema. Wise called for a new paradigm of policy making that was more cognisant of the non-rational dimensions of the culture and practice of schools. Sarason (1996) suggested that one reason for the failure of educational change programs was that they were developed in university settings and were overly abstract and too far removed from the daily practice of schools. Sikes (1992) found that educational change had been 'notoriously unsuccessful' because the actual circumstances of teachers and schools were not taken into account sufficiently enough when proposals for change were designed or implemented. In the context of the present research, some teachers expressed the view that some of the ethos strategies were designed by people who had been away from the classroom for too long.

Each of these examples follows a similar pattern. Change proposals are authored by individuals whose horizons differ in significant ways from the horizons of those being asked to engage with the change text. In such instances, instead of promoting change, the change text becomes scandalous (literally, a stumbling block) that prevents any real engagement and change from taking place. The point being made here is not however that horizons of change texts need to be identical with the horizons of those who interpret them. It is the very difference of change texts that leads to the 'newness' of what the change is about. The change process is described in

this thesis as happening in the middle space between strangeness and familiarity. Gadamer's notion of the fusion of horizons is embraced because it provides a way to refer to new creation that is the product of the conversation between interpreter and text: 'something is expressed that is not only mine or my author's but common' (Gadamer, 1989, p. 388).

An example of the fruitfulness of a moderate degree of dissimilarity is found in a study of school-university partnerships conducted by Sirotnik and Goodlad (1988, cited in Fullan & Hargreaves, 1992, p. 216). Sirotnik and Goodlad found that it was helpful if there was a moderate degree of dissimilarity among the partners in a relationship between a university and a school because the foreign perspective of the outsider is sometimes exactly what is needed in order to approach the school's situation in a new way. The openness implied in the notions of dialogue and play developed by Gadamer provides a key for understanding how individuals and groups with quite different horizons or worlds can work together in fruitful and constructive ways. A good conversation is not the product of voices that all say the same things. A good conversation is the product of voices that have different things to say, but in a context where there is a preparedness to listen and move forward in response to the emerging content of the conversation.

Another example of the way in which the notion of horizon finds expression in the change literature is found in Huberman's (1989) study of the life-stages of teachers. Huberman portrayed a series of teacher horizons that shifted according to the age and length of teaching service of the teacher. Huberman's stages included: the survival concerns of individuals when they first become teachers, and then the later stages of stabilisation, experimentation, reassessment, serenity and relational distance, disengagement. In each of these stages important changes in the teacher's orientation, outlook and practice shift because of the shift of life stage horizon.

The chapter organisation of Fullan's (1991) text also highlights the importance of the various horizons that need to be considered in an educational change process. One chapter opens up the world of change as it is experienced by the teacher, another analyses change from the Principal's perspective, another from the parent's, another from the district administrator and so on. The central thesis of Fullan's book is that if change processes are to be successful, individuals and groups must find meaning in what should change as well as how to go about it (Fullan, 1991, p. xi). From a hermeneutic perspective, the what and the how are both understood

as finding expression from within the context of a particular horizon. Fullan (1991, p. xii) also held that general theories about change needed to be integrated with detailed knowledge of the politics, personalities and history particular to the setting in question. The significance of the horizons of the individuals involved in change is underscored at this point. Fullan and Hargreaves (1992, p. 5) argued that it was necessary to move beyond a focus on particular programs of change to 'construct a framework that comprehensively understands the total teacher in the total school'. Using the language of the present study, the constellation of experiences, circumstances, interests, insights and blind spots that comprise the horizons of the teachers and everyone else in the community undergoing change needs to be incorporated into the analysis of the change process.

Huberman (1973) found that the critical factor in educational change was not the nature of the innovation, nor its potential to improve learning, but rather the adopter's concept of the changes that he or she personally will be required to make. Huberman highlighted the possibility that those being asked to embrace changes may not find the same meanings in them as those who designed and promoted the changes. McNamee and McNamee (1996) came to a similar conclusion in their study of the way teachers in a school in Queensland responded to a particular program of change in the teaching of Mathematics.

The way school staff, Principals and teachers, feel about curriculum changes - in their philosophical commitments and emotional responses to proposed curriculum changes - has a significant impact on the implementation processes and the subsequent policy outcomes (McNamee & McNamee, 1996, p. 14).

The distinction Whiteley (1995) drew between an objectivist and a constructivist management epistemology is useful at this point. For the objectivist, there is one true version of reality that can be known given enough facts and evidence. Whiteley argued that in a management context this epistemology leads to a 'best way of doing things', 'correct' roles for managers and workers and the development of closed systems and procedures. In contrast, the constructivist epistemology comprehends people as constructing their own social realities based on the particular circumstances of their culture and socioeconomic context. In the hermeneutic language of this thesis, the objectivist change agent disregards the significance of the horizons of those being asked to embrace the change, whereas constructivist change agents are keenly attuned to the horizons of those with whom they work. Whiteley argued that just as it was seen

as being essential that managers are able to read financial statements so that they can monitor the fiscal health of their organisation, so too ought managers be able to read the symbolic value of the behaviours and decisions made by members of the organisation (including themselves).

In her portrayal of the management task in constructivist terms, Whiteley referred to Senge's (1990a; 1992) notion of the 'mental model'. Mental models are 'deeply ingrained assumptions, generalisations or even pictures or images that influence how we understand the world and how we take action' (Senge, 1990a, p. 8). Mental models range from simple generalisations through to complex theories but they powerfully shape the way individuals act. Senge presented the management task as being, in part, a matter of dealing with the effect of mental models on corporate direction and practice. The change process frequently fails because change agents have not contended with the mental models of those they work with and the new ideas inhering in the change were not integrated into the mental models currently accepted by the organisation (Senge, 1992, p. 5). Schön (1971, p. 34) portrayed the management task in similar terms when he argued that managers need to contend with organisations as social systems which house 'a body of theory which more or less explicitly sets out not only the "way the world is" but "who we are", "what we are doing" and "what we should be doing"'.

When they described 'the practicality ethic', Doyle and Ponder (1977) provided a very useful map of the horizons of many teachers. The three elements of the practicality ethic are instrumentality, congruence and cost. Instrumentality refers to the concreteness of the proposal for change - teachers need to be able to clearly envisage what the change would look like in their classrooms before they make the decision to embrace the change. Congruence, refers to a teacher's judgement that a proposal for change will fit well into their classroom situation. Cost, refers to the belief that the benefits to be derived from implementing change will outweigh the costs. Doyle and Ponder argued that change strategies will not be effective if these elements of the teachers' horizons are ignored. The implication here for change agents is that teacher change texts need to be 'written' with the practical horizons of teachers in mind. Change texts that are overly abstract and removed from classroom practice are not readily taken up by teachers. This is not to suggest that teachers cannot understand texts that are abstracted from classroom action: it is to suggest that they are not naturally inclined to do so.

The examples drawn above from the educational change literature have highlighted the importance of horizon as a consideration during processes of change. Change agents work in the middle space between strangeness and familiarity. If the change process is to be successful, the horizon of the change text has to be familiar so that it engages the change participants, but strange so that it opens up a world that is new and different from the status quo. Having highlighted the importance of horizon in this section, the next section begins to consider the productivity of the engagement between interpreter and text.

3.2.2 *Productive Interpretation of Change Texts*

The task of interpretation is not to reproduce the mind of the text's author, it is to understand the meaning of what it is that the text has to say. The text's meaning is always co-determined by both the hermeneutic situation of the interpreter and the horizon that the text projects. Whilst the reproductive approach posits the task of interpretation as being one of reproducing the mind of the author, the productive approach regards the text as having a 'career' of its own once it leaves its author's hands. The text 'transcends its own psycho-sociological conditions of production and thereby opens itself to an unlimited series of readings, themselves situated in different socio-cultural conditions' (Ricoeur, 1981, p. 139). The interpretive task is not to enter the world behind the text - the world of the author - the task is rather to enter the world that the text opens up in front of itself in the creative encounter between reader and text (Ricoeur, 1981, p. 11).

Change agency is presented in this thesis as a project to facilitate a fusion of horizons: a fusion between the horizon opened up by the change text and the various horizons of those being asked to embrace it. When contemplating the change process from the perspective of philosophical hermeneutics, the authors of a proposal for change do not have the last word in deciding what the change is.

... the artist who creates something is not the appointed interpreter of it. As an interpreter he has no automatic authority over the person who is simply receiving his work. Insofar as he reflects on his own work, he is his own reader. The meaning that he, as reader, gives his own work does not set the standard. The only standard of interpretation is the sense of his creation, what it 'means' (Gadamer, 1989, p. 193).

The importance of reading change texts productively is highlighted in this thesis. The interpretive task is not to pluck the meaning of the change, ready-made, like an apple from a tree. The interpretive task is to enter into conversation with the change texts, to see what it is that they have to say, given the particular horizons of those who read and interpret them. Seen from within this hermeneutic framework, the authors of change texts have no 'automatic authority' over the meaning of those texts. The only standard of interpretation is the sense-making that occurs when change stakeholders engage with the text. This approach to change agency presents the task of interpretation as being an ongoing process and one where meanings matter, whether those meanings come from those who authored the change, or from those being asked to embrace it. Ricoeur's (1981d, p. 215) notion of the open-ended nature of the task of interpretation has some relevance here: 'Neither in literary criticism, nor in the social sciences, is there a last word. Or if there is any, we call that violence'.

Change agency is presented in this study as the facilitation of an interpretive partnership. This is not to suggest that there is endless talk about what the change might mean and little time or energy left for actual implementation. It was noted above (Section 2.5.4) that there is research to suggest that it is often the case that changes are only understood after implementation has begun. The change process does not unfold in a linear chronological sequence from understanding to action; rather, there is initial understanding, initial implementation, deeper understanding, and so on. The interpretive partnership being proposed in this thesis stresses the hermeneutic insight that the change is interpreted, understood and appropriated in the context of each interpreter's hermeneutic situation. The change is not understood as something already-out-there formulated by the change authors; rather, it is understood within the specific context of each interpreter's horizon of values, vision and understanding.

A typical partnership in a school undergoing a process of change is the partnership between teachers and those requesting that a change take place - for example, the principal, or those in leadership positions in the administrative district in which the school is located. Fullan (1994) reviewed a number of studies to investigate whether a centralised (top-down) approach was a more effective change strategy than a highly devolved (grass-roots) approach. Fullan cited a number of studies (Berman & McLaughlin, 1978; Corbett & Wilson, 1990; Goodlad, 1992;

Sarason, 1990)¹⁸ which found that change cannot be mandated from outside a school because skills, know-how, commitment and motivation need to be developed at the local level (Fullan, 1994, p. 186). Having presented some evidence for the ineffectiveness of the top-down strategy in bringing about change, Fullan then reviewed a number of studies (Taylor & Teddlie, 1992; Hallinger, Murphy & Hausman, 1991; Weiss, 1992) which had found that highly devolved change strategies also failed to have much impact on the teaching-learning core in the schools.

Fullan then made an argument for developing a more sophisticated blend of the top-down and grass roots approaches in change agency. The central agency in a district has a contribution to make to the change process as does the educational community at the local school being asked to implement change. Change processes unfold most effectively when they draw on the expertise and resources of the centre at the same time as they allow the local agents to implement the change in contextually sensitive ways. The model of conversation proposed in this thesis provides a way to speak of coherency in the midst of plurality. The fact that there are different voices in the conversation, does not mean that the conversation fails to have a subject matter and a sense of purpose and direction.

Given the productive nature of the phenomenon of human understanding, the change stakeholders interpret change from various perspectives. In system-wide initiatives, the district administrator may have an interpretation of the change process that differs from the teachers being asked to realise the change in the teaching and learning that unfolds in the system's schools. Principals being asked to implement system-wide changes in particular schools may well have a different perspective again. Teachers, students and parents may well differ among themselves as to the worth and nature of the changes they are being asked to embrace. Similar dynamics of variance may be observed in school-based change initiatives. Particular teachers may have been given responsibility for certain dimensions of a change process and they may interpret the direction and pace of the change process in ways that differ from other members of the school community who are less involved in the change. The hermeneutic strategies of conversation and play outlined later in this chapter provide a means to deal with these differences.

18 Other studies which support the finding that change cannot be imposed from the outside include Stoll (1991); Joyce, Hersh & McKibbin (1983); and Goodlad (1984).

System-wide change agents are in a position to monitor the change process as it finds expression variously in schools across a system. They can build up networks that allow the experience in one school to be shared with others. They may also be able to initiate teacher development processes that would be beyond the resources of any single school acting in isolation. System-wide change agents are also in a position to monitor and measure the progress of change in one school against the backdrop of the system as a whole. If the change process is to be understood as a conversation, the voices of system-wide change agents need to be heard. Similarly, the voices of those who work in the local units also need to be heard, for it is at the local unit that shared vision and commitment is developed, along with the development of collaborative work cultures and the 'bedding-down' of the change so that it fits the specific circumstances of the local site.

Huberman and Miles (1984) found in a study of twelve elementary and secondary schools around the United States that a balance needed to be struck between fidelity to centrally proposed programs of change and the freedom to adapt those centrally developed programs to circumstances of the local situation. Where too much freedom was given to adapt the program, downsizing, or trivialisation of the more challenging elements of the change program was likely to occur. When too little freedom for adaptation was given, problems of 'fit' to the local situation became significant. The following question from Huberman and Miles (1984, p. 279) identified the issue: 'How far do we protect the innovation from damaging changes and how far do we creatively fit it to local realities?' The framing of change agency as conversation allows for the subject matter of the conversation - the change - to assume primacy and for the change stakeholders to engage with that subject matter in interactive and complementary ways. Those who design changes or promote them across a system will provide one set of voices in the conversation. So will those who are being asked to integrate the changes into their daily work practices and attitudes.

A major study of federally funded programs of innovation in schools in the United States known as the *Rand Change Agent Study* was conducted from 1973 to 1978. This study was described by Sarason, as 'without question the most ambitious (even heroic) attempt to assess outcomes of efforts at educational change' (Sarason, 1996, p. 70). The findings of this study had a considerable impact on the way in which the process of change was understood. Rand found that effective change projects were characterised by 'mutual adaptation' rather than uniform

implementation and that local factors (rather than federal program guidelines or project methods) were most significant in determining project outcomes (McLaughlin, 1990, p. 11). The role of external consultants was seriously called into question by Rand because the external consultants did not acknowledge the features of the local setting that demanded modification or special attention during the change process (McLaughlin, 1990, p. 14).

In the more recent change agent literature, however, greater recognition has been given to the positive role that externally developed programs and external consultants can play in stimulating and supporting local efforts to improve practice. McLaughlin (1990, p. 14) cited the DESSI study (Crandall, 1982) in this regard. When freedom was given to adapt external programs to the local setting, or when external change agents were responsive to the particular circumstances of the local setting, efforts to improve practice were very fruitful. McLaughlin (1990, p. 14) recommended the strategy of ‘adaptive implementation’ that remained true to the project’s core philosophy and central strategies as being the most effective way to employ external programs or consultants in the implementation of local change. McLaughlin (1990, p. 12) described the change process as being a process of ‘mutual adaptation’ between the change project and the institutional setting in which the project was to find expression. This study’s dialogical approach to change agency is seen as a means to achieving the mutual adaptation recommended by writers like McLaughlin. The mutual adaptation is not an arbitrary process that drains the meaning and content out of the change text, rather, the mutual adaptation is envisaged as an exercise in productive interpretation where there is a genuine engagement with what it is that the text has to say.

3.2.3 *Change Agency as a Tasteful Endeavour*

Gadamer’s analysis of tact was presented in the last chapter. One of the elements in that analysis was taste - the capacity to grasp the beauty of the whole. Rather than seeing events and responses in isolation, the change agent is presented in this thesis as someone who attends to the broader canvass upon which a change process is being painted. The change agent is attentive to the various elements which might facilitate or frustrate change in any given setting. In one situation, for example, the industrial climate or general working conditions operative in the organisation being asked to embrace change might be relevant. In another instance the success or otherwise of previous change attempts might be pertinent. Change agents with a sense of taste

have a feel for the fabric of change - the subtle interplay of various currents, structures and events that provide the context for the responses that occur during the process of change.

In the last fifteen years a more holistic approach to change agency has become evident in the educational change research literature. Table 3.1 below provides an example of what that shift looks like in the literature. In his 1982 text on educational change Fullan identified 15 change factors. These factors are given in the left hand column of the table. In his 1991 revision of the 1982 text, Fullan (1991, p. 81) noted that 'discussing individual roles and lists of factors, whilst helpful to a point, seems no longer adequate.' He argued that the themes given in the 1991 text need to be considered as interrelating within the context of a total system.

Table 3.1 A comparison of 15 factors in Fullan (1982) with 6 themes in Fullan (1991).

Fifteen Factors (Fullan, 1982, p. 56)	Six Themes (Fullan, 1991, p. 81)
<ul style="list-style-type: none"> • need and relevance of the change • clarity • complexity • quality and practicality of program (materials etc) • the history of innovative attempts • the adoption process • central administrative support and involvement • staff development (in-service) and participation • time-line and information system (evaluation) • board and community characteristics • the principal • teacher-teacher relations • teacher characteristics and orientations • role of government • external assistance 	<ul style="list-style-type: none"> • Vision Building - the capacity to formulate a clearly articulated vision • Evolutionary Planning - the ability to take advantage of unexpected developments and opportunities to promote the vision • Initiative-Taking and Empowerment - power sharing is crucial - developing collaborative work cultures • Staff Development and Resource Assistance - the essence of educational change consists in learning new ways of thinking and doing, new skills, knowledge, attitudes etc - it follows that staff development is a central theme • Monitoring/Problem-coping - two functions are served: provides access to good ideas; exposes new ideas to scrutiny • Restructuring - building in working conditions that support the improvement process - joint teaching arrangements, staff development policies, new roles such as mentors and coaches

Gelpi's (1988) notion of 'transmutation' can be used to clarify the distinction between a factorised approach to the study of change and a more holistic approach. Gelpi gave the example of the artist who adds a dab of paint to a picture. Once the dab of paint has been added, the old picture is gone and there is a new picture, not an old picture plus a dab of paint. The various colours and forms all interact with each other to create a new picture because a change to one element has affected the total balance and relationships among all of the system's elements. Clearly, some dabs of paint more radically affect the whole picture than do others.

Researchers who employ a holistic perspective do not dissect the change process into particular programs or factors, rather they look at change as unfolding within the context of a dynamic system and they study that system with an eye to the whole. For example, one of the lessons McLaughlin (1990, p. 15) drew from major studies into educational change like Rand is

that special projects focused on single issues or single inputs are likely to yield disappointing results because they typically ignore the systemic and interconnected dimensions that influence classroom practice. Table 3.1 provides an example of what the shift to an organic approach looks like in the educational change literature. The Table also lists a number of the issues that have been found to be significant in the successful implementation of change. The organic approach to the study of change does not deny the significance of ‘success factors’ like those listed in the left hand column of Table 3.1; rather there is the recognition that in a real life setting, factors interact with each other and are not isolated like so many cultures kept on separate Petri dishes in a laboratory. The organic approach is opened up effectively in the following quote from Joyce, Hersh and McKibbin (1983).

In the past ... change has been attempted in additive ways, rarely with an insight into the synergistic nature of the complex process called schooling. Past educational and/or political attempts at school improvement have treated pieces of the school puzzle as if they were separate entities. ‘Teacher proof’ material, open classrooms, reducing the curriculum to basic skills, and competency testing are but a few examples of the underlying quick-fix school improvement strategies of the past. Yet these attempts have served only as Band-Aids and ephemeral inoculations which over time have failed to improve our schools. We have begun to understand the ecology of good schools and to tease out the structure or pattern of relationships among the various components of schooling which together have an effect greater than the sum of its parts. (Joyce, Hersh & McKibbin, 1983, p. 5).

Contemporary approaches to the analysis of change are holistic and ‘tasteful’. There has been a shift from framing change in the terms of particular programs or innovations, to considering the underlying cultural shifts that need to take place if change is to be effectively realised in a given system. The holistic approach to change agency being advocated in this thesis does not only eschew a recipe-like, factorised approach to the analysis of change, it also eschews a dichotomised resistance-adoption approach.

3.2.4 *Resistance*

Resistance is not an already-out-there phenomenon, rather, it is a socially constructed category and, as such, can be constructed in a variety of ways (Knights and Vurdubakis, 1994, p. 170). It is not uncommon, for example, to see resistance cast in a negative light in some management journals where it is portrayed as something to be overcome during programs of

change. At the other extreme, Marx constructed resistance as a virtuous activity that the proletariat exercised in their struggle against the fundamental exploitation of their labour by capitalism. Labour process theorists (e.g. Jermier, Knights & Nord, 1994) have been influenced by the Marxist analysis and provide a contemporary example of a research approach that regards workplace resistance in a positive light.

One does not have to embrace a Marxist world view however to hold that resistance can play a necessary, and even constructive role during the change process. Fullan (1993a, p. 26) argued that problems encountered during the change process can be our 'friends' because it is not possible to 'develop effective responses to complex situations unless we actively seek and confront the real problems which are in fact difficult to solve'.

Every attempt to pre-empt conflict, argument, protest by rational planning can only be abortive - the process of implementing change must allow the impulse of rejection to play itself out. ... For the reformers have already assimilated these changes to their purposes and worked out a reformulation which makes sense to them, perhaps through months or years of analysis and debate. If they deny others the chance to do the same, they treat them as puppets dangling by the threads of their own conceptions. (Marris, 1975 in Fullan, 1991, p. 31)

Those involved in a change process need to be given the opportunity to wrestle with the change and to make it their own. Resistance to change is not always portrayed, however, in such a positive light. Limerick and Cunnington (1994), for example, negatively portray resistance in terms that is not uncommon in management journals. Besides being mechanistic in their approach, these paragraphs convey no sense that a proposal for change might be misguided or that members of an organisation might actually be serving the organisation's interests by resisting changes which would harm its work.

Two major forces act as sources of resistance to change in organisation. The first of these is the presence of cognitive structures - mindsets - that are resistant to change. Transformational leaders attempt to create dissonance (a cognitive imbalance) between ideas in order to unfreeze the old ones. They do so through having respected and liked people espouse the new ideas (modelling), encouraging action that conflicts with the old, so that people change their ideas (through role-playing or through new systems and sanctions).

The second major source of resistance lies in conflicting interests. There are always those in any organisation who benefit from the status quo and who can form a powerful lobby to

defeat change initiatives. Transformational leaders act on this problem by changing people in key positions, changing structures, changing decision-making arenas and committees, rewards and punishments and so on. The transformational leader has to tease out the political system from the technical and cultural systems and act on it directly to bring it into line with the other two (Limerick and Cunningham, 1993, p. 214).

This thesis does not argue that leaders should acquiesce to those who resist change; rather, they should enter into conversation with them. Such a conversation is predicated on the possibility 'that something else might be the case' - for any and all of those who are party to the change conversation (including those who proposed the change in the first place). Of course it is possible that those being asked to embrace change might be mired in the 'fixity of the status quo' (Fullan, 1982, p. 37), just as it is true that proposals for change might be misguided and harmful to the work of the organisation. Change agency is proposed in this study as a conversation that is animated by a capacity to test what is said and discover what is questionable during the change process and to be open to what is disclosed as those questions are pursued. Resistance can provide the opportunity for a dialogue that refines the change proposals (Fullan, 1993; Baker, Curtis and Benenson, 1991 - cited in Fullan, 1993, p. 52). It may well be that strategies like those cited above from Limerick and Cunningham have a place in change agency but change agents would only employ such strategies to enhance rather than silence the conversation that is the change process.

Two fundamental hermeneutic 'gestures' were identified in the previous chapter: a gesture of reception and a gesture of suspicion. When a hermeneutics of suspicion is exercised, the text is read 'against the grain' and its inherent distortions or hidden dimensions of oppression are brought to the fore. When a hermeneutics of retrieval is exercised, the impulse is to retrieve the truth of what the text has to say. The text is understood as Other and the hermeneutic task is one of understanding the text in its Otherness. The task of understanding a text in its Otherness is facilitated by a preparedness to leave the familiarity of one's own world to enter the world that the text would open up.

Change agency is proposed in this thesis as an ongoing movement between the two hermeneutic gestures. The change agent who cannot critically engage with the change text is unable to discern interests which lie hidden and unrecognised in the change process. The hidden interests might inhere in the proposal for change itself, or they might undergird the resistance that would frustrate a proposal for change. Change agents are similarly limited when they are unable

to leave the familiarity of their known worlds behind to discern the truth of the world that the change text would open up. In this sense, the modes of change agency might be compared to the various types of conversation. Some conversations are exploratory, others are interrogative, and others again are persuasive. Change agency requires the capacity to draw upon a repertoire of conversational modes and the judgement to know which mode to engage in given the particular circumstances of the moment. Resistance is not constructed by the change agent as a response to be eliminated in every instance and nor is it something that is accommodated in every instance. Rather than reifying concepts like power and resistance, change agents examine what they mean in the context of specific sites and situations (cf Knights and Vurdubakis, 1994, p. 175).

Collinson (1994, p. 29) found that resistance and consent are rarely polarised extremes on a continuum of possible practice; usually they are inextricably linked. Tucker (1993, p. 25) identified a number of resistance strategies that were commonly employed in the workplace, including gossip, toleration, resignation, theft, sabotage and non-cooperation. Jermier's analysis was that instead of being an occasional event, conflict is a dominant theme in organisational life and a theme that is played out in many subtle ways (1988, p. 101). Clegg (1994, p. 312) referred to Jack Nicholson's portrayal of McMurphy in Ken Kesey's (1963) *One flew over the cuckoo's nest* as an example of the way in which those who resist are easily classed as being irrational by those who exercise authority in an organisation's hierarchy. Change agents are sensitive to the cultures of the organisations in which they work and they understand that the change conversation unfolds within the mediums of those cultures. Following Tanner, Davies and O'Grady (1992), change agents are sensitive not only to the historical context and individual biographies of those who participate in processes of change, but also to the dynamic interplay of structure, action and consciousness. The following example shows what this sensitivity might look like in practice.

The researcher was recently at a seminar where the findings of a phenomenological study of students' experiences of teachers were being presented. Seminar participants were offered a series of vignettes where students had recalled incidents in which they felt they had been poorly treated by teachers in various ways: humiliation, lack of care and other examples falling short of best practice in teaching. After a number of vignettes had been presented and discussed, one seminar member objected strongly to the tone of the discussion. He argued that thousands of teachers had been retrenched in the past 18 months with the economically motivated restructuring and downsizing that had taken place within the system. There was little point, this seminar

member asserted, in discussing the behaviour of teachers in abstraction from the structural changes which had taken place in the profession. This interjection initiated a lively discussion on the capacity of individuals to achieve high standards in their teaching even in the midst of working conditions that were far from ideal. Change agency, as it is presented in this study, is not an abstract or theoretical enterprise; it contends with the real situations, personalities, competencies, structures and resources which provide the context in which the process of change unfolds.

3.2.5 *Fragmented Discourses During Processes of Change*

One of the criticisms made of Gadamer's analysis was that he did not take sufficient account of the effects of class, race, gender or the various social and ideological interests that fracture, distort and oppress the context in which interpretation takes place. A similar criticism has been made of the 'cultural perspective' in organisational analysis which enjoys a measure of currency in the contemporary educational change literature. The cultural perspective looks to the shared values, habits, norms, beliefs and behaviours that can be observed in an organisation and understands the change task as being one of seeking to change various elements of them. Examples of the cultural perspective in the literature would include Fullan (1992b) who argued that the only thing of real importance that leaders do is to create and manage culture. Whiteley (1995, p. 70) described managers as the 'keepers of the culture' and Hopkins (1991, p. 61) offered two questions for those who would improve a school: What is the culture of the school? and How can we change it? Sarason (1995) held that unless the culture of schools was better understood, the effort to change schools would be ineffective. 'I believe that a comprehensive understanding of the culture of the school is absolutely essential for anyone who wants to introduce change into the school' (Sarason, 1995, p. 66).

Hargreaves (1992a) has been critical of the cultural perspective and his criticisms are not dissimilar to those that were made in regard to Gadamer's monolithic portrayal of tradition as an undifferentiated medium in which interpretations unfold. Drawing on the reflections of writers like Woods (1990) and Acton (1980), Hargreaves has argued that the differences and disagreements among members of an organisation may well be more significant than what they happen to share. Acton (1980) questioned whether the notion of school culture had any meaning

and argued against a notion of culture developed in abstraction from such social categories as class, gender and ethnicity. Woods (1978) argued that studies of the experience of schoolwork tended to gloss over the quite different approaches taken by students and teachers. Woods (1978) opened up the various sub-cultures in a school and presented examples along a spectrum ranging from students who were hard working and fully committed to their schooling to students who spent most of their energy avoiding work and distracting the teacher. Schoolwork was presented as unfolding as a series of adjustments and negotiations in the exigencies of the moment. Woods (1990) presented school culture as a 'middle ground' between two or more basically different and opposing cultures. This middle ground has to be continually worked at and striven for because teachers and students share the problem of how to live together in a school.

Hargreaves contrasted the cultural perspective (the dominant perspective in the literature) with the 'micropolitical' perspective found in writers like Blase (1988), Hoyle (1986) and Ball (1987). Whereas cultural building is normally portrayed as an activity undertaken by skilled and benevolent managers to build consensus within an organisation, the micropolitical perspective portrays it as a cooptation of teachers so that they fulfill administrative purposes and implement external mandates.

Hargreaves also reflected on collegiality from the micropolitical perspective and argued that 'collegiality is rapidly becoming one of the new orthodoxies of educational change and school improvement' (Hargreaves, 1992a, p. 80). Collegiality is promoted within the cultural perspective as an effective strategy for such endeavours as the professional development of teachers, the achievement of school improvement from the inside and the securing of effective implementation of externally mandated changes. Within the micropolitical perspective, various types of collegial collaboration were identified and the problematic dimensions of some types were discussed: Whose interests are being served by the collaboration? Does working together necessarily improve practice? Do teachers have the right to work on their own if such is their preference (as do lawyers, sculptors etc)? How is collaboration differentiated from cooptation? Hargreaves's analysis culminates in the distinction between 'contrived collegiality' and a genuine collaborative culture. Genuine collaborative cultures are more likely to arise when the collaboration is spontaneous, voluntary, unscheduled, unpredictable and orientated towards the collaborators' projects - rather than serving the projects of others. Contrived collegiality is more

likely to result when collaborative projects are administratively regulated, scheduled, compulsory and implementation-oriented.

The loosely coupled, unscheduled and spontaneous characteristics of genuine collaboration found in Hargreaves's analysis can be framed in a postmodern context, as can other elements of the notion of change agency presented in this study. Harvey (1989, p. 9) offered the following characteristics as hallmarks of postmodernism: 'fragmentation, indeterminacy and an intense distrust of all universal or totalising discourses'. He also argued that postmodernism had rejected the following elements of the modernist worldview: positivism, technocentrism, rationalistic modes of knowledge along with the belief in linear progress, absolute truths and the rational planning of ideal social orders. There is a shift evident in the literature on change from a notion of change agency as a rational, linear process as well as an eschewal of mechanistic, factorised, recipe-like approaches to the analysis and 'management' of change. For example, despite using the term 'planned change' in his earlier works, Fullan (1993a, p. 138) argued that 'the pursuit of "planned change" is a mug's game, because reality under conditions of dynamic complexity is fundamentally non-linear'. Other writers who have criticised the linear, recipe-approach to change include: Joyce and Wolf (1993), Limerick and Cunnington (1993), Sagor (1995), Senge (1990a) and Schön (1971).

The notion of the Balkanized cultures of many secondary schools (Hargreaves, 1992b) is a further example of the fractured medium in which change processes unfold. Instead of viewing teachers in a school as a homogenous entity, Hargreaves argued that they are more accurately depicted as sub-groups with quite separate, and sometimes competing, cultures and interests. Members within a sub-group sit with each other at lunch, share similar views and reinforce the horizon and worldview of their group. Change agents who work in schools do not work with a single teaching staff; they deal with multiple groups and interests. In this context, it is illuminating to reflect upon Foucault's analysis of the régime and politics of truth.

Each society has its régime of truth, its 'general politics' of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true (Foucault, 1980, p. 131).

The change process does not unfold as a conversation between a change agent and a single 'society' which is expected to embrace the change. The school group is often comprised of sub-groups, each of which has its own set of interests, values, truth-criteria and politics. Change agency unfolds within the context of a fragmented setting and change agents are effective in their dealings with the various sub-cultures in which the change process must eventually find a home.

Taken to a nihilistic extreme, such fragmentation could render the organisation unable to establish a cohesive mission and strategic directions for itself. There is no suggestion in this thesis, though, that an acceptance of the situated and localised nature of human understanding leads inexorably to this extreme. One of the attractions of Gadamer's hermeneutics is that it provides a framework for the construction of meaning even as it is acknowledged that those constructed meanings emerge during a dialogue which is codetermined by the horizons of both the life-expression being interpreted and the interpreter that is doing the interpreting. In this thesis the contemporary organisation is envisaged as one 'chunked' into smaller, loosely-coupled units and the role of the change agent is to facilitate a conversation that nurtures a relative consensus regarding the meaning of the organisation's vision, mission, values, goals and beliefs within the context of the group in which the change process is to find expression.

3.2.6 *Vision Statements*

Vision building has been described as a communal enterprise by writers like Senge (1990) and Stager and Fullan (1992).

We communicate our individual visions to one another and eventually start to create a field of shared meaning - where there really is a deep level of trust and mutual understanding - and we gradually begin to build a shared vision. Actually having shared visions exist is so profoundly different from writing a vision statement that it's really night and day (Senge, 1995, p. 22).

Senge (1990a; 1995) and Fullan (1993) both have been critical of the vision statement phenomenon. Senge (1995, p. 22) argued that visions are profoundly different from vision statements. Fullan (1993, p. 29) has argued that the old paradigm of vision driven change is dead where the organisation's leaders create the vision, communicate it, build commitment to it and then organise people so that they are aligned to the vision. Senge has argued that the traditional hierarchical organisation was a place where everyone expected that the vision would come down

from the top. His argued that the traditional approach has been reincarnated in the tendency of an organisation's leaders to remove themselves from the workplace to write a vision statement. Louis and Miles (1990, p. 26, cited in Fullan, 1992b, p. 20) argued that the more successful of the schools they studied had no a priori mission statements, instead, multiple improvement efforts coalesced around a theme or set of themes only after the activity had begun. 'Writing a vision can be a first step in building a shared vision but, alone, it rarely makes a vision "come alive" within an organisation' (Senge, 1990a, p. 213). The task is not to write a vision statement, but to enrol people in the organisation's vision - in the sense of harnessing their personal commitment and creativity in the service of the organisation's mission.

Vision building is not a private process. 'The more one takes the risk to express personal purpose, the more kindred spirits that one will find, and individuals will find they can convert their own purposes into social agendas with others' (Stager & Fullan, 1992, p. 5). Fullan (1993, p. 30) argued that 'paper product' visions churned out by leadership teams die prematurely, especially when they are 'static or even wrong, and when they attempt to impose a false consensus, suppressing rather than enabling personal visions to flourish.' This thesis sees change agency as a capacity to facilitate vision building processes animated by the power of genuine conversation. The conversation is not one that attempts to impose a false consensus; rather, it is heterogeneous and comprised of many voices. Such change agency is not afraid of the energy of the robust conversation where many voices sound. In fact, the biggest fear of the change agent is not that there will be too much energy in the conversation, it is that there will be too little.

The energy and heterogeneity of the change conversation could be understood in the terms in which the Russian literary theorist Mikhail Bakhtin (1981) described the power of the novel. In contrast to the epic, the novel is alive with the interactive energy of characters who come from different places and have different things to say.

The epic serves ... as the principal pole of diametric opposition to the novel in several areas of related concern. ... The epic is the product of a completed, monologic perspective on the world and is 'finished, conclusive, and immutable'. ... [The novel] bears a dialogical orientation that is contested, contestable and contesting, and as a result is forever unfinished. ... Truth and meaning ... belong to no one at any given moment but exist rather as a potentially emergent feature of dialogical engagement. Whereas the epic presents a valorised absolute past, which is self-enclosed and self-reflexive, with no orientation toward some future development, the novel is centred in the present, itself conceived as a temporal model characterised by its developing, evolutionary nature, its spontaneity, incompleteness

and inconclusiveness, by its ability and commitment to rethink and reevaluate (Danow, 1991, p. 50).

Just as it is possible for the novelist to lose the plot, so too can change agency lose its focus and direction. A cohesive plot does not rely however on all of the characters being straight jacketed by a dominating authorial voice from the first word to the last. The art of change agency is the capacity to harness different sounding voices into the service of a whole with enough cohesion for its energy to be realised not as chaos but as living action.

3.2.7 *The Hermeneutic Strategies of Dialogue and Play*

Having mapped some of the challenges of change agency, it is necessary to reflect on some strategies which might address those challenges. Dialogue and play are two strategies proposed in the present analysis.

To reach an understanding in dialogue is not merely a matter of putting oneself forward and successfully asserting one's own point of view, but being transformed into a communion in which we do not remain what we were (Gadamer, 1989, p. 379).

Gadamer highlighted the twists and turns of genuine dialogue and portrayed conversation as seeming to reach its own conclusions with the dialogue partners far less the leaders of the conversation than they are the followers of it: 'We say that we "conduct" a conversation but the more genuine a conversation is, the less its conduct lies within the will of either partner. Thus a genuine conversation is never the one we wanted to conduct' (Gadamer, 1989, p. 383). Fundamental to Gadamer's analysis was the notion of being led by the subject matter of the conversation. Conversation was not presented as an aimless or an arbitrary process in Gadamer's analysis and nor is it presented as such here. Change agents are actively involved, and exercise agency during the change conversation towards a set of desired ends. The agency exercised by change agents does not rob the change participants of their voice, and their commitment and creativity. The change agent seeks to harness the energy and insights of all the change participants into a conversation that has purpose and diversity in it.

When the dialogue partners are responsive to the conversation's subject matter, unexpected directions are taken, new insights are disclosed and the horizons and worlds of the dialogue

partners are changed, sometimes radically, in the process. The disclosive power of the genuine conversation arises out of a capacity to discern what is questionable about the conversation's subject matter. 'As against the fixity of opinions, questioning makes the object and all its possibilities fluid' (Gadamer, 1989, p. 367). The capacity to discover what is questionable leads through an 'open state of indeterminacy' (Gadamer, 1989, p. 364) and it is this indeterminacy that gives rise to new insights and broadens horizons.

In this thesis, change agents are seen as those who understand their task in dialogical terms and seek to engage the change participants in a dialogue with the change. The change process takes on the characteristics of a conversation. Like a conversation, the change process needs to engage the participants; it also provides the medium in which there is an interchange of views and a broadening of horizons. Something is created when the conversation goes well. The participants encounter the horizon of the Other and are changed in the process. This is not to suggest that in conversation, one always agrees with the viewpoint of the Other, it is to suggest rather that one gains a better understanding of what the Other's viewpoint is. Without such better understanding, change processes of any substance will always fall short of their goals.

Professional dialogue was identified by Sagor (1995, p. 24) as being a key indicator of a school's capacity to realise positive change. Hargreaves (1995, p. 16) found that policies for change were most effective when the change stakeholders were encouraged to talk about the new policies, inquire into them and build up a common professional language around them. Richardson (1990, p. 16) argued that change would be ineffective unless opportunities were created for teachers to interact and have conversations around the premises and theoretical framework of proposals for change. Dialogue is a key concept also in Senge's (1990a) notion of team learning. Senge (1990a, p. 9) defined dialogue as the capacity of a team to suspend assumptions and enter into genuine thinking together.

In dialogue, there is the free and creative exploration of complex and subtle issues, a deep 'listening' to one another and suspending of one's own views. By contrast, in discussion, different views are presented and defended and there is a search for the best view to support decisions that must be made at this time. Dialogue and discussion are potentially complementary, but most teams lack the ability to distinguish between the two and to move consciously between them. (Senge, 1990a, p. 237)

Senge contrasted dialogue with advocacy and argued that 'advocacy without inquiry begets more advocacy' (Senge, 1990a, p. 198). The more vehemently A argues, the greater the threat to B. Thus B argues more fiercely. Then A counters more fiercely. This cycle of advocacy can be broken when the manager operates in a dialogical mode and asks questions like: What is it that leads you to that position? and Can you illustrate that for me? (Senge, 1990a, p. 200). Whereas middle managers need to develop advocacy skills to protect their own territory in the organisation, senior managers find themselves confronted with more complex issues and they need to operate in a dialogical mode to draw on the insights of other people. Middle management advocacy skills become counterproductive for senior managers because advocacy alienates the people upon whose wisdom the senior managers wish to draw (Senge, 1990a, p. 9).

The freedom and openness of genuine conversation can also be contrasted with the insularity of groupthink. 'Groupthink is a strong psychological drive for consensus within insular, cohesive decision-making groups such that disagreement is suppressed and the decision making process becomes defective' (Abelson & Levi, 1985, p. 292). The hallmarks of groupthink represent the antithesis of the dialogical approach underpinning this study. Typical symptoms of groupthink include: stereotyping of outgroups, the illusion of unanimity, self-censorship when dissenting thoughts arise, direct pressure when dissent appears and the self-appointment of mindguards who vigilantly try to screen the group from exposure to dissent (Abelson & Levi, 1985). Groupthink prevents a complete investigation of all the alternatives relevant to a problem and reduces the capacity of a group to devise the best solution to its problems.

As has been noted above, the proposition of conversation as a metaphor for change agency does not rob an organisation's designated leaders of the opportunity to exercise leadership. It simply frames that leadership in dialogical terms and emphasises the importance of mutuality and partnership. Unless and until an organisation's managers are able to enrol the members of the organisation in the vision, they will fail to realise the deeper goals of any program of change that seeks to harness the commitment, entrepreneurialism and creative energies of all its participants. This is so because 'You cannot mandate what matters. ... because what really matters for complex goals of change are skills, creative thinking and committed action' (Fullan, 1993a, p. 21; McLaughlin, 1990).

There will undoubtedly be occasions where the conversation will become troubled, or will unfold in an environment that is unacceptable to various of the dialogue partners (for example in times of industrial difficulty or in times of organisational downsizing). Conversations in troubled environments will not glide serenely over the top of such difficulties. The task for the change agent is to do what can be done however, given the constraints of the circumstances. The ideal and goal remains conversation, even when things become difficult. The partnership does not need to terminate when the conversation becomes difficult; rather, it might be a matter of suspending the conversation for a period of time.

Gadamer's analysis of play was reviewed in the previous chapter and the dynamism of the to-and-fro of play was emphasised. The person who is 'playing with the possibilities' has not yet made a commitment and still has the freedom to decide. Unless a game is rigged, its outcome is contested and the players lose themselves in the playing of the game. 'The attraction of the game, the fascination it exerts, consists precisely in the fact that the game masters its players' (Gadamer, 1989, p. 106). Gadamer also emphasised the organic unity of the process comprised of understanding, interpretation and application. Proposals for change are not understood in the abstract and then applied to particular situations. They are understood in the very application of the change within the context of one's professional situation.

The free space of play finds expression at a number of points in the change literature. Senge's commendation of the usefulness of 'micro-worlds' explicitly takes up the notion of play.

Micro worlds will, I believe, prove to be a critical technology for implementing the disciplines of the learning organisation. And they will accomplish this by helping us rediscover the power of learning through play (Senge, 1990a, p. 315).

Senge (1990, p. 335) argued that the power of micro-worlds lay in their capacity to surface hidden assumptions and, in so doing, discover their inconsistency and incompleteness. Senge (1990a, p. 259) also argued that it was difficult to experiment when ideas are debated under high pressure and that it was useful when contemplating change, to employ such strategies as brainstorming ideas, experimenting with them, testing them in story boards, or mock-ups. Senge (1992, p. 7) described the shift that the Shell Group Training Management Team underwent in the early 1970s where the team no longer saw itself as producing a documented view of the future, but as a group

that could design scenarios so that managers would question their own model of reality and change it when necessary.

As noted earlier, Huberman (1992) argued that the metaphor for thinking about the implementation of change is not the orchestra with the score already written but the jazz group ‘improvising continuously within the bounds of implicit understandings’ (Huberman, 1992, p. 9). ‘In many ways the school of cognitive behaviourists had it right: we actually find out who we are when we watch ourselves act and what we think when we hear ourselves saying something’ (Huberman, 1992, p. 9).

The practice of playing with the possibilities and trying out new ideas is a common feature of many contemporary teacher development processes. A number of writers (e.g. Fullan, 1992c; Fullan & Hargreaves, 1992) have emphasised the link between educational change and teacher development: ‘put simply, successful change involves learning how to do something new’ (Fullan & Hargreaves, 1992, p. 1). Many of the components of effective staff development practice identified by Joyce and Showers (1980) can be understood within the framework of play being developed here: modelling or demonstration of skills or models of teaching, practice in simulated classroom settings, structured and open-feedback, coaching for application (hands-on, in-classroom assistance with the transfer of skills and strategies to the classroom).

Change agency is presented in this study as a capacity to create the space where it is possible to ‘play’ with the text, to get lost in the to-and-fro of the engagement with it. In this sense the process of understanding can be likened to both the conversation and to the game where the result is undecided and whilst all of the participants contribute, none of them determines the outcome.

3.3 *Conclusion*

The current chapter has considered a number of change issues from the conceptual framework developed from philosophical hermeneutics in the previous chapter. The thesis now turns from a theoretical analysis of change themes to an empirical investigation of a particular case of change. A number of methodological issues associated with the conduct of the

investigation are considered in the next chapter. The remaining chapters of the thesis then consider some of the points of resonance between the theory of the conceptual framework and the lived experience of a particular case of change.

CHAPTER 4

METHODS

This chapter is divided into two parts. An account of the research process is given in the first part. In the second part, three qualitative research issues are reflected upon from a hermeneutic perspective. The chapter concludes with a summary of the procedures used in the conduct of the research.

4.1 Case Study

A case study framework underpins this thesis. The case study is not a method; it is a type of research object. Stake (1994) argued that case studies may be qualitative or quantitative and that a variety of research methods might be used in their conduct. Stake (1994) credited Smith (1978) as being the first to employ the term ‘bounded system’ as the defining feature of the case study. The case study is an investigation of a system that has boundaries around it in some way. These boundaries need to be demarcated by the researcher at some point early in the research process.

One of the boundaries for the case study was the experience of the four Ignatian ethos strategies at the case site. Not every aspect of the flow of action at the case site was investigated in this thesis, rather there was a focus on the ethos strategies and the responses of teachers to them. The first of the ethos strategies was initiated in 1980 and the last strategy concluded in 1996. In order to understand the context of the ethos strategies, it was necessary to shift the chronological marker back nearly two decades from 1980 to consider relevant theological and demographic developments in the Catholic Church and in the Jesuit Order.

Stake (1995, p. 2) referred to two different types of case studies: the intrinsic case study and the instrumental case study.¹⁹ The research interest in an intrinsic case study is with the case itself, rather than with other cases, or with some more general problem. In contrast, the research interest in an instrumental case study lies with the refinement of theory, or the exploration of a particular issue. The current investigation is an instrumental case study. The case being investigated provided the opportunity to reflect on possible ways in which the hermeneutic change agency themes developed at a theoretical level might play themselves out in a particular change process at the level of lived experience. Although the case was of interest in itself to the researcher, it was studied as a means to explore the theoretical framework developed in the first three chapters of this thesis. Fullan (1991, p. xii) argued that theoretical understandings of change agency needed to be understood and applied within the context of the politics, personalities and history peculiar to the setting in question. Similarly, Jermier (1988, p. 118) held that the insights of labour process theory needed to be understood in the context of the specific culture providing the context for the change and resistance being considered. Case study methods provide a means by which theoretical understandings might be tested against the action of lived experience.

Research can perform many different functions. Stake (1995, p. 42) argued that ‘the function of research is not necessarily to map and conquer the world but to sophisticate the beholding of it’. The purpose of the case study in this thesis was not to evaluate the effectiveness or otherwise of the programs being investigated; it was rather, to engage in a ‘sophisticated beholding’ of a particular process of change and to reflect on that process in the light of insights drawn from philosophical hermeneutics. It was not envisaged that the outcome of the study would be an identification of specific factors that cause or frustrate change; rather, the thesis sought to raise the profile of the hermeneutic dimension of the change process and, in so doing, to highlight a range of sensitivities and strategies useful in the conduct of change agency.

The issue of generalisation has been dealt with in a variety of ways by qualitative writers. An early contribution was Stake’s (1978) proposal of ‘naturalistic generalisation’ where he suggested that generalisation was possible when investigators provided their readers with sufficient information about a study’s context as to allow them to make judgements about the ‘fit’

¹⁹ Stake (1994) also referred to the ‘collective case study’ or multi-site case study as a particular type of instrumental case study. In the collective case study the instrumental case is extended to cover several cases. Multiple sites are investigated in order to build theory about a larger collection of cases.

of the study's findings to situations known to them. Phenomenological research seeks to describe the meaning underneath experiences: a meaning that transcends, to some extent, the particularities of time and culture.²⁰ The use of phenomenologically written anecdotes, for example, 'tells something particular while really addressing the general or universal (van Manen, 1990, p. 120). Patton (1990, p. 489) offered 'extrapolation' as a qualitative research generalisation strategy. The researcher extrapolates beyond the confines of the particular case to reflect on other applications of the findings. Such extrapolations were to be reflective and thoughtful, rather than statistical and probabilistic. Generalisation in this vein arises out of deep understanding, rather than out of statistical probability.

The dimension of meaning is highlighted in this thesis (as it is in other studies of educational change, for example, in Fullan (1991)). The present investigation could be described as a 'phenomenological case study'. The investigation is a case study because it is the study of a bounded system. It is phenomenological because it attempts to go beyond the particulars of the case to describe the underlying meaning of those particulars (van Manen, 1990, p. 22).²¹ Following Denning (1996, p. 110), the intention in the present study was not to describe what really happened in the case of change being investigated, but what actually happened (see Section 4.2.1.2 below). The approach taken in this thesis is to provide the reader with information both about the particular context of the events of the field and also to present the investigator's interpretation of the underlying meaning of those events. The field events are therefore situated in their world of meaning and vice versa. The research object is understood (both by the researcher and by the reader of the research) in the to-and-fro between the historical events and the researcher's understanding of the meaning of those events. The extent to which the present

20 The modern age is not one that is well disposed towards a belief in an underlying structure of meaning for human existence. The effects of culture and discourse are so emphasised in some analyses that there is no room for meaning outside of discourse. The approach taken in this study is premised on the existence of an underlying human experience that can be apprehended and spoken of, at least in part. The following quotation is taken from a commentary on one of this century's most influential theologians and it refers to the underlying common human experience that phenomenologically oriented researchers aspire to describe.

Human existence is not a thing which we have, or an object which we observe, but a process which we do and are; experiential knowledge is the knowledge we have of ourselves related to a world of persons and things in the actual living of this relationship. Hence Rahner calls this kind of knowledge 'original' knowledge. It is 'original' not in the sense that no one had it before, but in the sense that it wells up from the origins or depths of our own selves in our lived interaction with the world (Dych, 1980, p. 4).

21 Van Manen (1990, p. 22) distinguished his research approach from ethnography which seeks to produce accurate descriptions of a particular state of affairs. The approach adopted in this thesis differs from ethnography because of its readiness to move beyond description into overt interpretation of the meaning of the events described.

study also communicates something of the underlying meaning of the events described, is the extent to which phenomenological generalisation is possible from this study to other human contexts evoking similar dimensions of meaning for the reader.

4.2 *Data Collection: A Triadic Approach*

The three chief data collection strategies used in the case study were participant observation, qualitative interviewing and document analysis. Patton (1990, p. 10) identified these three strategies as being the primary data collection tools of qualitative research. Faulkner (1982) described these three strategies as a 'triad' and he argued that the interplay amongst the elements of the triad provided a strong research model because each of data collection strategies presented the researcher with a different vantage point from which to view the data. Participant observation 'pulls the researcher closer to observable behaviour' and allows the researcher to reflect on the gaps that can emerge between reported and observed behaviour. The self-reports given to the researcher in interviews need to be checked against observed behaviour (Fetterman, 1984, p. 40). Qualitative interviewing provides a means to gain some purchase on the 'actor viewpoint' - the meanings that those in the field attribute to their own behaviours, responses and experiences. The observed behaviour needs to be checked against the meaning systems of the individuals whose behaviour is being observed (Jermier, 1988, p. 118). Finally, the research strategy of document analysis provided the 'big picture', a contextual canvas upon which the individual interviews and observations can be painted. Issues relating to each of the three data collection strategies are considered in turn. Before turning to each of these data collection strategies however, some consideration is given to the meaning of the term 'data'.

The etymological roots for the word 'data' go back to the Latin which literally means 'given'. Research that unfolds in a hermeneutic modality does not operate from a construal of data as preformed entities already-out-there waiting to be discovered by the researcher. The hermeneutic insight is that there is nothing that is understood outside of the context of language and history. In this sense, the distinction between facts and interpretation is relative rather than absolute (Minichiello et al, 1990, p. 33). 'Raw' data are always understood within the context of some theoretical framework which is itself situated in language and history, and the consequence of this is that 'there are no facts, whether of oppression or of liberation, without the

commitment which interprets them' (O'Malley, 1980, p. x). Kvale (1996, p. 3) presented contrasting metaphors in his analysis of qualitative research interviewing: the metaphor of the miner and the metaphor of the traveller. The miner looks for gold already-out-there waiting to be discovered. The traveller is on a journey and seeks to make sense of what is encountered along the way. Kvale's research approach falls within the traveller paradigm and so does the hermeneutic orientation of this thesis.

Drawing on insights developed from Habermas, Lincoln and Guba (1985, p. 29) argued that the notion of what counts as 'data' cannot be separated from theory 'for what count as data are determined in the light of some theoretical interpretation and the facts themselves have to be reconstructed in the light of interpretation' (see Hesse, 1980, p. 172; see also van Manen, 1990, p. 53). The approach in the present study is to acknowledge the situated nature of 'data'. Field notes provide data for the study, but they are themselves the product of a researcher's observation which is situated within the context of a particular horizon. Interview transcripts also provide data for the study but those data are themselves the product of a discourse that is situated in language and history. Later in this chapter it will be argued that even the task of preparing transcripts is more than a clerical task and requires levels of interpretation which affect the analysis and conclusions drawn from the research. Similarly, the documents analysed during a study are data, but they are themselves situated within a particular hermeneutic situation, as is the researcher who reads and interprets them.

4.2.1 Participant Observation

Participant observation is a research strategy that originated in the fieldwork of social anthropology and in the urban research of the Chicago school (Marshall, 1994, p. 380). The two terms 'participant' and 'observation' communicate the central feature of this research approach: the researcher attempts to observe the action in the field at the same time as he or she participates in it. The tension between participation and observation provides researchers with the opportunity to demonstrate their creativity and problem solving skills in response to the various issues which inevitably arise during the course of the research. Participant observation reports are rendered more credible when readers are given information about the nature and extent of the researcher's participation as well as the techniques that were used to observe the action of the

field and to document it for later reference (Fetterman, 1989, p. 116). The following two sections provide information about the researcher's role and the nature of the researcher's participation in the field as well as the techniques that were used to observe and document the action of the field.

4.2.1.1 Researcher Role and Presence at the Case Site

Fieldwork is as much a social phenomenon (involving reciprocity, complex role playing, the invention and obeying of rules, mutual assistance and play) as it is an individual phenomenon - involving observation, recording, testing, analysing, defining, theorising and model building (Wax, 1971, p. 363).

The researcher's role during the current investigation shifted a number of times. Figure 4.1 represents the main shifts that took place over the course of the research program. The reflections which follow focus on various issues associated with the researcher's role in the field. The researcher had a pre-history of seven years as a full time teacher at the case site before the research program began. As was the case with any teacher in the school, the researcher was required during those seven years to participate in the various ethos strategies that were conducted at the case site. In one sense, some seven years before the research program formally began, the researcher had already begun to observe and participate in the action of the field. In the sense though that participant observation is an intentional, disciplined, and documented process of inquiry, the researcher had been a teacher for seven years at the case site before the research program began.

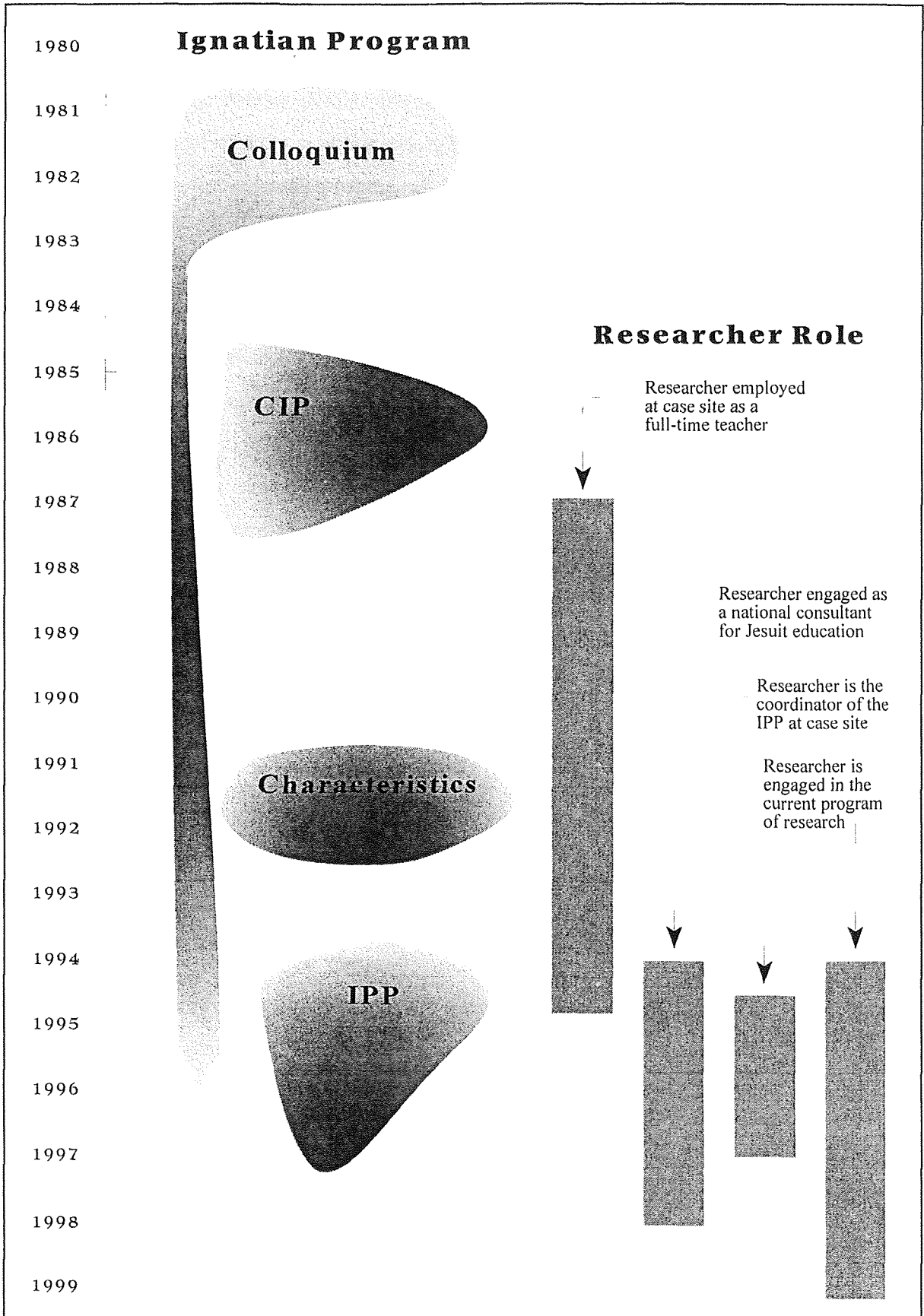


Figure 4.1 Chronological overview of ethos programs and researcher roles at the case site.

Huberman and Miles (1984, p. 281) found that it was not uncommon for teachers involved in the implementation of an innovation in a school to seek or receive an appointment to a position somewhere away from the classroom or in another school district. The experience of the researcher during the course of this research confirmed the observation made by Miles and Huberman as the researcher was increasingly invited to accept non-classroom duties and responsibilities as the research progressed. In the first year of the research program, the researcher was asked by the Jesuit Provincial Office to provide consultancy services at a national level in relation to the development and implementation of the ethos strategies being investigated. The researcher was also asked to shoulder increasing responsibility for the introduction of the ethos strategies at the case site. At the end of the second year of the research program, the researcher left full-time employment as a teacher at the case site in order to devote more time to the research program and to the increasing calls for consultancy work from the Provincial Office. Although the researcher was no longer a full-time member of staff at the case site during the third year of the research program, he was employed on a casual basis as a consultant to coordinate the implementation of one of the ethos programs. By the fourth year of the research program, the researcher was no longer employed directly at the case site - casual or otherwise - but was still employed by the Provincial Office to develop the ethos strategies at a national level. By the fifth year of the research program the researcher had left the employment of the Jesuits altogether to take up a leadership position in an educational system in another State. In this position, the researcher was able to analyse the data of the case study in the context of his administrative responsibility for a state-wide system of Catholic schools.

Wolcott (1988) identified three types of participant observation research: active participant, privileged observer and limited observer. Schools, like other formal institutions, impose constraints on the access that both insiders and outsiders have to meetings, events and people in the organisation. Wolcott (1988, p. 193) noted that 'most studies conducted in schools as "participant observer" research are really "observer" studies augmented by the occasional chance to talk briefly with students or teachers' (see also Khleif, 1974). Wolcott then argued that there was too little active participant observation research in the educational research literature. He concluded his assessment with the following statement: 'I encourage those pursuing ethnographic approaches to give careful consideration to opportunities for being active participants rather than passive observers. In traditional fieldwork, one really had no choice' (Wolcott, 1988, p. 194).

The researcher was certainly an active participant observer during the course of the research program. The researcher had easy access to events or to people at the case site throughout the research and his presence as researcher was unobtrusive at the case site because of his employment as a teacher at the school. The challenge for the researcher during this program of study was not one of gaining access, it was one of gaining the distance that would allow him to stand back from the action to reflect upon what was happening in the field. Increasingly, as the study progressed, the researcher found it helpful to withdraw from an active involvement at the case site.

As well as being an active participant, the researcher was also given a level of responsibility in the organisation for the promotion of the programs being investigated. In this sense the current program of research is written from a management perspective. Whilst the perspectives of outsiders are valuable, so too is the perspective of the insider who is actually charged with the responsibility for introducing and managing the implementation of a particular innovation in an organisation. The voice of the researcher-as-manager is not one that sounds strongly in the research literature. It will be argued later in this chapter that any researcher is positioned in the field - whether as a passive observer, identified as a management operative etc. The hermeneutic insight is that the way in which the researcher is positioned in the field affects what he or she is able to see and hear. The research task can never be one of being unpositioned in the field; rather, it is one of dealing constructively with the position that one has established or been given.

The ethos strategies addressed core values in the stated mission of the school and, given that the researcher was allied with 'management', it would be understandable if teachers softened any negative comments that they might otherwise have made about the strategies. Three points could be made about the 'management' position of the researcher in the field. Firstly, a number of teachers did feel free to highlight failures and limitations of the ethos strategies. Secondly, the constraint of researcher-as-manager may have some value in itself as managers themselves are similarly challenged in terms of being able to obtain honest feedback from those at an operational level of the organisation regarding perceived deficiencies of the change program. The steps that the researcher took to move beyond the rhetoric of teacher response to gain some understanding of their actual lived experience are relevant to managers who also seek to discover how change processes are perceived by those who work at the operational level of an organisation. It is valuable to know something about the difficulties and biases that are likely to emerge as a

manager attempts to gain information about an operational response to programs of change in an organisation. Thirdly, whilst the researcher's positioning as a manager affected the access that he had to members at an operational level in the organisation, it also positively affected the access he had to the organisation's designated leaders. As an insider-manager, the researcher was privy to meetings and hallway gossip among the leaders of an organisation. It would be hard to imagine this level of access being granted to an outsider.

It is helpful at this point to summarise the main shifts in researcher role that took place over the course of the research. Before the data collection phase of the research, the researcher was a 'rank and file' teacher in the organisation in which the change programs were located. During the data collection phase, the researcher's role could best be described as one of 'middle management'. The expression 'middle' is used because whilst the researcher was given the responsibility for promoting one element of the change process, he did not have any real authority at the case site. For example, he did not have the authority in his own right to call meetings, and nor did he participate in decisions regarding the hiring of teachers, career enhancement of teachers, or other functions generally associated with the management of an organisation. Whilst the researcher had some responsibility, he had little authority, and the case narrative offered later in this thesis reflects that perspective. Finally, during the data analysis and report writing phases of the research,²² the researcher became increasingly distant from the case site in terms of physical contact and dependence upon the organisation for employment. The researcher was appointed in the final stage of the research to a position with responsibility at a State level for the religious dimension of a system of Catholic schools. As well as being helpful in terms of creating some distance from the case site, the researcher's employment in another system of education provided a wider base from which to consider the themes being investigated.

Wax (1971, p. 16) identified three stages to field experience: initiation, where field workers and their hosts work out the roles that they will play; fieldwork itself; and the post-field stage where the report is written and the researcher returns 'to his own people'. The researcher found it helpful to be intimately involved in the life of the organisation at a daily level during the

22 The point will be made during a later section of this chapter where data analysis is discussed that analysis of the data should be a process that occurs throughout the research process, rather than being left as an end of study task. It is acknowledged however that, whilst the data is ideally being analysed throughout the study, the analytic task achieves a particular level of intensity once most of the data has been collected and the researcher seeks to understand its significance.

conduct of the fieldwork itself. He then found it helpful that he was increasingly distant from the case site during the data analysis and report writing phases of the research. To take up the language of Wax's categories, it was constructive that in the post-field stage of the research, the researcher had ceased employment at the case site and had moved interstate just at the time when he was engaged in the process of representing the findings of the research to 'his own people' - understood here as the academy to whom this thesis is addressed.

Patton (1990, p. 217) identified five continua relevant to participant observation and this research can be understood in the light of those continua. The first continuum related to the activity or passivity of the researcher in the action of the field. As has been noted, and as is made obvious in the case narrative in Chapter 7 of this thesis, the researcher was very actively involved in the ethos strategies at the case site.

Patton's second continuum related to the portrayal of the researcher to people at the case site. At one extreme is the covert researcher who does not reveal that he or she is investigating and reporting on the action of the field. At the other extreme is the researcher who provides elaborate detail about every aspect of the research program. Most researchers work somewhere between these two extremes. In the case of the present research, teachers at the case site were informed about the research program and its purpose. It would be fair to say however that the level of awareness of the research program would have varied considerably amongst teachers at the case site. Quite a number of teachers were engaged in postgraduate study and it was not unusual to hear about a research program of one sort or another underway in the school. Given the three campus configuration of the school and the 180 teachers employed there, as well as the pace of school life and the number of tasks on any teacher's plate, the current program of research would not have loomed large in any teacher's consciousness. Some teachers would have had only the vaguest understanding of the goals and purpose of the research program. The researcher did not however seek to enlist the assistance of teachers at the case site in the collection and analysis of the data. The researcher's goal was for the academic agenda of the study to intrude as little as was possible into the natural action of the case site's life. The researcher's employment as a teacher for some years prior to the beginning of the research, meant that his presence at the case site was both natural and unobtrusive.

Patton's third continuum related to the purpose of the research program. The purpose can either be openly disclosed or it can be falsely explained. There was nothing about the purpose of the current investigation that the researcher sought to hide. On occasion the researcher explained to teachers that the purpose of the research was not to evaluate the ethos programs but to reflect on the diversity of responses to them from a hermeneutic perspective. However, given the pace of school life referred to above, it was not unusual for this distinction to be lost on teachers. The researcher only felt that it was necessary to clarify the purpose of the research with those teachers who were selected for interview.

Patton's fourth continuum related to the duration of the observations. As has been noted above, the researcher was a teacher at the case site for a period of seven years before the research program began. During the first two years of the investigation, the researcher was employed as a full time teacher at the case site and was intimately involved in the programs on a daily basis. During the third year of the investigation the researcher was casually employed at the case site and the intensity and frequency of contact began to diminish. The contact continued to diminish during the fourth year of the study and this corresponded to a focus on data analysis rather than data collection. When the researcher moved interstate during the fifth year of the study, contact with the case site effectively ceased. The focus at this stage of the research was upon the writing up and representation of the findings of the investigation.

As has been noted earlier, the research was enhanced by the fact that the researcher's presence at the case site was intense during the data collection phase of the study. A point that is commonly made in methodological texts is that the researcher must stay a sufficient length of time at the case site to enable him or her to be familiar with the language and world view of the people at the site being investigated (e.g. Patton, 1990, p. 32; Denzin, 1989; Wax, 1971, p. 32). When researchers are not continuously present at the case site, they have to infer what is happening when they are not there (Miles & Huberman, 1994, p. 264) and this can have a deleterious effect on the research. Wolcott noted however that there was a tension between staying at the case site long enough to gain the insider's perspective but not so long that one 'goes native' and loses the capacity to present the findings of the research to an outside audience (Wolcott, 1988, p. 189). Other writers to caution against the over rapport associated with 'going native' include Lincoln and Guba (1985) and Miles and Huberman (1994). When the researcher 'goes native', there is the danger that he or she will be 'coopted into the perceptions and

explanations of local informants (Miles & Huberman, 1994, p. 262). Denning (1996, p. 124) argued however that those who would understand a past era must, at least at some level, 'go native' if they are to leave their present horizons behind. These issues are considered at more depth in the insider / outsider reflections later in this chapter.

Whilst it was helpful to have an intense level of case site contact when the data for the research was being collected, it was also helpful that the researcher became increasingly distant from the case site during the later phases of the research program when the emphasis was with the analysis and representation of the data. Further reflection on the need for distance and participation during acts or events of understanding will be given later in this chapter where the writings of Ricoeur and the insider / outsider dichotomy will be considered. At this point though, having considered some issues associated with the researcher's role and presence at the site, it is necessary to provide an account of the techniques that were used to observe and document the action of the field.

4.2.1.2 Techniques of Observation and Documentation

A number of qualitative researcher methodologists have emphasised the importance of field notes. Patton (1990, p. 239) urged researchers not to trust anything to future recall and to put everything that is worth noting into field notes. Miles and Huberman (1994) went one step further and argued that researchers should not step outside the bounds of what was written down in their field notes.

... the log is crucial. The dictum is this: If it isn't on the documentation form or your original worksheets, you didn't do it. Avoid 'laundering' or retrospective enlightenment. Do not let incomplete documentation forms pile up - that defeats your purposes. Do them as you go (Miles & Huberman, 1994, p. 286).

Miles and Huberman (1994, p. 51) distinguished between raw field notes and 'write-ups'. The raw field notes were sketchy, abbreviated and partly illegible and needed to be typed up into write-ups so that they were intelligible to anyone, not just the field worker. It was important to follow the discipline of converting field notes into write-ups soon after site visits whilst the details of events were still fresh in the researcher's mind. Whilst Miles and Huberman acknowledged that it can be tiresome to follow this discipline, their experience as researchers was

that the detailed notes are much appreciated during the data analysis and report writing phases of the research which often takes place months after, or even years after the fieldwork has concluded.

The discipline recommended by Miles and Huberman of writing field notes and converting them into write-ups soon afterwards was followed during the current program of research. As has been noted, it was beneficial during the later phases of the research to have a detailed record of field events because important information would have been lost had the researcher been relying on memory alone to reflect on events which had taken place a year or more earlier.

In many instances it was possible for the researcher to take field notes unobtrusively. For the large part, the programs being investigated were delivered in the context of staff meetings or teacher formation days. Many teachers came to these meetings armed with clip-boards or other note-taking devices and the researcher did not stand out as he recorded his observations and insights as the programs were underway. A variety of elements were incorporated into the field notes that the researcher made. Descriptions of key events were recorded as were other elements like significant turns of phrase during meetings, the body language of teachers and the tone of questions asked during workshops etc. Eisner (1991) proposed a 'connoisseurship' model of educational research where researchers have 'enlightened eyes' in regard to the object of their research interest, so that they notice the things that matter in the flow of what happens around them in the field. Connoisseurship is the 'ability to make fine-grained discriminations among complex and subtle qualities' (Eisner, 1991, p. 63). However, the researcher is not only a connoisseur, he or she is also a critic. Critics need to do more than be connoisseurs, they are obliged to articulate, justify, or explain their point of view. 'If connoisseurship can be regarded as the art of appreciation, criticism can be thought of as the art of disclosure' (Eisner, 1991, p. 86). Eisner's insight is important for participant observation because it is not possible to specify in advance of events taking place exactly what elements of the flow of action need to be observed and recorded. Researchers are people who are sensible to the subtle qualities of the action that is happening around them and who then have the capacity to communicate and justify the judgements and interpretations that they have made in regard to what they have seen and heard.

In some instances the researcher was himself responsible for making presentations during segments of the delivery of the ethos programs. In these instances the researcher was not able to

take down notes during the program itself but sat down soon afterwards to write down any insights or observations that were salient. Similarly, some of the data for the present study was gathered during the course of a corridor conversation or a chance remark between the researcher and one of the teachers at the case site. Again, the researcher jotted down a note soon after such events and converted the note into a write-up in his research journal as soon as possible.

The researcher followed the practice of ‘memo writing’ recommended by Miles and Huberman (1984): ‘Always give priority to memoing. When an idea strikes, STOP whatever else you are doing and write the memo. Your audience is yourself’ (Miles & Huberman, 1994, p. 74 - emphasis in original). The memo is essentially a note that researchers write to themselves about some aspect of the research process soon after the insight or thought occurs. The note could be about an insight that has occurred to the researcher, an emerging pattern in the data, a doubt about the quality of the data provided by a respondent or a group of respondents, or an insight to do with the theoretical framework of the research. Miles and Huberman recommended that the researcher should not engage in self-censorship whilst writing memos and that the memos should be kept in an accessible form as part of the research journal. The research journal with its memos and write-ups of field events and encounters kept all manner of issues alive in the research and richly informed the researcher’s analysis of the data.

Miles and Huberman have been described as being at the ‘scientific’ end of the spectrum of qualitative research (Pitman & Maxwell, 1992, p. 743). The emphasis that Miles and Huberman placed on the establishment of conventions and procedures that ‘leave adequate tracks’ across the research process is one example of their scientific approach. Miles and Huberman (1984, p. 22) argued that the researcher needs to describe the steps taken at each stage of the investigation - data collection, analysis and interpretation - if the conclusions of the research are to be seen as credible and verifiable. The prominence given to matrices and other analytic devices to remove researcher bias provide further examples of the scientific approach advocated by Miles and Huberman.

As has been acknowledged, the researcher found much value in the disciplined note taking and memoing research strategies advocated by qualitative researchers like Miles and Huberman. The researcher did not feel however that he ought to be constrained by their approach. In this sense, the researcher accepted the portrayal of the researcher as *bricoleur* given by Denzin and

Lincoln (1994). The bricoleur deploys a variety of strategies and methods according to the issues and problems which arise during the course of the research process. The researcher-as-bricoleur draws from a variety of approaches according to the needs of the research situation to hand. Whilst researchers who draw from a variety of research approaches need to ensure that their research approach is coherent, researchers who confine themselves to one research approach need to ensure that the coherence of the research process that they follow does not detract from the capacity of the research to answer the research questions that prompted the study in the first place.

The exhortation from Miles and Huberman to avoid retrospective enlightenment during the research process has already been noted. A high status is given by qualitative researchers like Miles and Huberman to the research documentation that is produced during the data collection phase of the research. The researcher is encouraged to stay close to these primary documents during the later phases of the research process. Somewhat of a corrective to this approach is found in the writings of researchers like van Manen (1990; 1996), Van Maanen (1988), Crotty (1996), Denzin (1996), Kvale (1996), and Tyler (1986). In different ways, these researchers are less concerned with the minutiae of what was written down in the field notes and more alive to the situatedness and incompleteness of any documentation produced during the data collection phase of the research.

The heavy glop of material we refer to as Field notes is necessarily incomplete and insufficient. It represents the recorded memory of a study perhaps, but it is only a tiny fraction of the field worker's own memory of the research period. ... Culture is not to be found in some discrete set of observations that can somehow be summed up numerically and organised narratively to provide full understanding. Events and conversations of the past are forever being reinterpreted in light of new understandings and continuing dialogue with the studied (Van Maanen, 1988, p. 118).

Tyler (1986) has written on the 'absurdity' of the scientific rhetoric that surrounds some ethnographic approaches as though culture and society were fully observable in the manner of an insect studied by a field biologist. He was equally dismissive of the 'ridiculous behaviourist pretense of "describing" repetitive patterns of action in isolation from the discourse that actors use in constituting and situating their action' (Tyler, 1986, p. 130). Tyler argued that it was never possible to replicate the original research events for the reader of the research; rather, the research task was one of evoking elements of that experience. Ethnography does not 'represent what it evokes, though it may be a means to a representation' (Tyler, 1986, p. 129).

There are strong resonances here with Ricoeur's analysis of the hermeneutic task as being one of entering the world that the text opens up, rather than seeing the hermeneutic task as being one of replicating what was in the author's mind or world, as he or she wrote the text. A hermeneutic approach to qualitative research would hold that field notes are written within the finite context of the hermeneutic situation of the researcher and that they are interpreted partially and in shifting situated ways by the researcher at various points during the research process. Research processes culminate in a written report which is itself situated, partial and interpreted by readers who are located in various hermeneutic situations themselves and who interpret and understand research reports accordingly. As was noted earlier in this thesis, Ricoeur argued that texts were not meaningless, rather they provided a limited field of possible constructions and that some interpretations were superior to others. Gadamer's position is that interpretations are justified on the basis of the quality of the conversation that the interpreter has had with what it is that the text has to say. Rather than seeing the polyvalency of texts as a problem, writers like Gadamer, Ricoeur and Tyler regard the capacity of texts to mean different things to different readers as adding to their disclosive power.

Dening (1996) and van Manen (1990) highlighted and esteemed the researcher's interpretation of what was discovered in the field. For Dening and van Manen, the research task is not to replicate for the reader what happened in the field, it is to articulate the meaning of what was disclosed as the researcher reflected on the data.

It is important to realise that it is not of great concern whether a certain experience actually happened in exactly that way. We are less concerned with the factual accuracy of an account than with the plausibility of an account - whether it is true to our living sense of it (van Manen, 1990, p. 65).

Dening distinguished between what 'actually' happened in the past and what 'really' happened: 'I do not care so much about what really happened. About what actually happened, I do' (Dening, 1996, p. 110). Dening described the actual in theatrical, processual and unfinished terms. He described the real in static and past-participled terms and said that the 'real' was like stillled frames on a film. For Dening, the research task is never an attempt to clone what really happened in the past, because there is no hard core of historical facts existing objectively and independently of the interpretation of the researcher. The research task is rather to ensure that the researcher's interpretation is voiced and discernible in the foreground of the research narrative

(Dening, 1996, p. 127).²³ For van Manen, the researcher's task, like the artist's task, is not to reproduce in an 'imitational' way some object in the world; it is to transcend what is experienced on the surface to open up the universal quality or essence of the experience being depicted (van Manen, 1990, p. 97). In a similar vein, Gadamer (1989, p. 137) argued that the world presented in the play of presentation is not a copy next to the real world, but it is that world in the heightened truth of its being. The primary concern in the type of research advocated by van Manen lies with the phenomenon as it is meaningfully experienced, not with the factual aspects of some state of affairs (van Manen, 1990, p. 40). Whilst ethnographers describe a culture with a 'certain degree of reality validity' phenomenology makes visible that which constitutes the nature or essence of the phenomenon (van Manen, 1990, p. 122). Research, like the theatre, is larger than life, because it selects events from everyday life and incorporates them into a narrative that bears the marks of the author's shaping and interpreting hands. Dening, in personal conversation (1996) however, distinguished fiction from fantasy. The research task is not to engage in fantasy; it is to engage in a writing act that has a fictional dimension but tells a truth about what was experienced.

The approach taken by van Manen and Dening will be confronting for those who come from backgrounds where the research task was presented in terms of accurately describing what 'really' happened in the field. To give the researcher license to move beyond what really happened to present the meaning and significance of what happened, seems to shift research from the genre of scientific discourse to this genre. Dening would no doubt agree with this shift as he describes both ethnography and history as belonging to the genre of fiction (Dening, 1996). The research report has a beginning, a middle and an end. Some events and themes are abstracted from the flow of life, some are highlighted and given prominence whereas others are ignored. Kvale (1996, p. 254) referred to the 'hyper-empiricism' of some research reports where long verbatim quotes were presented in a fragmented way and made to serve as basic facts. As well as being 'dreadfully boring to read' these studies are not necessarily more able to convey the sense of what happened in the field than reports where the researcher's voice sounds more obviously. In history, and in ethnography, there are many silences, gaps in the data, and these gaps are filled

23 In order to conform to the conventions that would often be expected in a thesis of this type, the third person is used when referring to the researcher (rather than the first person). Adherence to this convention is not meant to imply that the researcher is somehow objectively removed from the research process. The third person convention can actually provide a useful opportunity for the researcher to try and achieve some distance from his/her subjective involvement in the study and thus reflect upon the significance and effects of that subjectivity.

with the imagination of the researcher. A distinction is made however between fiction and fantasy. Researchers do not set out to make up a story; rather, they tell the story of what they saw unfolding in the field. The reader is helped when the researcher separates descriptive discourse from interpretation and judgement (Patton, 1990, p. 273) but there is no such thing as an unmediated, purely descriptive, uninterpreted, unsituated, non-partial account of what unfolded in the field.

In summary, participant observation studies are rendered more credible when some account of the role of the researcher has been given. Figure 4.1 represents the ways in which the researcher's role shifted during the course of the research. The researcher was actively involved in the events of the field and, in large part, the story in this thesis was told from the perspective of the researcher-as-manager. Field notes were taken and memos were made throughout the course of the investigation and these were housed in a research journal. The field notes provided a valuable primary source for the researcher at later stages in the research where the concern was more with data analysis and representation but at no stage did the researcher view the notes as objective data for the study; rather, they were snapshots that took the researcher back closer to the immediacy of what he experienced as the events were unfolding. Whilst the researcher was intimately involved at the case site during the data collection phase of the research, he increasingly distanced himself from the case site during the later phases of the research process.

4.2.2 *Qualitative Interviews*

The second major fieldwork strategy in the current study was the qualitative interview. As noted above, the qualitative interviews provided the 'insider perspective' on the ethos programs. The interviews were conducted with the use of a tape recorder and were transcribed soon afterwards. Most of the interviews were of 45 minutes duration, but some were much longer, the longest being for two hours. Of the 40 interviews conducted for the present study, 38 were transcribed by the researcher. The remaining two interviews were transcribed by a volunteer and were checked against the audio tapes by the researcher himself. Interviewees were sent a copy of the interview questions some days before the interview took place and space was provided on the schedule for respondents to write down some notes if they so chose. Most respondents chose

nothing can be learnt from interviews or transcripts. Like their field note counterpart, transcriptions are capable of opening up a world that can be interpreted in meaningful and insightful ways by the sensitive, scholarly and diligent researcher.

4.2.2.1 Sampling Issues for the Interviews

The first interviews conducted for this study were with Jesuits associated with the development of the ethos programs being investigated: the Jesuit responsible for education at an international level, the Jesuit responsible for education across the South East Asian region (includes Australia), and the Jesuit who had been headmaster at the school for a number of years. One of the senior administrators at the school was also interviewed early in the research program because she had been the person responsible at an operational level for implementing many of the ethos strategies at the case site. After these early interviews had been conducted, the researcher had gained some initial purchase on the following questions: What ethos programs were conducted at the case site since 1980? When were they conducted? What were their goals and objectives?

Four strategies which had significantly addressed ethos issues at the case site were identified after the initial series of interviews. The next task was to begin talking with teachers about their experience of the programs. The substantive core of the interviews were conducted at the senior campus of the case school. A number of trial interviews had been conducted with teachers at one of the junior school campuses to refine the interview questions and the interview technique. Once the researcher was satisfied with the questions and orientation of the interview schedule, the substantive core of the interviews was conducted.

A 'purposive sampling frame' was used to select teachers for 19 core interviews. Purposive sampling is a commonly used technique in qualitative studies (Patton, 1990, p. 169; Lincoln & Guba, 1985; Miles and Huberman, 1994, p. 264). In contrast to the random sampling technique, researchers employing a purposive sampling frame invite respondents from particular categories to interview. A maximum diversity purposive sampling frame was used to select teachers for interview. The deliberate intention was to interview teachers with divergent views on the ethos strategies being investigated. Lincoln and Guba (1989) provided an example of this sampling

to write some notes for themselves and in many instances these notes seemed to act as triggers or as organisers for what the respondent had to say.

Mishler (1986, p. 48) noted that transcripts are only ever a partial representation of speech and that there are many ways in which transcripts might be made. Kvale (1996, p. 160) argued that rather than being a simple clerical task, transcription is an interpretive process that yields a hybrid type of document that is neither adequate to the lived oral conversation, nor the formal style of written texts. Kvale (1996, p. 169) held that there was only one basic rule in transcription – state explicitly in the report how transcriptions were made: Who were the transcribers and how was their work checked? How were pauses, inflections and other non-verbal elements of the interview discourse included in the transcriptions? Kvale argued that there are no standard correct answers to such questions as the answers are dependent upon the intended use of the transcript.

A basic level of notation of pauses and inflections was used in the preparation of the transcripts for this study. For example, when a respondent laughed, or paused for a period of time to formulate a response, or used non-verbal signals to indicate that the response was ironic, a parenthetical comment to that effect was inserted into the transcript. The researcher did not go to the extent though, of inventing a series of hieroglyphics to indicate the length of pauses or the type of laughter or other nuances associated with the non-verbal dimension of the interview discourse. Transcripts produced by a researcher like Paget (1982; 1983) contain an intricate series of codes and other devices which enhance the capacity of the transcript to convey non-verbal elements of the interview, but, in the process, render the transcripts virtually unreadable. As will be noted in the section of this chapter dealing with the analysis of the study's data, one of the strategies used for analysing the transcripts was to read the transcript as a whole and to ask questions about the significance and meaning of the whole text (van Manen, 1990, p. 93). The researcher was careful not to interrupt the flow of the narrative of the transcript by cluttering it with too many symbols point to non-verbal dimensions of the interview.

Mishler (1986, p. 48) urged researchers not to take their own transcripts too seriously as *the* reality of the study. Transcripts are only ever a partial and imperfect representation of what the respondent said during the interview. The interview itself is only a partial representation of the total beliefs and perspectives of the person being interviewed. This is not to suggest that

strategy when they asked each respondent at the end of the interview to recommend someone likely to provide views different from their own.

The researcher invited teachers from the following categories for interview: teachers who had expressed open support for the programs and teachers who had been openly hostile towards them or critical of them in less overt ways; teachers who were progressive in their approach to teaching and teachers who were conservative; teachers who had a long standing association with the school and teachers who had newly arrived; inexperienced teachers and experienced teachers; male and female teachers; Jesuit and lay teachers; teachers who were well known to the researcher and teachers who were merely acquaintances; teachers who held positions of responsibility in the school and teachers who did not.

The researcher drew on his ten years employment at the case site to identify interview candidates from across these categories. Twenty-three teachers were approached for interview. Twenty teachers accepted the invitation and three declined. Of the twenty who accepted the invitation, one was not able to be interviewed because of a death in her family. Of the three who declined, one was a strong critic of the programs being investigated and his unwillingness to be involved in the study did not come as a surprise to the researcher. The reasons that lay behind the second non-acceptance of the interview invitation were less obvious. The presenting reason was that the teacher did not have time to be interviewed but the researcher was left with the impression that there may have been unstated reasons for the refusal. The third non-acceptance was a refusal by default because the teacher kept making reluctant appointments for interview and then breaking them at the last minute. Table 4.1 below represents the various types of teachers invited to interview.

The columns of Table 4.1 are labelled Teacher, Gender, Age, POR, Progressive, Ignatian, Service Length and Jesuit/Lay. The 'Teacher' column listed nineteen teachers by number and three by letter. The three teachers listed by letter, Teacher A, Teacher B and Teacher C, are the teachers refused the invitation to interview. The nineteen teachers listed by number, Teachers 1 to 19, are the teachers who accepted the invitation to interview and the teacher identification numbers used in Table 4.1 correspond to the numbers used in the discussion of the teacher interviews given in Tables 6.1, 6.2 and 6.4. The 'Gender' column is self-explanatory and the 'Age' column is given in decades: e.g. 30+ meant that the teacher was aged between 30 and 39

years, 40+ meant that the teacher was aged between 40 and 49 years, and so on. The 'POR' column indicates whether or not a teacher held a designated Position of Responsibility in the school.

The 'Progressive' column indicates whether the researcher perceived the respondents as being conservative or progressive in their educational outlook. A rating of '+' indicated that the researcher judged the respondent as being progressive, a rating of '0' indicated neither a progressive nor a conservative perception by the researcher, and a rating of '-' indicated that the researcher judged the respondent as being conservative in their educational outlook. A similar rating system was used in the 'Ignatian' column: '+' indicated favourably disposed towards Ignatian spirituality in the researcher's judgement, '-' indicated negatively disposed towards Ignatian spirituality in the researcher's judgement and '0' indicated neither favourably nor negatively disposed in the researcher's judgement. The ratings given in the 'Progressive' and 'Ignatian' columns were based on the researcher's judgement, which in turn was based on his knowledge of the respondents as a work colleague over a period of a decade prior to the interviews taking place.

The 'Service Length' column indicated the number of years that the interviewee had worked as a teacher at the case site and the 'Jesuit/Lay' column indicated whether the respondent was a lay person or a member of the Jesuit Order (priest or brother).

Table 4.1 The sample frame for protocol interviews

Teacher	Gender	Age	POR	Progressive	Ignatian	Service	Jesuit / Lay
Teacher A	Male	30+	yes	0	-	10+ years	Lay
Teacher 1	Male	40+	yes	0	+	20+ years	Lay
Teacher B	Female	50+	nil	0	+	10+ years	Lay
Teacher 2	Female	20+	nil	+	+	0+ years	Lay
Teacher 3	Male	30+	nil	+	-	0+ years	Lay
Teacher 4	Male	50+	nil	-	+	30+ years	Lay
Teacher 5	Female	30+	nil	-	+	5+ years	Lay
Teacher 6	Male	50+	yes	-	+	5+ years	Jesuit
Teacher 7	Female	40+	yes	+	+	5+ years	Lay
Teacher 8	Male	20+	yes	+	+	0+ years	Lay
Teacher 9	Male	40+	nil	0	+	15+ years	Lay
Teacher 10	Female	30+	yes	+	-	5+ years	Lay
Teacher 11	Female	30+	nil	+	0	0+ years	Lay
Teacher C	Female	40+	nil	+	0	5+ years	Lay
Teacher 12	Male	40+	nil	0	+	0+ years	Lay
Teacher 13	Male	30+	yes	+	-	5+ years	Lay
Teacher 14	Male	40+	nil	+	-	15+ years	Lay
Teacher 15	Female	30+	nil	+	0	5+ years	Lay
Teacher 16	Male	40+	nil	0	+	20+ years	Lay
Teacher 17	Female	40+	nil	+	0	5+ years	Lay
Teacher 18	Female	40+	nil	+	+	5+ years	Lay
Teacher 19	Male	60+	nil		+	20+ years	Jesuit

Decisions about sampling issues are best made in the context of the purpose of the research. The research purpose was to reflect upon the diverse ways in which a group of individuals interpreted a change process in which they were asked to participate. As has been indicated, a 'maximum diversity sampling frame' was used to select teachers for interview and care was taken to interview teachers from a variety of backgrounds: age, gender, position of designated responsibility in the school, orientations towards education and Ignatian spirituality, length of service at the school and Jesuit / lay status. The ethos programs evoked diverse responses among teachers at the case site and some teachers were quite negative about the programs, others were quite positive and there were many combinations and permutations in between. Had this not been the case, a wider sampling frame would have been employed to provide access to the diversity of horizons that are the subject of the present research interest.

Lincoln and Guba (1985) argued that a decision to terminate sampling is appropriate when no new information is forthcoming. This is sometimes referred to in the literature as 'saturation sampling'. Whilst the researcher certainly felt that more could be learnt by conducting further interviews, he felt that the transcripts he had obtained from the nineteen core interviews were sufficiently rich and diverse as to provide a good data set for analysis and reflection. Rather than 'saturation sampling', the approach used in the present research program is described as 'sufficiency sampling'. Here the approach is similar to the recommendation given by Kvale (1996, p. 101) when he discussed the commonly asked question: 'How many interview subjects do I need?' Kvale's response: 'the answer is simply, "Interview as many subjects as necessary to find out what you need to know"'.

4.2.2.2 Developing an Interview Protocol

A number of pilot interviews were conducted with teachers from one of the junior campuses at the case school. It quickly became apparent that some questions yielded little fruit for the investigation. Questions which directly asked teachers to reflect on some aspect of the school's ethos tended to gain responses that were as predictable as they were superficial. It would be difficult to imagine how teachers could feel free to be openly critical about the school's ethos given the possible implications for their career and standing in the school. The researcher searched for a way to move the discourse of the interview from a rhetorical level about the ethos

programs to focus instead on the concrete reality of the teachers' professional experience in relation to them.

One of the pilot interviews for the study was conducted in the presence of Greg Dening, who besides being a noted cultural anthropologist also happened to be the case school's historian. The researcher asked the interviewee various questions about the ethos strategies during the pilot interview. At the end of the interview, the interviewee, the researcher and the cultural anthropologist each critiqued the form, style and content of the interview. The consensus that emerged during this critique was that the interview had been too abstract and that it had not provided the opportunity for the lived experience of the teacher to be opened up during the interview. The questions constrained the teacher and provided him with little opportunity to construct a narrative that would translate the abstract questions into a concrete story. There was a feeling that the interview discourse had floated at a cerebral level around a number of the ethos strategies, but had not bitten substantially enough into the teacher's actual experience of them. For example, instead of asking the teacher, 'Does your school have a distinctive ethos, and, if it does, what would you identify as being the hallmarks of that ethos?' a more concrete narrative-oriented question would be, 'Tell me the story of your first day at this school'. As the teacher talked about the first day at the school, the interviewer then had the opportunity to ask about the meaning and significance of key events, impressions, symbols and encounters as the interview progressed.

Interviews that solicit stories stay focused and close to the concrete experience of the person being interviewed. Interview material lacking concreteness in the form of stories tempts the researcher to indulge in 'over-interpretations, speculations, or an over-reliance on personal opinions and personal experiences' (van Manen, 1990, p. 67). The cultural anthropologist who provided feedback after the pilot interview had argued in a published work that 'abstraction ... is a process of forgetting. To remember requires catching the present moment with all its might-have-beens. . We disempower the people of the past when we rob them of their present moments. We dehumanise them, make them our puppets. We owe them more, it seems to me. We have to write history in the human condition and share their presents' (Dening, 1996, p. 204).

Dening's emphasis on the solicitation of stories as the means to capture the significance of the respondent's experience was a strong theme in his feedback after the pilot interview and

helped the researcher to construct an interview schedule that encouraged respondents to move beyond the rhetoric associated with the ethos programs to provide an account of their lived experience of them. Eisner (1991) also emphasised the concrete approach to the framing of interview questions.

Asking a teacher to describe briefly his or her philosophy of education is likely to elicit pious canned proclamations that seem as though they had been snatched from a third-rate philosophy of education text. It is usually better to focus the interviewees' attention on the things they have done. It is often useful for researchers to ask teachers to explain something they said in class - the way they introduced a topic, responded to a student, or selected an issue for discussion (Eisner, 1991, p. 183).

An interview protocol was developed on the basis of the insight that the interview needed to provide respondents with the opportunity to tell stories about experiences relevant to the ethos process in the school. The best data for the study was gathered when teachers lost themselves in the telling of stories about ethos-related experiences. A standardised open-ended interview technique (Patton, 1990, p. 294) was used during the core interviews. The wording and sequence of questions was determined in advance and those being interviewed were asked the same questions in the same order. Table 4.2 sets out the questions that were asked. The questions were concrete and of an open-ended nature and were given to the interviewee some days prior to the interview. The researcher asked follow up questions to pursue particular issues as they arose during the interview conversation.

Table 4.2 The Interview Protocol

<p>Question One</p> <p>Please take a moment to reflect on your teaching experience (however long or short it has been). Some teaching experiences go well. Others do not. Question One begins with the positive. Can you recall an incident, moment or event where you felt particularly pleased about an educational experience that you structured for your students? What was notable about the experience? What was it about you or the students that impressed you?</p>
<p>Question Two</p> <p>Nothing is perfect and sometimes teachers can feel disillusioned by what they experience in teaching. Can you recall an incident, moment, or an event where you felt disappointed or even demoralised? What was notable about the experience? What was it about the experience that fell short of the ideals you hold about teaching?</p>
<p>Question Three</p> <p>If you had to give four words (or short phrases) to describe four important benefits that students derive from being a student of yours, what would those four words/phrases be?</p> <p>1. _____ 2. _____</p> <p>3. _____ 4. _____</p>
<p>Question Four</p> <p>When teachers are considering applying for a particular position in a school, it is not unusual for them to seek out someone they trust who already knows something about the school. They want to get the "inside story" on what the school is really like. Imagine for a moment that you have been approached by a friend to tell them what [the school] is like. Your friend asks you the a number of questions about salary, working conditions etc. Your friend then asks you about the "Ignatian ethos" of [the school]. As you know, advertisements for positions at [the school] always say something like "the applicant must be able to make a contribution to the Ignatian ethos of the school". Your friend has no idea what this really means. What would you tell your friend? Would you say that the influence was weak or strong? How (if at all) is the school different because of that influence?</p>
<p>Question Five</p> <p>Over the last 16 years there have been a number of programmes at [the case site] which have attempted to promote the Ignatian ethos of the school: <i>Colloquium</i>, <i>CIP</i>, Characteristics of Jesuit Education and the IPP. Have these had any impact on your teaching?</p>

The nature of the invitation to interview is important. If the invitation rings hollow or sounds insincere, study participants will respond accordingly (Weber, 1986, p. 65). Prospective interviewees were personally approached by the researcher and an indication of the purpose of the study was given to them. The researcher then communicated his belief that the teacher's perspective would enrich the study. Participants were sent an interview protocol some days before the interview and they were encouraged to think about the questions. In every interview, it was obvious that the teacher had reflected in the questions and related them to some element of their teaching experience.

Weber (1986, p. 65) noted that many researchers use qualitative research interviewing techniques as though interviewing was an 'easy-to-use and uniform tool, a simple application of well-established, implicitly understood techniques'. Weber's assessment was that anyone who had done a certain amount of interviewing knows that this is not so, and there are many reasons why interviews can become problematic. Kvale (1996), p. 159) described the interview situation as unfolding within the context of an interpersonal relationship, coauthored and coproduced by interviewer and interviewee. Hosie (1986, p. 206) referred to the social role of the researcher and described the trust that needed to develop between the interviewer and the interviewee if the interview was to be fruitful. Issues related to gender and role do not disappear simply because conversations happen in the context of a research interview. All of the people who were interviewed for the present study were known to the researcher. In some cases the relationship was one of professional acquaintance; in others, a deeper level of collegial relations had been attained. In any research situation there are costs and benefits to be derived from the researcher's role in the field and a number of these were discussed above (Section 4.2.1.1) in the reflections on researcher's role during participant observation and also in Section 4.4 below in the reflections on insider and outsider research.

Once the substantive core of the interviews had been conducted, the researcher interviewed each Head of Department at the campus of the Senior School. The Coordinators of the following subject areas were interviewed: Maths, Economics and Accounting, English, Art, Geography, Religious Education, Science, Media, Drama, History and LOTE. The interviews were taped and notes were then taken afterwards from the tapes on the major themes and significant comments. The purpose of this series of interviews was to gain a sense of the implications of the ethos strategies for the various subject areas of the curriculum.

After a preliminary analysis of the interview transcripts had been conducted, the researcher identified some themes that recurred a number of times from different respondents. The researcher also identified responses that were 'outliers' or markedly different from the mainstream response to particular aspects of the ethos programs. The researcher then approached each respondent to check whether his understanding of what had been said was correct and in one or two instances, amendments were made to the record to clarify the respondent's viewpoint. This process, called member checking (Lincoln & Guba, 1985), is used to verify the accuracy of the researcher's understanding of what the respondent said.

4.2.3 *Document Analysis*

The third main data collection strategy was document analysis. As noted earlier in this chapter, the purpose of the document analysis was to gain a 'big picture' perspective on the ethos programs. The international documents and the documents gathered from the period before 1987 (the year the researcher was employed at the case site) enabled the researcher to incorporate elements of the change process that could not otherwise have been included in the study.

There were a number of different documents available to the researcher and they represented a variety of interests and provenances. One category of documents was the official texts published by the Catholic Church or by the Jesuit order at an international level. These documents articulated the theological foundation underneath the ethos strategies. The international documents mapped out changes that were deemed desirable by those occupying positions of ecclesial authority. The documents specified changes that ought to be made in the Church, or in the Jesuit Order, or in Jesuit schools around the world. In many instances the theology in these documents was quite sophisticated and would have been well outside the daily concerns (horizons) of teachers working at the case site.

The school archives at the case site provided another category of documents for the investigation. The researcher was granted open access to the archives to view and copy any materials related to the research. The following are among those documents that were found to yield useful information that was relevant to the study: the annual Headmaster's Reports from 1959 onwards, various memos written by school leaders about the ethos programs and the annual

school magazine. Although the records regarding student achievement academically and on the sports field were reasonably well chronicled in the archives, the records regarding curriculum development and processes of teacher formation were somewhat less systematically kept. There were however archival resources that the researcher was able to call upon.

The researcher was also granted access to the archives kept by the Jesuit who was responsible for Jesuit education in the South East Asian region. This Jesuit was not only responsible for sponsoring the ethos programs across the Australian Jesuit schools, he was also one of the leading figures in developing the programs at an international level. The annual reports submitted by him to the Provincials of the South East Asian conference were found to be particularly useful, as were the issues of *Jesuit Network*, the journal sent to all the Jesuit schools across South East Asia. The researcher read through every annual report and every issue of the journal from 1979 onwards and photocopied sections that were particularly salient to the research. These sections were analysed at greater depth once the participant observation and interviews had been completed.

A number of private papers, memos and diaries were analysed during the research and these documents provided a valuable perspective on the ethos programs. Of particular interest were papers supplied by the Headmaster of the case site school for much of the time when the ethos strategies were conducted. The private papers of a member of the school's leadership team who was particularly involved in the promotion and implementation of the ethos programs provided another valuable source of data for the research.

Finally, one or two of the ethos programs involved the submission of forms by teachers to a central registry in the school archives. These papers were stored in a rather random fashion in a number of large boxes, but the time spent in working through the papers was worthwhile because they provided a clear sense of the nature of participation of teachers in the ethos strategies.

4.3 *Data Analysis*

4.3.1 *Analysis Throughout the Study*

The experience of a number of qualitative researchers has been that the analysis of a study's data should not be relegated to a period after data collection, rather, it should be analysed throughout the study (e.g. Goetz and Le Compte, 1984; Miles and Huberman, 1994). Miles and Huberman made the following rationale for data collection as an ongoing process throughout the research process:

[Analysis throughout the research process] helps the field-worker cycle back and forth between thinking about the existing data and generating strategies for collecting new, often better quality, data. It can be a healthy corrective for built-in blind spots. It makes analysis an ongoing, lively enterprise that contributes to the energising process of fieldwork (Miles & Huberman, 1994, p. 50).

Whilst the analysis of data reached higher levels of intensity during the later stages of the research, the experience of the researcher in this study confirmed the approach outlined by Miles and Huberman. Ongoing data analysis helped the researcher to make effective decisions about data collection as the research unfolded.

4.3.2 *Analysis as Reflection and Insight - Rather than Method*

A fundamental insight in philosophical hermeneutics is that the person who would understand a text or another of life's expressions, does not, in the first instance, rely upon a method. Gadamer admits that his magnum opus, *Truth and Method*, was a pointed document: 'In my work, heightening the tension between truth and method had a polemical intent ... ultimately .. to straighten something crooked - the fact that the sciences had forgotten their reflective self-consciousness' (Gadamer, 1989, p. 555). Gadamer's analysis was intended to demonstrate the many ways in which human understanding unfolds in the context of, and is embedded in, both history and language. A central plank in Gadamer's argument is that scientific method does not provide a means by which the researcher can escape the many effects of history and language. (Having made this point however, Gadamer is at pains to point out, particularly in later revisions of *Truth and Method*, that modern science is well served by methodical rigour (Gadamer, 1989,

pp. xxix, 552).) He argued though that the certainty achieved by scientific method does not suffice to guarantee truth. Truth, for Gadamer, is found by entering into genuine conversation with the text and knowing how to ask the right questions of it (Gadamer, 1989, p. 491) and there is no such thing as a method that tells one how to find what is questionable in regard to one of life's expressions (Gadamer, 1989, p. 365).

Processes of inquiry cannot rid the researcher of the pre-judgements that are associated with the researcher's horizon of knowing (Gadamer, 1989, p. 295); rather, understanding unfolds as the researcher's prejudgements are tested in genuine conversation with what it is that the expression of life has to say (Gadamer, 1989, p. 299). This is so because the power of the effects of history is not overcome by method (Gadamer, 1989, p. 301) and the hermeneutic task is to distinguish between productive and unproductive interpretations as the conversation with the text unfolds.

Miles and Huberman (1984) argued that qualitative researchers needed to establish canons and conventions if they were to achieve the same status of credibility that had been achieved by their counterparts in quantitative research. The insight that readers of research reports are helped by knowing about the options that were taken during the research process is accepted in this study. However, the methods used during the research process do not, of themselves, guarantee that researchers will gain any genuine understanding of, or insights into, the objects of their research inquiry. The hermeneutic insight is that genuine understanding arises out of a responsive engagement with what it is that the expression of life has to say. The researcher develops a 'conversational relation' with the expression of life that he or she wishes to understand (van Manen, 1999, p. 98), and, as noted in the previous chapter, the conversation is animated by a capacity to respond to the questions to which the life-expression gives rise. The focus in hermeneutic research is upon the quality of the conversation that the researcher had with the expression of life, not with the specific methods used to set that conversation up. This orientation to qualitative research is found in the writings of van Manen whose research approach was informed by Gadamer and allied thinkers.

Although spelling out the various aspects of the research process may help a reader, the critical moments of inquiry are ultimately elusive to systematic explication. Such moments may depend more on the interpretive sensitivity, inventive thoughtfulness, scholarly tact and writing talent of the human science researcher (van Manen, 1990, p. 34).

It is easier to say what the hermeneutic approach to data analysis is not but somewhat harder to say just what it is. The reason for this is that as soon as one outlines a series of steps that comprise a hermeneutic research approach, one has fixed the process onto a method and, as has been noted, the hermeneutic impulse is that methods are not what lie at the heart of human understanding. Van Manen called upon the notion of scholarship as being at the heart of the research approach that he advocated. The scholar is someone who is ‘a sensitive observer of the subtleties of everyday life, and an avid reader of relevant texts in the human science tradition of the humanities, history, philosophy, anthropology and the social sciences as they pertain to his or her domain of interest’ (van Manen, p. 29). Van Manen’s notion of scholarship as a guiding research principle resonates with Gadamer’s notion of tact that was outlined earlier in this thesis as the guiding principle for the *Geisteswissenschaften*.

Kockelmans (1975, p. 76) helpfully distinguished between Heidegger’s notion of truth as unconcealment and the more classical notion of truth as correspondence. The hermeneutically orientated researcher attends to what is disclosed or unconcealed by as the investigation proceeds. The classically-trained researcher seeks to draw lines of correspondence between the findings of the research and the reality being investigated. These are two quite different orientations and the research that flows from them is played out in quite different ways. The relative merits of the two research paths have been discussed for at least since Dilthey (1833-1911) began to ask questions about the methodological foundations of the human sciences. No claim is made in this thesis that one research orientation is superior to another. The research task is to harness the strengths of the approach that most effectively addresses the research questions that motivate the research. It is the researcher’s task to provide enough information so that readers are able to assess whether they are justified in placing their faith in the fruits of the research.

Hultgren (1993, p. 29) argued that ‘contemporary hermeneutics challenged the assumption that finding truth ultimately depends upon choosing the right methodology’. In his review of the methodological approaches of anthropologists like Geertz and Wolcott, Fetterman (1984, p. 24) argued that ethnography is not primarily a matter of methods, it is a matter of being able to interpret and understand the culture that one has studied. Wolcott (1988, p. 189) stated that the ultimate test of ethnography ‘resides in the adequacy of its explanation rather than in the power of its method’. Van Manen’s research approach eschewed ‘any tendency toward constructing a

predetermined set of fixed procedures, techniques and concepts that would rule-govern the research project' (van Manen, 1990, p. 29). Gadamer held that objectivism in research 'resembles statistics, which are such excellent means of propaganda because they let the "facts" speak and hence simulate an objectivity that in reality depends on the legitimacy of the questions asked' (Gadamer, 1989, p. 301). Van Manen preferred the notion of a *methodos* - a 'way' - rather than a method and drew upon Heidegger's notion of phenomenological reflection as following certain paths, 'woodpaths' towards a 'clearing' where 'something could be shown, revealed, or clarified in its essential nature' (van Manen, 1990, p. 29).

The approach taken in this thesis is that the 'validity' of the research is context-specific and related to the type of claims made in the research. Research claims vary according to the genre of the research. For example, the claims made in Chapter 5 of this thesis about the demographics of Jesuits in Australia and about the timing and frequency of certain events, rest upon a particular type of documentary evidence and readers would have certain expectations about the procedures followed and the care taken by the researcher to ensure the accuracy of the claims made.²⁴ The vignettes in Chapter 6 exemplify a different genre of research and the validity criteria in regard to them differ from the validity criteria that would be applied to the documentary analysis section of the study. The validity of the vignettes would be measured according to the yardstick of how well they were honed to maximise the reader's access to the essential point being made by the teachers in their stories (see Section 4.3.3 below) for further reflections on this issue.

Heidegger's notion of *Lichtung* (the 'forest clearing' or 'opening') is evocative and has been taken up by a number of writers. As has just been noted, the clearing is the place where something is shown or clarified in its essential nature (van Manen, 1990, p. 29). For Broin (1988, p. 245), the clearing is a place of openness where the interpreter is able to develop an understanding stemming from the life expression itself on its own terms (Broin, 1988, p. 245).

The quiet heart of the opening [*Lichtung*] is the place of stillness from which alone the possibility of the belonging together of Being and thinking, that is, presence and apprehending, can arise at all (Heidegger, 1977a, p. 387).

24 The various types of documents referred to in Section 4.2.3 above each have their own strengths and limitations and need to be read accordingly. Research in the historical genre relies upon a capacity to make effective use of the sources available.

It is in the clearing that humans are granted and guaranteed ‘a passage to those beings that we ourselves are not, and access to the being that we ourselves are’ (Heidegger, 1977b, p. 175). The details of Heidegger’s analysis of Being lie beyond this thesis and his notion of clearing is referred to here simply as an example of the type of reflection that phenomenologically-orientated researchers highlight as being at the heart of the qualitative research project. The expressions of life are understood in the stillness of the clearing because it is in that stillness that the text calls the interpreter and requires him or her to respond openly and respectfully to the world that the text would open up or unconceal (Broin, 1988, p. 245). Heidegger characterised the clearing as the place where ‘openness rules’ and contrasted the clearing to the dense forest where there is no freedom for brightness and darkness, resonance and echo, sound and the diminishment of sound (Heidegger, 1977a, p. 384). The freedom of the clearing can be likened to the freedom of play and conversation given in Gadamer’s analysis of the hermeneutic task.²⁵

A number of contemporary qualitative methodologists have highlighted the importance of reflection and close attending to the phenomenon being investigated. For example, at the heart of the research process described by Crotty (1996a; 1996b; 1996d) was a disciplined attending to, and reflection upon, the phenomenon being studied. Stake (1995, p. 42) described the research process as not being necessarily about mapping and conquering the world, but as being about ‘sophisticating the beholding of it’. Reflection was a key element of the research process advocated by van Manen and he made strong links between reflection and writing: ‘writing may turn into a complex process of rewriting (re-thinking, re-flecting, re-cognising)’ (van Manen, 1990, p. 131). Van Manen drew from Sartre and held that writing and rewriting creates depth and constructs successive layers of meaning which lay bare truths while retaining an essential sense of ambiguity (van Manen, 1990, p. 125).

25 Crotty (1996b) drew upon Heidegger (1962, p. 96) to argue that the task of phenomenology should be distinguished from the task of hermeneutics because ‘phenomenological inquiry involves thrusting aside our interpretive tendencies’. This is so because the tendency to interpret gets in the road of the phenomenological project which is to encounter the phenomenon as it is in itself (see also van Manen, p. 26). There is value in the challenge that Crotty offers to researchers to attend in a deliberate, disciplined and sustained way to the phenomenon itself rather than upon something else, however closely related it might be to the phenomenon being investigated. Those who respond to Crotty’s challenge stay close to the phenomenon itself and are in a position to offer a ‘primal telling’, or a fresh and immediate description of it.

Gadamer’s analysis of the phenomenon of human understanding though is that the acts of understanding, interpretation and application comprise an organic unity. Whilst it is helpful to focus on the various modalities in which understanding unfolds, the research task is taken here to include the act of attending to the phenomenon (in the manner described by Crotty) and also to understanding how that phenomenon finds expression in particular historical situations.

Van Manen differentiated his research approach from the 'analytic-coding, taxonomic, and data-organising practices common to ethnography or grounded theory method' (van Manen, 1990, p. 29) although he did not suggest that analytic-coding approaches were inappropriate for qualitative research. There are, however, different ways of reading texts and engaging with them. Researchers operate in a particular mode when they study transcripts or other research products with a view towards deciding which codes ought to be assigned to particular sections of texts. This mode of reading is essentially reductive. Instead of reading the text for its nuances, its tone, and its shades of meaning, the researcher seeks to determine where the text might be assigned in terms of a hierarchical system of codes. This is not to suggest that researchers who code their research products do not reflect on the meaning of the texts, and nor is it to suggest that researchers who employ alternative analytic strategies fail to notice or be affected by patterns in the texts they read. It is to suggest rather that there are many ways in which texts might be analysed and that the coding approach, whilst increasingly popular with the use of computer assisted analysis, is but one of them.

4.3.3 *Analysis as Vignettes*

Once the researcher has conducted the research interviews and transcribed them, he or she is faced with the problem of analysing the transcripts and then sharing the fruits of that analysis with the reader. Qualitative researchers employ various techniques to share their interview data. One strategy is to develop vignettes that communicate the essential points that emerged during the interview.

A vignette is a focused description of a series of events taken to be representative, typical, or emblematic in the case you are doing. It has a narrative, storylike structure that preserves chronological flow and that normally is limited to a brief time span, to one or a few key actors, to a bounded space, or to all three (Miles & Huberman, 1994, p. 81).

Vignettes are devices to represent the sense of the data and they can be developed in a number of ways. The diversity of vignette forms is evident in the variety of names that they are given - for example, anecdotes, profiles, narrative scene and case narrative. Each of these forms varies in structure and purpose and the reader needs to be informed as to how the form was created and the purpose that it was meant to serve.

Van Manen (1990, p. 69) argued that the researcher seeking to include anecdotes within a report needed to be attentive to the point or cogency that the anecdote carries within itself. This point or cogency is discovered in a sustained reflection upon what it is that the lived experience of those encountered in the field is saying. 'An anecdote is a certain kind of narrative with a point, and it is this point that needs honing' (van Manen, 1990, p. 69). The honing demands a rigorous trimming 'of all extraneous, possibly interesting but irrelevant aspects of the stories' (van Manen, 1990, p. 69). The distinction made by Denning (1996, p. 110) between *really* and *actual* is useful again at this point. Anecdotes or vignettes do not seek to convey what really happened at the interview but what actually happened.

The vignettes that appear in Chapter 6 of this thesis present the essential points that teachers made in response to the first two questions that they were asked at the interview. In order to develop the vignettes, the researcher read the transcripts many times and engaged in the reflecting / writing / re-writing and honing exercise described by van Manen (1990). It would have been a much less demanding process to have simply cut and paste the entire interview transcripts into the thesis but this would have helped neither the researcher nor the reader to gain access to the essential points being made by teachers about their teaching. In the process of developing the vignettes, the researcher followed the counsel of Seidman (1991, p. 93) and continually asked whether the decisions being made as the vignettes were developed were fair to the interview response as a whole, or, to use the language of van Manen, whether the vignette conveyed the essential point or cogency that the teacher's response carried within itself. The actual words of the interviewee were taken from the transcript and used in the development of the vignettes but they were also honed so that the vignette was focused and of an accessible length.

Once the vignettes had been completed, a small seminar group was convened to discuss them. The seminar members were experienced educators²⁶ from a context well removed from the case site and the purpose of the seminar was to provide the researcher with the opportunity to ascertain whether the essential points in the vignettes (as the researcher understood them)²⁷

26 Two of the seminar members worked as educational consultants in religious education and one as a consultant in literacy. Three of the seminar members had been principals, two in a Primary school and one in a secondary school. The researcher and one of the thesis supervisors completed the seminar membership.

27 A process of member checking (see Section 4.2.2.2) was also employed in the construction of the vignettes. Some days after each teacher was interviewed, the researcher sent a brief statement to the teacher that listed the researcher's sense of the main points covered during the interview. In most instances the teacher indicated that
(continued...)

were conveyed to readers who were unfamiliar with the teachers and the case site. The researcher was pleased with the extent to which the vignettes provided a group of 'blind' readers with access to the experience of the teachers who were interviewed and there was a clear sense as the seminar unfolded that the issues that were important to teachers at the case site were conveyed in the vignettes.

The extended 'case narrative' given in Chapter 7 of this thesis provides an account of the researcher's experience as a change agent at the case site. The case narrative was written in the first person towards the end of the research process on the basis of the participant observation notes written during the three and a half years of participant observation fieldwork. These notes brought back the immediacy of the fieldwork experience and the case narrative sought to highlight key moments and insights in that experience. The case narrative was mostly written in a first person descriptive voice to provide the reader with access to the events as they unfolded in the field. At other points, the narrative voice becomes more strongly interpretative and the reader is provided with the researcher's retrospective sense of the meaning and significance of what transpired in the field. The chronological integrity of the change strategy events was maintained and the key events and incidents were presented.

In developing both the vignettes and the case narrative, the researcher was sensitive to the need to prevent harm from coming to the participants of the study. The researcher had promised teachers that their responses would remain anonymous in the thesis. Qualitative researchers adopt various courses of action in regard to the anonymity issue. The nature of Connell's (1985) research was such that the careers of the participants could easily have been harmed if they were identified and their responses were therefore joined together into composite forms to maintain anonymity. It was not necessary in this thesis to take such radical steps in order to preserve the anonymity of the respondents. Each of the vignettes presented in Chapter 6 presents the views of an actual teacher that was interviewed. In most instances the respondents in this study would not have been identified on the basis of their response but in those instances where identification was likely, pseudonyms and other devices were used to maintain the anonymity. Where disguises were employed, the researcher was sensitive to considerations of ethnicity, age and gender, so that

27 (...continued)

the researcher's summary accorded with their own understanding of the content of the interview. In one or two instances the teacher provided some points of clarification and these were included in the analysis.

the important contextual elements of the respondent's response were not lost (see Seidman, 1991, p. 93).

The vignettes were included in this thesis as a means to provide the reader with access to the concrete experience of the teachers at the case site. It was within the context of this concrete experience that the ethos strategies had to find a home. The vignettes were constructed out of the first two questions of the interview protocol (Table 4.2) because those questions asked teachers to identify a significant moment or event in their teaching experience. The final two interview questions were more abstract in nature and more directly related to the Ignatian ethos of the school.

The strategy used in the analysis of the interviews was to present what teachers said when they talked about significant moments or elements of their teaching experience (Questions 1, 2 and 3 of the interview protocol) and compare it with the responses that the interviewees gave to the questions about the Ignatian ethos of the school and the strategies implemented to promote it (Questions 4 and 5 of the interview protocol). The intention behind the comparison was to discover whether the highlights that the teachers identified in their teaching bore any direct relationship to what they said about the Ignatian ethos of the school. The presumption behind the comparison was that if the school's ethos was significant and meaningful for the teachers, then key ethos themes and insights ought not be completely absent from the incidents that teachers referred to when asked to identify highlights in their teaching experience.

4.3.4 *Analysis as Reading(s) and Writing(s)*

Kvale's (1996, p. 226) postmodern approach to data analysis forewent the search for fixed meanings and emphasised instead such things as descriptive nuance, difference and paradox. Kvale cited Van Maanen (1988) and Lather (1995) as examples where researchers had engaged in different 'readings' of a text.

In a *realist* reading, there is a search for the 'native's' point of view ... with the reader assuming an observational and descriptive role [...]. A *critical* reading demystifies via a hermeneutics of suspicion; it seeks a deeper truth underlying the hegemonic discourse of the texts. The reader assumes the role of the emancipator of self and/or other, seeking a truth

beyond ideologies and false consciousness. ... A *deconstructive* reading proliferates, destabilises and denaturalises. The text is read as documentation for its unconscious silences and unspoken assumptions (Kvale, 1996, p. 226).

Kvale's account of the different 'readings' of texts resonates with the hermeneutic gestures described earlier in this thesis. The various texts produced during the research process (field notes, transcripts and archival materials) were read in different ways during the analytic process. For example, in one pass through the research texts, the researcher's orientation was to read the texts sympathetically. In another pass, the texts were read 'against the grain' (Agger, 1991, p. 47) and probed for inconsistencies or for the presence of ideologies which might be inscribed into them (Bruns, 1992; Lather, 1991; Weedon, 1987). The two hermeneutic orientations of retrieval and suspicion can be observed in this analytic approach. The researcher is a critical friend to the texts and is prepared to hear what they have to say on their own terms, and the researcher is also prepared to probe and challenge the texts too.

If different readings of a text are possible during analysis, writing is also proposed by van Manen (1990, p. 125) as a means to help the researcher to analyse the data. Writing abstracts from experience at the same time as it concretises that experience. Writing can become a process of 're-thinking, re-reflecting and re-cognising' (van Manen, 1990, p. 131). Whilst van Manen highlighted the value of writing as a means to reflect upon the meaning of the data, he was wary of frequency counting or coding as a means of identifying themes in the data. 'Too often theme analysis is understood as an unambiguous and fairly mechanical application of some frequency count or coding of selected terms in transcripts or texts, or some other break-down of the content of protocol or documentary material' (van Manen, 1990, p. 78). Mishler (1986) is similarly critical of some coding approaches: 'Codes are generally defined in context-free, sequence free terms. ... Although a good deal of uncertainty often accompanies coding ... statistical evidence brings assurance; significant relations are forthcoming and findings appear' (Mishler, 1986, p. 4).

Van Manen recommended a number of strategies other than coding for the researcher to come to terms with the meaning of the data and the themes running through it. The first task is to read the text several times. After a number of readings, it is possible to take various approaches to the analytic task. The holistic approach is to attend to the text as a whole and to come up with a sententious phrase that captures the fundamental meaning or main significance of the text as a whole. Another approach is to identify phrases that seem particularly essential or

revealing about the phenomenon or experience being described. A detailed reading approach looks at every sentence or sentence structure and asks ‘What does this sentence or sentence cluster reveal about the phenomenon or experience being described?’ (van Manen, 1990, p. 93).

Strategies like these were employed in the present study. The transcripts from the interviews and the participant observation notes were formatted into a document with a wide left hand margin and the researcher annotated the texts throughout with notes and reflections on the meanings that were emerging. Rather than focusing on coding or some other mechanism for patterning and fragmenting the text, the researcher reflected on the text’s meaning in a search to discover what was questionable and then entered into conversation with those questions.

4.3.5 *Analytic Validity*

The notion of validity is of central import in quantitative studies. Concepts like internal validity and external validity have long guided quantitative researchers in the conduct of their programs of research. Some qualitative researchers have proposed qualitative analogues for the quantitative notions of validity. Lincoln and Guba (1985), for example, proposed the notion of trustworthiness: a construct that might be measured by criteria like truthfulness, applicability in other contexts, consistent repeating of findings in a similar context, and being faithful to the characteristics / context of the respondents rather than imposing bias from the outside.

Wolcott (1990) argued that the early qualitative researchers were mistaken when they tried to specify validity criteria to generate some respectability for their research paradigms. Instead of framing their research using concepts that properly belonged to quantitative research, qualitative researchers should have demonstrated how their research approaches were credible in their own terms. Qualitative research has now achieved a certain measure of maturity and qualitative researchers now write up what they did and why without having to measure up to criteria that properly belong to another paradigm.

Validity of interpretation is an important concern in hermeneutics. Gadamer has been criticised for example for failing to consider validity issues in sufficient depth in his analysis of the hermeneutic task. For example, Begley (1996; 1997) argued that Gadamer did not deal adequately with the issue of how one might differentiate between a correct and an incorrect

interpretation. Given the nature of Gadamer's project, it is not surprising that he did not specify criteria for the adequacy of an interpretation. As has been noted, Gadamer framed his analysis as a counter to an over-reliance on method in hermeneutics. Gadamer pointed to such qualities as responsiveness to the text and a capacity to find what is questionable in it as being at the heart of genuine understanding. To have elaborated criteria for the validity of interpretations would have brought Gadamer to the point of articulating a method for interpretation and this was precisely the orientation in hermeneutics that he wished to avoid.

The approach taken in this thesis is to accept the point made by Gadamer that genuine understanding is not derived from method. In sharp contrast to traditional modes of empirical research, the objective in hermeneutic research is not objectivity, but understanding (cf Hekman, 1986, p. 158). Hermeneutic researchers have to have qualities like tact (in the sense in which Gadamer used the word) and scholarship (in the sense in which van Manen used the word) if they are to understand the objects of their research interest. Having made this point, Gadamer also held that methodical work was a necessary and important element in the research task. Notwithstanding the caveats given above about methodism, the present study also seeks to harness the fruits derived from methodical work. An example in this regard is the disciplined note taking and writing up of fieldwork events close to the time at which that they occurred.

It is attendant upon qualitative researchers to demonstrate to their readers why the claims made in the course of the study should be taken seriously. The following criteria from Eisner (1991) informed the present research and are as rigorous as the criteria applicable to even the most 'scientific' of paradigms.

One criterion through which the believability of a qualitative narrative is determined is the coherence or tightness of the argument it presents. Does the story make sense? How have conclusions been supported? To what extent have multiple data sources been used to give credence to the interpretation that has been made? Are the observations congruent with the rest of the study? Are there anomalies that cannot be reconciled? Are there other credible interpretations? If so, what leads one to accept the interpretation offered? How well does the study relate to what one already knows? Permeating coherence are aesthetic features. When we say that a study or rendition 'rings true' we mean that it coheres and makes sense. Coherence pertains to *Gestalt* qualities (Eisner, 1991, p. 53).

4.4 *A Hermeneutic Postscript*

The resources of philosophical hermeneutics were drawn upon in the construction of a change agency framework in the third chapter of this thesis. That same resource is drawn upon now in the reflections which follow on qualitative research issues.

The genre of case study pursued in this investigation could be described as one outsider telling other outsiders about the world of a particular set of insiders. The qualitative research literature holds mixed and contradictory statements about insider and outsider research. Something of the range of views found in the literature was captured by Merton (1972, p. 31) when he argued that the extreme insider thesis asserted in effect that one must be Caesar in order to understand Caesar whilst the extreme outsider thesis argued that one must not be Caesar in order to understand him.

Examples of research at various places along the insider / outsider continuum can be found throughout the qualitative literature. Bogdan and Taylor (1975, p. 28) recommended that researchers choose a research setting in which the subjects are strangers to them and in which they have no particular professional knowledge or expertise. This is so, they argued, because one is more likely to take sides or to see things from only one person's perspective when one is an insider and to limit what is said in the research lest it offend one's friends or relatives. Zinn (1979, p. 213) argued the opposite case when she asserted that minority researchers are trained in the methodological rigours of their disciplines and are subject to the standards imposed by the scientific community and their research into their own communities should not be deemed subjective and distorted. Dening (1996, p. 124) held that it was important to 'go native' in some sense if one was ever able to move beyond the reality of one's present experience. Scholars of minority communities in North America like Zinn (1979) and Blauner and Wellman (1973) argued for the methodological and empirical advantages of minority research conducted by scholars who are themselves members of the minority groups being investigated. This is so because 'there are certain aspects of racial phenomena ... that are particularly difficult - if not impossible - for a member of the oppressing group to grasp empirically and formulate conceptually' (Blauner & Wellman, 1973, p. 329). Zinn (1979, p. 212) argued that the minority scholar sees social reality differently and asks questions and gathers information that others could not. Wax continued this theme beyond the parameter of race with her observation that a field

worker's gender, age, prestige or ethnic identity may limit or determine what he or she can accomplish' (Wax, 1979, p. 513).

Merton concluded his review of the literature on insider and outsider research with the observation that 'the balance sheet for Outsider observer resembles that for Insider observers, both having their distinctive assets and liabilities' (Merton, 1972, p. 33). He also argued that there is nothing fixed about the boundaries separating insiders from outsiders: 'As situations involving different values arise, different statuses are activated and the lines of separation shift' (Merton, 1972, p. 28). Individuals do not have a single status, but a status set (gender, age, socio-economic, ethnicity) and this means that in structural terms we are all both insiders and outsiders in regard to some group or individual (Merton, 1972, p. 22). Wolcott (1988, p. 190) observed that ethnographic research in schools, by its very nature, challenges researchers to conduct observations as though they were in a strange new setting, when they had actually been in contact with schools since about the age of six.

The more that one reflects on the insider / outsider question, the more nuanced the effects of the researcher's closeness to the action of the field seem to become. For Gadamer, understanding happens 'in-between' - in the place between strangeness and familiarity (Gadamer, 1989, p. 295). For Ricoeur, understanding happens when there is both a sense of belonging to the text but also a moment of distanciation so that one is able to critically engage with what it is that the text has to say (Ricoeur, 1981b; 1981d; 1981e). This theme is developed in Howard who argued that interpretation would be impossible if the expressions of life were totally alien and unnecessary if there were nothing alien in them (Howard, 1982, p. 106). For Patton, the ideal was to negotiate the degree of participation in the field that will yield the most data about the program being investigated (Patton, 1990, p. 207). Merton provided a helpful summary in his review of the insider / outsider question: 'We no longer ask whether it is the Insider or the Outsider who has monopolistic or privileged access to social truth; instead we begin to consider their distinctive and interactive roles in the process of truth seeking' (Merton, 1972, p. 36). For the current study, it was found helpful to have a close degree of involvement at the case site in the early phases of the research and then to have increasing levels of distance as the study proceeded.

Described in hermeneutic terms, the research task is to engage in conversation with the expressions of life that one finds in the field. The researcher, like any human being, has a horizon

and anything that the researcher understands is understood within this horizon. The expressions of life being understood also project their horizons. In Gadamer's terms, the research task culminates as a fusion of horizons where the horizon of the researcher is able to open up and encompass the horizon of the life expression being interpreted. In Ricoeur's terms this is an experience of entering the worlds that the texts (the expressions of life encountered in the field) open up. In Hekman's (1986) terms, 'the understanding of the action is neither an appropriation of the actor's concepts nor the imposition of the interpreter's categories, but a fusing of the two into a distinct entity: the interpretation'. The researcher's task is not only to enter the worlds that are opened up, but to represent those worlds in a report which is itself read and interpreted by others who similarly enter the world that the text (in this case, the thesis) opens up. This approach leads to 'a legitimation of the integration of the actor's concepts with the conceptual scheme of the interpreter' (Hekman, 1986, p. 151). This same principle will be applied to change agency later in this thesis.

From a Gadamerian perspective, the fundamental attribute that researchers need to have, if they are to understand the expressions of life, is the capacity to discern what is questionable in the texts being understood. There are no methods to know how to ask the right question, nor for removing the biases that the researcher will inevitably bring to the research process. Instead, the task is to test one's biases as the hermeneutic conversation unfolds. The prejudgements and preunderstandings of the researcher are not necessarily wrong, they are simply untested. For Gadamer, the interpretive task was to test one's prejudices by entering into conversation with the text and distinguishing between productive and unproductive interpretations - that is, to distinguish between interpretations that lead to understanding and those that do not. Wolcott (1988, p. 190) observed that educational researchers inevitably come to classrooms with their own notions of learning, teaching, classrooms and students and this foreknowledge does not prevent them from seeing what is happening in the classrooms being observed. In fact, Eisner (1990), in his description of the researcher-as-connoisseur, argued that a rich foreunderstanding of the matters being investigated helps the researcher to notice what is significant in the flow of the action around them. The researcher's knowledge provides a backdrop against which observations, distinctions and comparisons might be made.

Whilst there is no method to remove the various biases that the researcher brings to the research task, there are various methods by which these biases might be tested during the research

process. For example, member checking was used in the current program of research when the researcher went back to the interview respondents to check the accuracy of his understanding of what interview respondents had said to him. In most instances the respondents confirmed the researcher's understanding. In some instances the respondent provided further clarification as to meaning and emphasis.

One common strategy used to improve the reliability of qualitative investigations has been the strategy of triangulation. The notion of triangulation comes from surveying or navigation where the location of a point is determined by taking bearings from two known or visible points. In qualitative research, triangulation has typically been a strategy to add greater credibility to research by demonstrating that multiple sources each mutually validate the findings of the study. Triangulation strategies include the use of multiple investigators, multiple data sources and multiple methods. This notion of triangulation that has just been described is particularly appealing if the research task is seen as being one of reporting on facts that are already in the field waiting to be discovered. Kvale (1996, p. 3) described this approach to research as the mining approach where the researcher looks for the gold that is already there buried in the ground. Kvale contrasted the mining approach with the metaphor of the researcher-as-traveller. Here the researcher makes sense of what is encountered along the way.

In a hermeneutic study the constructed and productive dimensions of human knowing are highlighted. The research task is not understood as being one of coming up with the correct interpretation of the action of the field. Whilst it may be interesting and helpful to know that a number of data sources and methods confirmed a particular mainstream perspective, such a convergence does not mean that minority perspectives are any the less interesting, useful or insightful. In hermeneutic research, the task is not to converge upon a dominant discourse regarding a phenomenon; it is to understand the richness of what is disclosed during the research process. The research product is not a representation of a reality already-out-there; it is an evocation of what was disclosed in the field.

Knafl and Breitmayer (1989) identified two types of triangulation in the qualitative research literature. One version aimed to converge upon a single 'valid' explanation or perspective in regard to the phenomenon being investigated. In this mode of triangulation, an array of data sources and methods are drawn upon to mutually confirm a single 'correct' interpretation of the

action of the field. A second version of triangulation uses multiple methods and data sources to provide a more complete picture of the phenomenon being investigated. Qualitative researchers like Jick (1983) and Fielding and Fielding (1986) provide examples of the second type of 'completeness' triangulation when they advocate for the combining of multiple theories and methods to add depth and breadth to the investigator's understanding of the phenomenon being investigated. Massey (1997) argued that the notion of triangulation-as-completeness was somewhat oxymoronic because fundamental to the triangulation metaphor is the notion of converging on a single point (as distinct from opening up the diverse nuances that might be associated with a phenomenon). Guba and Lincoln (1989) highlighted the links between triangulation-as-mutual-confirmation and the positivist notion of research as correspondence to a reality already-out-there waiting to be discovered. This research approach does not fit within a hermeneutic framework where prominence is given to the constructed and multiple realities that surround the phenomena being investigated.

Having reflected on a number of the foundational issues associated with the conduct of the research, the concluding section of the chapter summarises the methods and procedures that were used in the collection and analysis of the data.

4.5 *A Summary of the Methods Used in the Research*

The thesis is a case study of teacher response to a series of ethos strategies that were implemented in a particular school. Although the content of the case study was of interest in itself, the case provided the opportunity to examine the hermeneutic change agency framework in the light of a particular empirical case. The dimension of meaning was to the fore in the case study and phenomenological methods and orientations were therefore chosen to shape and guide the research process.

The three chief data collection strategies used in the case study were participant observation, qualitative interviewing and document analysis. The researcher had been a teacher at the case site for a number of years before and during the course of the research program. As the research progressed, the researcher was increasingly charged with the responsibility for managing one of the ethos strategies at the case site. The style of participant observation was active and from the

perspective of the insider. The researcher kept a research journal during the participant observation phase of the research and the contents of that journal provided the foundation for the case narrative of the researcher's experience as a change agent at the case site.

Forty interviews were conducted during the case study. A number of these were interviews conducted with leading figures associated with the development and implementation of the ethos strategies. The purpose of these early interviews was to understand the scope and purpose of the ethos strategies. A number of pilot interviews were also conducted early in the study and these oriented the researcher and assisted in the development an interview protocol. Once the researcher was satisfied with the interview questions, nineteen teachers were selected as the core interview sample for the research. The responses of these teachers were developed into a series of vignettes which opened up the diversity of the horizons of teachers at the case site. The interviews also opened up a variety of responses to the ethos strategies.

A maximum diversity purposive sampling frame was employed for the selection of teachers for interview. The following types of teachers were invited to interview: teachers who had expressed open support for the programs and teachers who had been openly hostile towards them or critical of them in less overt ways; teachers who were progressive in their approach to teaching and teachers who were conservative; teachers who had a long standing association with the school and teachers who had newly arrived; inexperienced teachers and experienced teachers; male and female teachers; Jesuit and lay teachers; teachers who were well known to the researcher and teachers who were merely acquaintances; teachers who held positions of responsibility in the school and teachers who did not. The interviews were taped and transcribed. Thirty eight of the interviews were transcribed by the researcher and the remaining two were checked by him against the tape.

This thesis was also informed by an extensive document analysis. Relevant public documents from the Jesuits and from the Catholic Church were analysed as were reports, memos and private papers emanating from the case site itself. Jesuit journals, school annuals, curriculum documents and other relevant archival materials were also included in the document analysis. These documents provided the researcher with access to the international impulses behind the ethos strategies and they also provided insights into the desired outcomes of the ethos strategies on the part of those who instigated them.

The analysis of the documents, interviews and participant observation was ongoing throughout the research process. This ongoing analysis enabled the researcher to identify emerging areas of weakness in the data and shaped the data collection decisions that were ongoing throughout the course of the research. The hermeneutic insight that methods, of themselves, guarantee neither insight, nor understanding, was a guiding principle over the course of the research. There are no methods for knowing how to discover what is questionable in a text (whether that text be an interview transcript, a field journal or a document being analysed). Reflection is a key activity in a hermeneutic mode of research. The researcher reads, re-reads and reads again each of the transcripts, documents or notes generated during the research process. Writing is an aid to reflection, and vignettes and other reflective pieces are written and rewritten in the search for a deeper understanding of the underlying themes, structure and meaning of the experiences being investigated.

Now that the methods used to conduct the empirical component of the research have been described, it is appropriate to present the fruits of the fieldwork labour. The results of the document analysis are presented in the next chapter. The document analysis provides a window on the theological and demographic context of the ethos strategies. Chapter six then presents the results of the qualitative interviews and the responses of a diverse range of teachers to the ethos strategies is presented. Chapter seven then presents a case narrative. This narrative portrays the experience that the researcher had as a change agent at the case site.

CHAPTER 5

THE ETHOS PROGRAMS

After more than four centuries, the Jesuits are very attached to the educational philosophy and system of schools that they have developed. One of the observations of the researcher when he first came into the Jesuit system of schools was that some Australian Jesuits seemed more familiar with developments underway in Jesuit schools in North America than they were with developments in Catholic schools in the neighbouring suburbs. Whilst a sense of connectedness to the local Church might be lacking in such an orientation, the sense of identity that the Jesuits have of themselves as a group is striking.

The sense of identity in Jesuit schools is however currently under challenge in two domains. The first domain is demographic; the other, theological. The Jesuits, like most religious Orders in the Catholic Church, have been in decline, demographically, over the past two or three decades. Fewer men are joining the Order, a significant number have left, and there are therefore fewer Jesuits to work in schools and those that are in the schools are growing older. This decline has affected the culture of most Jesuit schools around the world.

The Jesuits have not only had to contend with significant demographic changes as a group, they have also had to contend with a series of profound theological shifts that have taken place since the time of the Second Vatican Council (1962-65). Vatican II challenged all religious Orders to 'return to their roots' and consider the impulses and reasons which prompted the Order's foundation in the first place. The purpose of such an investigation was to discern whether there were important elements that had been lost over the course of the Order's history, or whether some elements of current practice had become obsolete along the way. Alongside this general challenge to all religious Orders, the Second Vatican Council also repositioned the Church's understanding of the role of the laity. Lay people were called to a deeper sense of mission and

responsibility in the life of the Church. This theological current began to reshape the relationship between Jesuits and the lay teachers working alongside them in their schools. A further significant theological current was the emergence of justice as a primary characteristic of the Order's mission. This commitment caused considerable consternation within the Jesuits over the value, or otherwise of their schools.

The first section of this chapter considers the theological and demographic changes in further detail. The second section of the chapter describes the ethos strategies that the Jesuits implemented at the case site to deal with the changes. The chapter concludes by describing some teacher responses to the ethos strategies.

5.1 *The Ecclesial Context*

One of the Jesuits interviewed for this study was responsible for the design and implementation of the ethos strategies at an international level and the following excerpt is an answer to a question about the rationale behind the ethos strategies at the case site.

Coming out of Vatican II, you have a whole reorientation of the Church toward the modern world. You had the, in effect, much more explicit definition of the role of the laity. You had a reorientation of Church in terms of service and an awareness of the need for justice in the world and the social agenda of the Church as being critical to that. ...Coinciding with this development, at the level of society, the late sixties were a period of immense turmoil in terms of a variety of issues on the world scene that affected a number of countries: the Vietnam War; the whole student movement, looking for relevance in education, that was one of the big cries; the beginnings of the feminist movement; at least those.

You cannot live and work effectively in education if you are not sensitive to the context in which you work because you are dealing with human beings who are real and are living and are affected inevitably by the air they breathe. All of these changes were significant changes, they were not trivial. As a result, within the area of Jesuit education, not from a theoretical point of view, but because of the various issues that were now floated, the pressures that they brought, there began a reconsideration of: 'Who are we?' and 'What do we want to do?' And it raised the very serious identity question, I would say, 'Was there a distinctive role for Jesuit education, a need that we could provide?' and

‘Was this identity in the new context really rooted in our Ignatian tradition, our spirituality and the development of our educational apostolate?’

The ecclesial world that provided the backdrop to the ethos strategies was well understood by this Jesuit. However, it will become clear as this thesis unfolds that many of the teachers who experienced the ethos strategies were less caught up in this ecclesial world, and their responses to the strategies were shaped accordingly.

5.1.1 *The Second Vatican Council*

As an Ecumenical Council, Vatican II was an important event in the life of the Catholic Church. Ecumenical Councils are convened infrequently and the documents issued from them carry considerable authority in the life of the Church. Vatican II was conducted over four sessions between 1962 and 1965 and the 16 documents of the Council brought about radical change within the Catholic Church. An Italian word *aggiornamento* (renewal, or updating) was the term used during the Council to refer to the impulse for change that found expression during its deliberations. That same spirit of renewal also lies underneath the ethos strategies being investigated in this research.

Vatican II came at a time when many felt that the Catholic Church needed to improve its relationship with the modern world. Instead of standing apart in an aloof way from the world, there was a sense that the Church needed to be more involved in the world and more responsive to its needs. The following excerpt from the Vatican II document that reframed the Church’s relationship to the modern world gives some sense of the winds of change that were blowing strongly at the time of the Council.

Ours is a new age of history with critical and swift upheavals spreading gradually to all corners of the earth. They are the products of man's intelligence and creativity but they recoil upon him, upon his judgements and desires, both individual and collective, upon his ways of thinking and acting in regard to people and things. We are entitled then to speak of a real social and cultural transformation whose repercussions are felt too on the religious level (Vatican II, *Gaudium et spes*, n. 4).

Religious Orders provided a particular target for the Council’s renewal energies. The leaders of religious Orders were instructed to review their operations so that they were more

responsive to the needs of the modern age. This element of the Vatican II renewal is of particular relevance to this research. The Vatican II document *Perfectae Caritatis* instructed all religious orders to engage in a process of renewal and adaptation so that they might be more responsive to the needs of the people they served, taking into account cultural, social and economic circumstances. In 1966, some 12 months after *Perfectae Caritatis*, Pope Paul VI promulgated *Ecclesiae Sanctae* and this document provided further instruction on the procedures that were to be followed as religious orders engaged in the process of renewal mandated by Vatican II. 'Faithfulness to the founding vision' and 'relevance to the contemporary situation' are two phrases that could sum up the challenge thrown out to religious orders by *Perfectae Caritatis* and *Ecclesiae Sanctae*. The following excerpt from *Perfectae Caritatis* captures at least one element of the motivation behind the ethos programs being investigated in the present study.

For the good of the Church, institutes must seek after a genuine understanding of their original spirit, so that they will preserve it faithfully when deciding on adaptations, will purify their religious life from alien elements and will free it from what is obsolete (Paul VI, 1966, n. 16).

Each religious Order was required to convene a general council to consider how their operations might be renewed in the light of Vatican II. The death of the Jesuit Superior General in 1964 meant that there were two important items on the agenda of the 31st General Congregation: the election of a new leader and the renewal of the Order in the light of Vatican II. The 31st General Congregation of the Jesuits was conducted in two sessions, both of which took place during the period of the Second Vatican Council. The Vatican II themes of renewal and adaptation to the needs of the world were in full evidence during the 31st General Congregation (GC 31)²⁸ and those themes have continued to find expression in the three General Congregations which have met since. The ethos programs being investigated in this thesis need to be understood against the strong forces for change that found expression at Vatican II and the four General Congregations convened during and since the Council.

5.1.2 *The General Congregations of the Jesuits*

Given the background of Vatican II, it is not surprising that the 31st General Congregation was dominated by the concern for renewal and adaptation. The opening paragraph

²⁸ GC is the abbreviation commonly used for General Congregation.

of the first Decree of the Congregation states the theme that characterises almost every paragraph of the Congregation's proceedings.

In this 'new age' in which the human race now finds itself, the Society of Jesus, according to the spirit of the whole Church, which is itself in a process of renewal recognises the difficulties with regard to its goal and plan of life which are arising from the changes that have taken place in man's way of living and thinking. At the same time it recognises the opportunities which arise from the new developments in our world and those which flow from the renewal of the Church that has been begun by the Council. It intends, therefore, to take a very close look at its own nature and mission in order that, faithful to its own vocation, it can renew itself and adapt its life and its activities to the exigencies of the Church and the needs of contemporary man (31st GC, 1967, n. 1).

The Jesuits were close to the spirit of Vatican II when they perceived the world as being in a very rapid state of change and that something needed to be done lest the various pastoral endeavours of the Church fall into irrelevancy. The language at certain points in the proceedings of the 31st General Congregation is remarkably direct. For example, whilst there was a recognition of the hard work Jesuits typically put into their various endeavours, the effectiveness of what was achieved was evaluated in the following way.

. our labours have not produced all the results that we could rightly expect, if one considers the proportion between the efforts and the results achieved. ... the principal reason is our failure adequately to adapt our ministries to the changed conditions of our times. Hence, not a few doubts are being raised whether some of our works have become obsolete or are in need of a profound renewal at least in regard to the way in which they are carried on (31st GC, 1967, n. 361-362).

The work of schools in particular is singled out for comment.

... the Society, through its 31st General Congregation, wishes to confirm the high regard it has for the apostolate of education and earnestly to exhort its members that they maintain unflinchingly their esteem for this significant apostolate. There are some members of the Society, however, who think that our educational institutions in certain parts of the world have become practically useless and should therefore be given up. . This Congregation judges that there is no uniform solution to this very real and pressing problem. The solution it requires will necessarily vary according to the differences of circumstances (31st GC, 1967, n. 498-499).

The ethos strategies can be understood as a response on the part of those Jesuits who believed in the value of the schools, to address the concerns that had been raised within the Order that the schools had become 'practically useless and should therefore be given up'. The ethos

programs can be seen as providing a local solution to the very real and pressing problem that had been identified at an international level. If the ethos programs are the ‘solution,’ one aspect of the ‘problem’ found clearer expression in the 32nd General Congregation held in 1975.

Whilst adaptation and renewal were strong themes in the 31st General Congregation, the dominant theme of the 32nd General Congregation was justice. The official minutes of the Congregation noted that GC 32 was to be an experience of conversion for the Jesuits as a corporate body - a ‘juridical expression’ of the conversion to which the Jesuits were called (32nd GC, 1975, p. 345). The conversion to which the Jesuits were called was to embrace a faith that struggles for justice. There is barely a paragraph in the pastoral decrees of GC 32 that does not urge the society towards a greater commitment to the promotion of justice. This leitmotif is succinctly articulated in the following paragraph:

The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another. In one form or another, this has always been the mission of the Society; but it gains new meaning and urgency in the light of the needs and aspirations of the men and women of our time, and it is in that light that we examine it anew (32nd GC, 1975, n. 48-49).

So strong was the commitment of the 32nd General Congregation to justice that the pope of the time found it necessary to offer the following caution via his Secretary of State in his papal annotations²⁹ to the published proceedings of the Congregation. For example, the following annotation softened the 32nd General Congregation’s justice emphasis.

The promotion of justice is unquestionably connected with evangelisation, but - as the Holy Father said in his closing remarks to the last Synod of Bishops in October of 1974 - ‘Human development and social progress in the temporal order should not be extolled in such exaggerated terms as to obscure the essential significance which the Church attributes to evangelisation and the proclamation of the full Gospel’. . Every

29 Never before in the history of the Jesuits had a Pope asked for the documents of a General Congregation to be sent to him for annotation before being officially promulgated. The reason for the demand on this occasion was that an increasingly intense dispute had arisen between the Pope and the Jesuits during the course of their 32nd General Congregation. The Pope had felt that he had already ruled on a matter that the Jesuits later opened up for discussion during their Congregation. The seeds for this disagreement were probably well sown however before the 32nd General Congregation had begun. The Pope in his opening address to the Congregation had indicated that he had received reports concerning Jesuits who had committed ‘regrettable actions’ (been in dispute with the teaching of the magisterium) and had exercised ‘a sad influence on the clergy, on other religious and on the Catholic laity’ (Pope Paul VI, 1975, p. 529).

undertaking should be subordinated to this end and carried out in a way appropriate for an Institute which is religious, not secular, and priestly (Papal Secretary of State, 1975, p. 547).

The sensitivity of the Vatican towards the justice emphasis in the 32nd General Congregation can be understood against the backdrop of concerns within the Vatican over the increasing popularity and influence of Latin American liberation theology which was influenced by a concern for justice and employed elements of Marxist social analysis. In contrast to the Vatican, the Superior General of the Jesuits, Pedro Arrupe, had been much more affirming of the possibility that a Marxian analysis might prove fruitful when it came to understanding the needs of the modern world and responding to them (Arrupe, 1990).

There was trouble between the Jesuits and the Pope and there was trouble among the Jesuits themselves. Whereas some Jesuits were committed to the value of schools, others felt that they were elitist institutions and reproducers of the inequities of the status quo rather than challengers of it. One of the Jesuits interviewed for this study believed that the divisions from the 1970s had only begun to soften in the early 1990s. He identified a significant moment of rapprochement during a General Assembly of Jesuits in Australia in 1990 as being the first time in recent memory that a Jesuit from a non-institutional, social ministry background affirmed the value of the work being done in schools and, in like turn, a Jesuit with a long history of working in education affirmed the work being done in the non-institutional social ministries.

The global pronouncements of Jesuit Congregations in Rome might seem far from the day to day management of a school on the east coast of Australia. However, on the occasion of its centenary, Pedro Arrupe, then Superior General of the Jesuits, wrote to the case site school to inform them of his understanding of the way in which the justice theme of the 32nd General Congregation should play itself out in the school. Arrupe acknowledged the good work that had been done in the past to form students at the personal and interpersonal levels but he then baldly stated: 'today however, this is not enough'. He urged the school to do more to develop a critical consciousness of social issues among its students.

It is not possible for me to tell you how this is to be done, to spell out in particular the kind of changes in curriculum, in extra-curricular activities that are called for. ... Our students must be helped to look critically at society as it exists today. They must be helped to understand the many needs of people in their own countries, in the

neighbouring countries of Asia, and indeed of the whole world. But this is not enough. This knowledge must be such as leads to action. This action must begin with their own daily lives. They must be given new opportunities for the service of others that will nourish an attitude of concern and service that will remain with them throughout their lives (Arrupe, 1978, p. 5).

1978 was only two years before the initiation of the first of the ethos strategies being investigated in the present study. Arrupe's letter provides a feel for the impetus that was gathering momentum in the Jesuit Order for change in the schools.

In 1983, eight years after GC 32, the 33rd General Congregation was convened and the Jesuits confirmed the concern for justice that had found expression in the previous General Congregation, going so far as to describe it as 'the contemporary mission of the Jesuits' (33rd General Congregation, 1983, n. 54). Whilst the mission of the Jesuits was identified with the embrace of a faith that promotes Justice, they were also reminded by the Pope that as a religious group, the Jesuits should not reduce their mission to a 'purely temporal project' (John Paul II, 1983, n. 7). The Jesuits themselves admitted that they had sometimes taken an 'incomplete, slanted and unbalanced' approach in their commitment to work for justice in the world (33rd General Congregation, 1983, n. 35). GC 33 called for a more balanced approach, adopting the middle path between 'a disincarnate spiritualism' and 'a merely secular activism.' In order for a Jesuit to service the justice ministry, he must strengthen his own religious identity and his sense of belonging to his religious community (33rd General Congregation, 1983, n. 36).

The 33rd General Congregation also reaffirmed the value of schools (33rd General Congregation, 1983, n. 44). The historical preface to GC 33 indicated that many Jesuits around the world had asked for a 'clear confirmation' of the value of schools and other traditional Jesuit apostolates because of a perception that they had enjoyed less esteem after the 32nd General Congregation (33rd General Congregation, 1983, n. 22). The Pope also had added his voice to those affirming the value of traditional Jesuit apostolates and he urged Jesuits to continue finding ways to adapt their traditional apostolates to the spiritual needs of the contemporary world (33rd General Congregation, 1983, n. 40; John Paul II, 1983, n. 6).

The 1970s were a time when many Jesuits were deeply pessimistic about the capacity of Jesuit institutions like schools to respond to the challenges of the contemporary Jesuit mission: the promotion of a faith that serves justice. In more recent times there had been a much greater

preparedness to accept that institutions have resources at their disposal that are beyond the means of Jesuits working in less structured contexts and that, rather than derogating institutions, the better option might be to harness them in the service of the Jesuit mission. A number of Jesuits felt that the polarities of the post-GC 32 era had subsided somewhat so that Jesuit meetings in recent years had become less divided over the value of the schools apostolate.

The 34th General Congregation (1995) continued the synthesising and balancing process that found expression in GC 33. GC 34 asserted that ‘a particular grace was given to the Society when GC 32 spoke of our mission today as “the service of faith, of which the promotion of justice is an absolute requirement”’ (34th General Congregation, 1995, n. 32). The Congregation also noted that ‘the promotion of justice has sometimes been separated from its wellspring of faith. Dogmatism or ideology sometimes led us to treat each other more as adversaries than as companions’ (34th General Congregation, 1995, n. 51). Early in the first decree of the Congregation, the unity that should characterise Jesuits was stressed: ‘We have *one* mission, shared by priests and brothers, and *many* ministries’ (34th General Congregation, 1995, n. 23 - emphasis in original). GC 34 argued that any Jesuit - whether working in pastoral service, academic scholarship, spiritual ministry, education - could equally service the faith that promotes justice (34th General Congregation, 1995, n. 35).

GC 34 affirmed the work that had been done to renew schools and urged that this process be continued. Two documents were cited in particular by GC 34 as articulating the principles for the renewal of Jesuit education: the *Characteristics of Jesuit Education* and the *Ignatian Pedagogical Paradigm*. These are two of the ethos strategies being investigated in this thesis.

GC 34 returned to a theme that had been strong during the Second Vatican Council and in the 31st General Congregation, both of which took place in the early to mid 1960s. This theme was one of cooperation with the laity in their mission. Whereas initially the discussion of lay partnership had tended to be in terms of how lay people might be enlisted to support the Jesuit mission, the issue was reframed during GC 34 and considered from the perspective of how Jesuits might help the laity with the laity’s mission.

The increased emphasis given to the role of the laity in the Church found expression in many Vatican II and post-Vatican II documents: for example, in the universal call to holiness

expressed in the fifth chapter of *Lumen Gentium* (Vatican II, 1964); in the vision of lay people as being more deeply involved in the life of the Church as described in *Apostolicam Actuositatem* (Vatican II, 1965); and in Pope John Paul II's post-synodal apostolic exhortation *Christifideles Laici* where he acknowledged that Vatican II had written 'as never before on the nature, dignity, spirituality, mission and responsibility of the lay faithful' (John Paul II, 1988, n. 2). A document from the Vatican department responsible for Catholic education described 'the newly-acquired importance of the Catholic laity' as being 'positive and enriching' and argued that the true role of the laity within the Church had become increasingly clear over the last century (Sacred Congregation for Catholic Education, 1982, n. 2). The contribution of lay teachers in Catholic schools was described as 'increasingly and deservedly important in recent years' for it is on them especially 'that a school's success in achieving its aims depends' (Sacred Congregation for Catholic Education, 1982, n. 1). This is a long way from designating lay teachers as 'visiting teachers' in Jesuit schools - even when some of the teachers involved had been 'visiting' for a period of decades (see below). The ethos programs were designed to help lay people take up the invitation into ministry that had been issued to them in various ways since Vatican II.

The background to the ethos strategies has been analysed thus far in theological terms. As was mentioned in the introduction, demographic, as well as theological imperatives, lay behind the ethos strategies. Reference was made in Chapter 2 to Habermas's analysis of the structural forces that influence both the creation of the expressions of life, and then the ways in which those expressions are interpreted. The expressions of life are not created in a vacuum, they are created in a historical context which is prefigured by such influences as gender, race and class. The world that gave birth to the ethos strategies was also shaped by a demographic imperative. Jesuits were shrinking in number and needed to take steps to ensure that the Jesuit identity of their schools was preserved. Some of the features of those changing demographics are presented in the following section.

5.1.3 *The Changing Jesuit Demographic*

When the Australian provincial of the Jesuits announced to the staff at the case site that a lay person was to be appointed as the first lay Head of one of the junior schools, he drily observed that there were occasions when religious orders had 'made a virtue out of a necessity'

when they found themselves in the position of having to appoint a lay person to a position of responsibility that no one in their own ranks could fill.

Some of those interviewed for this study expressed the view that the main motivation behind the design and promotion of the ethos programs was that the Jesuits were declining in number at the same time as their average age was increasing as a group, and that they were therefore forced to look to lay people as a second choice means to preserve the school's traditional ethos. Others have argued however that the documents of the Second Vatican Council and the 31st General Congregation clearly indicate that the desire to welcome lay people more fully into the apostolic works of the church had already found clear expression well before the Jesuit decline had become obvious. Nonetheless, it is clear that the number of Jesuits involved in schools declined rapidly over the period during which the ethos programs were designed and promoted, that is, from 1980 onwards. The line graph in Figure 5.1 indicates that the presence of Jesuits at the case site (Senior School) declined steadily from 1965 and was very marked from 1980 onwards. The trend was exacerbated by the fact that just as the Jesuit numbers had begun to dwindle, the school itself had begun to grow in size so that there were smaller numbers of Jesuits available to teach in a staff that was increasing markedly.

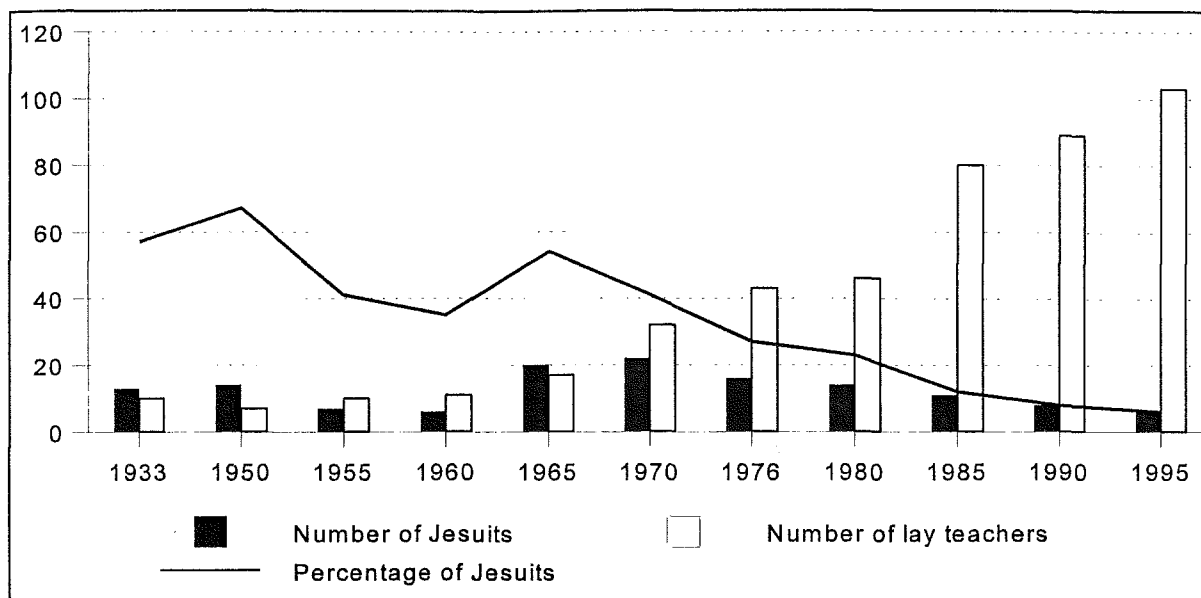


Figure 5.1 Bar Graphs: number of Jesuits and lay teachers teaching at the Senior School; Line Graph: Jesuits as a percentage of total teaching staff at the Senior School. Source: the school annual magazines from the relevant years.

Table 5.1 Numbers and Percentages of Jesuits and Lay Teachers at Senior School

	1933	1950	1955	1960	1965	1970	1976	1980	1985	1990	1995
Number of Jesuits	13	14	7	6	20	22	16	14	11	8	6
Number of lay teachers	10	7	10	11	17	32	43	46	80	89	103
Percentage of Jesuits	57	67	41	35	54	41	27	23	12	8	6

The Jesuits were by no means alone in contending with a shrinking personnel resource for their schools. Figure 5.2 represents the changes that have taken place in Melbourne Catholic schools since Vatican II. In 1965 no Catholic secondary school in Melbourne had a lay person as a principal. By 1997 more than half the schools were led by lay people. Religious orders were all having to contend with the problem of how to maintain the identity of the schools when their own presence in them had diminished markedly. In some instances, schools were closed down and sold. In other instances, religious orders left schools and made no attempt to continue their traditions in the school. The ethos strategies being investigated in this study provide an instance where the Order sought to maintain its influence even after such time as the numbers of its own people on staff had ceased to be significant.

Figures 5.3 and 5.4 show a double effect that has taken place in regard to the numbers of Jesuits assigned to schools since Vatican II. The first effect is the shrinkage of the Australian Jesuit province from 378 to 234 between the years 1968 and 1996. The second effect is that Jesuits were increasingly assigned to places other than schools by their provincial. In 1968, 27 per cent of the Australian province was assigned to schools. In 1996 that figure had dropped to 15 per cent. In other words, since 1968, the case site school received a smaller slice of a smaller Jesuit pie from the Australian Jesuit Provincial.

In summary, just at the time when the school was expanding in size and would have needed larger numbers of Jesuits to maintain the same proportion of Jesuits on staff, the Jesuit province itself was shrinking and a smaller proportion of that smaller Jesuit population was being sent to work in schools. The combined effect of these developments has seen a decline from 1965 when Jesuits accounted for over half of the teaching staff at the Senior School to the situation in 1995 when they accounted for only 6 per cent.

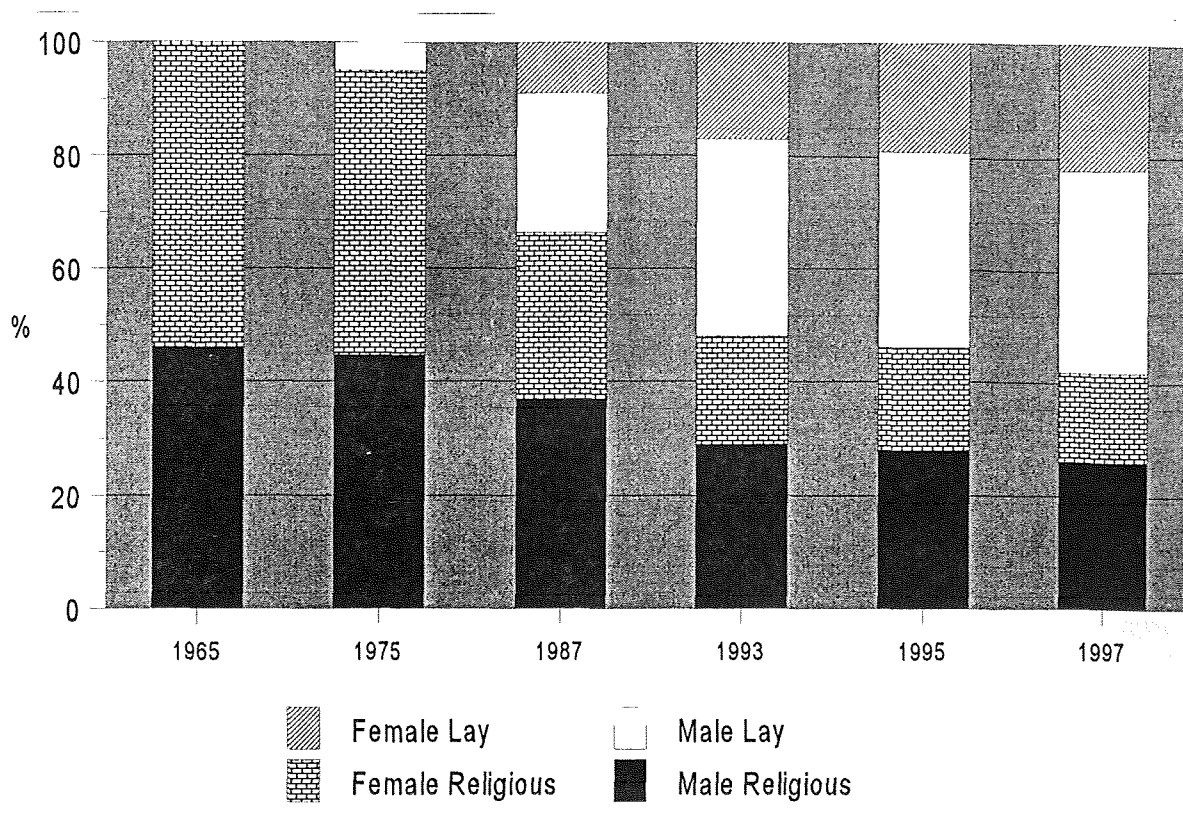


Figure 5.2 Percentage of principals in Melbourne Catholic secondary schools by gender and religious/lay status. Source: personal correspondence from Director Catholic Education Office Melbourne, refs G97/66 and G97/324.

Table 5.2 Percentages of principals in Melbourne Catholic secondary schools by gender and religious status.

	1965	1975	1987	1993	1995	1997
% Male Lay	0	5	25	35	35	36
% Male Religious	46	45	37	29	28	26
% Female Lay	0	0	9	17	19	22
% Female Religious	54	51	30	19	18	16

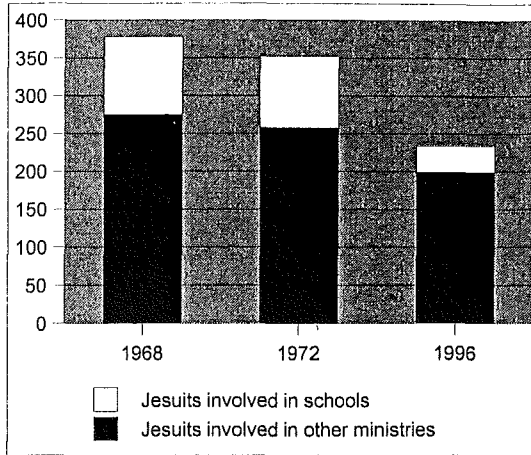


Figure 5.3 Numbers of Jesuits from the Australian province teaching in schools as distinct from other Jesuit works. Source: minutes of Jesuit Schools Board (10/11/96).

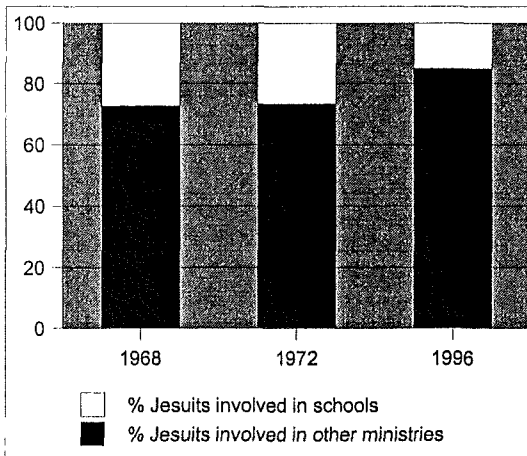


Figure 5.4 Percentages of Jesuits from the Australian province teaching in schools as distinct from other Jesuit works. Source: minutes of JSB (10/11/96).

Table 5.3 Jesuits in schools and in other apostolates

	1968	%1968	1972	% 1972	1996	% 1996
Jesuits in schools	103	27%	94	27%	35	15%
Jesuits in other apostolates	275	73%	258	73%	199	85%
Total Jesuits	378	100%	352	100%	234	100%

5.2 *The Ethos Programs*

5.2.1 *The Ignatian Ethos*

Before describing the Ignatian ethos strategies, the term 'Ignatian ethos' requires explanation. 'Ethos' was defined above (Section 1.5) as the underlying attitude reflected in the lives of a particular group of people towards themselves and their world. Ethos is also understood in dynamic terms so that it is constantly being negotiated and contested in the life of any given group. The expression 'Ignatian ethos' refers to the ethos that is derived from world view and writings of Ignatius Loyola, a sixteenth century Spaniard who founded the group that is now commonly known as the Jesuits. Thus far in this thesis, the expressions 'Ignatian' and 'Jesuit' have not been highly differentiated. The Jesuits are a group of brothers and priests who comprise the religious order that is formally known as the Society of Jesus. When expressions like 'Jesuit spirituality' or 'Jesuit education' are used, the religious Order is the referent. When the adjective 'Ignatian' is used, the philosophy and mission of its founder in a more general sense is the referent. The more inclusive term is used from this point forward in the study whenever the more inclusive referent is intended.

The writings of Ignatius constitute the largest surviving corpus of correspondence from any sixteenth century figure (O'Malley, 1993, p. 3) and the intention in this section of the thesis is not to engage in a detailed mapping of the implications of the life, writings and insights of Ignatius for the contemporary educational project. Such a mapping would fully occupy a thesis in its own right - for example, see Balog (1987), Carey (1987), Carrier (1988), Kurimay (1988), Wedesweiler (1991). A detailed exposition of the foundations of Ignatian education would encompass a review of such Ignatian texts as the Exercises, the Autobiography and the Constitutions. The purpose of this section of the thesis is however merely to provide an introduction to some of the basic insights and characteristics of Ignatian education.

A small monograph (Day, 1994)³⁰ was distributed to all teachers in the Australian Jesuit schools as a means to help them to gain a better understanding of the Ignatian ethos of their

30 The author of the monograph was the Jesuit who was most associated with the design and promotion of the ethos strategies being investigated in this study

schools. Four ‘insights’ were listed in the monograph as being central to the thought of Ignatius and these were developed from the research of two widely respected Ignatian scholars: John O’Malley and Howard Gray.³¹ The four insights developed out of this scholarship are conversation, life generating dreams and longings, helping others and finding God in all things (Day, 1994). A follow-up text with essays by Bullen (1996), McGirr (1996), Sharkey (1996) and Jones (1996) further developed the meaning of these foundational insights for practitioners in a contemporary Jesuit school.

Bullen (1996) described Ignatian conversation as an exercise in discernment. Ignatian conversation is focused and purposeful: the two dialogue partners try to open themselves to the complexity of the matter at hand and they try to sense the values involved. In an educational context, the teacher who nurtures conversation in the classroom encourages the student to sense what is significant in what is being learnt and then to reflect on the meaning of what was identified as being significant. The ‘conversational’ mode of teaching is egalitarian and it rests on the belief that truth is found in mutuality rather than in domination.

Conversation is open in style. There may be passages of deduction, of logic relentlessly pursued to its conclusion; there may be the cut and thrust of the debate, so that the strength of the ideas can be tested. But conversation also allows for more playful bouncing of ideas, for lateral thinking, for flights of fancy, for upturning the applecart (Bullen, 1996).

‘Holy Desires’ was the second of the Ignatian insights given in Day (1994). This title was later rephrased as ‘life generating dreams and longings’ in an attempt to make it more accessible for teachers not well-versed in the Ignatian tradition. McGirr (1996) used the notion of ambition as a prism for reflecting on the meaning of the phrase ‘life generating dreams and longings’ and he argued that whereas some ambitions are fulfilling, others are unsustainable at a fundamental level. Ignatian education is value orientated and seeks to lead students to an understanding of the difference between sustaining and unsustainable influences in their lives.

Ignatius continually emphasised the importance of ‘helping others’ in his writings and this is the third of the four insights given in Day (1994). The meaning of this insight was

31 Some of the published reflection on the Ignatian foundational insights is found in O’Malley (1993). To the researcher’s knowledge, Howard Gray’s research is not available in published form. Gray’s research was made available to Day (1994) in the context of various addresses and conference seminars.

expressed in the phrase ‘to be a man for others’ which was coined by Pedro Arrupe, a recent Superior General of the Jesuits. In recent years the phrase has been made more inclusive and is now ‘a person for others’. Ignatius continually urged his followers to embrace ‘the *magis*’ which literally means ‘more’ and it was the recurring theme in Ignatius’s many exhortations for the members of his company to grow in their willingness to serve others.³² In recent decades, the political, structural and justice dimensions of the notion of helping have been emphasised in Jesuit literature. Because helping others is such a central theme in Jesuit schools, students can easily switch off when they are challenged to embrace this virtue unless teachers creatively vary the way in which such challenges are issued (Sharkey, 1996).

The fourth insight of Ignatius was that God is in all things. Ignatian spirituality eschews sharp polarisations between matter and spirit, human and divine, secular and sacred. Ignatian spirituality, and, in its turn, Ignatian education, seeks to explore the ways in which these realms interpenetrate each other. Ignatius was a person who ‘never sought to impose a spirituality on the world, but rather to discern the presence of God already active in the world’ (Jones, 1996). One of the fundamental principles of Ignatian education is that any subject in the curriculum provides a window into the hand of God at work in the world. Jones (1996) has written a piece that goes through a typical school day and identifies moments where God is at work.

Another way to reflect on the meaning of Ignatian education is to describe it in terms of its outcomes. The following list was written by teachers at the case site and it provides a profile of the qualities considered desirable in the graduate upon graduation. The 74 ‘descriptors’ in the profile are organised around significant categories in Ignatian education: openness to growth, intellectual development, religious development, social development, aesthetic development, physical development, and the development of a commitment to justice and service.

³² Further reference is made to the notion of *magis* below - see Section 6.4 below.

Table 5.4 CIP Profile of the Graduate at Graduation

#	DESCRIPTOR
	Openness to Growth
1	Takes significant responsibility for his own growth as a person; and seeks integrity, commitment and excellence in important areas of his life
2	Has learnt that he is accountable for his actions
3	Is able to recognise both his strengths and limitations
4	Is more conscious of his feelings and moods, is freer in expressing them but is more aware of the need to control them
5	Is more aware of the tension that exists between responsibility to self and claims and needs of others
6	Is becoming more tolerant, flexible and open to other points of view and recognises how much is learned from listening carefully to others
7	Is developing a process of reflection on experience
8	Is beginning to seek new challenges, even those which involve some risk of the possibility of failure
9	Is exploring career and lifestyle choices within a framework of Christian values
10	Is becoming more aware of broader, deeper adult issues
	Personal Development - Intellectual
11	Has mastered the fundamental skills of mathematics
12	Has mastered the fundamental skills of language
13	Is developing a critical appreciation of the media
14	Can summarise material at the level expected of a tertiary student
15	Has studied the pre-requisite academic subjects for entry into the course of his choice
16	Is capable of putting his point of view, in written and oral form, effectively, logically and precisely.
17	Has developed a curiosity to explore ideas and issues
18	Is developing the ability to apply knowledge and skills to practical situations
19	Has developed an organised approach to learning tasks and study patterns
20	Has begun to relate current issues and perspectives to some of their historical antecedents
21	Has begun to understand some of the public implications of the uses of science, technology and capital
22	Is beginning to understand the rights and responsibilities of an adult member of society
23	Is beginning to understand the Australian political, legal and economic systems
24	Is developing compassion, empathy and a broader understanding of human experience through the study of literature, history and biography

Table 5.4 CIP Profile of the Graduate at Graduation

#	DESCRIPTOR
25	Is beginning to develop a critical consciousness which enables one better to analyse the issues facing contemporary men and women and to evaluate the various points of view on these issues
26	Is pursuing intellectual wholeness through the transmission of a broad cognitive perspective based on the logical divisions of knowledge
	Personal Development - Religious
27	Understands that he has a responsibility for exploring and confirming his own faith
28	Is familiar with a representative section of the Old and New Testament literature, and knows how to read Biblical writings
29	Has become familiar with the Gospels and is accustomed to encounter the Person of Jesus Christ as he is presented in the New Testament
30	Has studied the great doctrines of the Church including the Trinity, the Incarnation and Saving Mission of Jesus Christ, Mary and the Church, and is aware of the way doctrines develop and continue to develop
31	Has studied the Sacraments and recognised that they are both the Church's living signs of Christ's continuing presence in the world and a means of encountering Him more fully
32	Has studied the history of the Church from Apostolic times through the Ages, and sees it as a story of an institution divine in origin but human in its fallibility
33	Is learning through his experience and failings of the need for healing and reconciliation with friends, family, Church, and the Lord
34	Has begun to appreciate the rich mystery of the Eucharist and its central place in binding together a Christian community
35	Has studied the four "last things" - death, judgement, heaven and hell - as aspects of God's plan and the need to live one's life accordingly
36	Has an understanding of religious traditions other than his own, both Christian and non-Christian
37	Has developed an ability to maintain a personal relationship with God through Christ, not only in moments of formal prayer, but also through experiencing and discerning God's loving presence in his life and through the need for discernment of spirits in himself
38	Has learnt to share in the liturgy as a joyful celebration, and understands the need to find support for sustaining enthusiastic worship within the parish or an affiliated Church group
39	Is developing a Christian conscience and understands how to make moral judgements and decisions
40	Is aware of the individual and social dimensions of morality and is familiar with Church teaching on social justice

Table 5.4 CIP Profile of the Graduate at Graduation

#	DESCRIPTOR
41	Is at the beginning stages of understanding the relationship between faith in Jesus and being a "man for others" - faith in service
	Personal Development - Social
42	Has experienced moments when he has become aware of God's love for him
43	Has been encouraged to form some friendships and trusting relationships inside and outside the school community
44	Has begun to recognise his own prejudices and to grow in tolerance and acceptance of others
45	Through service to others, is beginning to appreciate the satisfaction of giving oneself for other people and thereby finding life enriched
46	Accepts sexuality as part of his whole personality
47	Is able to relate to girls, to form friendships with them and to treat them as equals
48	Has begun to appreciate deeper personal friendships, but is also learning that not all relationships are profound and long lasting
49	Is more capable of listening, putting himself in another person's place and understanding what that person is feeling
50	Has an appreciation of the value of family life
51	Has a respect for the rights and property of others, both inside and outside the school community
52	Has learnt to observe the basic conventions of etiquette and decorum
	Personal Development - Aesthetic
53	Has a broad understanding of various art forms of his own and of other cultural traditions; wants to know more about some aspects of these
54	Responds to beauty in nature and art; is capable of expressing his own aesthetic judgements and is not afraid to do so
55	Has learnt to express himself creatively
56	Values the cultural patrimony of Catholicism
	Personal Development - Physical
57	Has studied the physiology of the human body, and understands the importance of a balanced diet, personal hygiene and regular exercise
58	Understands the damage that the misuse of drugs, including alcohol and tobacco, does to the body
59	knows the basic procedures of first aid; knows how to react in common emergencies
60	Has undergone a series of graded exercise programs suited to his capabilities
61	Has learnt to play a number of different games that contribute to his confidence, relaxation and physical fitness

Table 5.4 CIP Profile of the Graduate at Graduation

#	DESCRIPTOR
	Faith in Service of Others
62	Is more aware of selfish attitudes and tendencies which lead one to treat others unjustly; consciously seeks to be more understanding, accepting, and generous with others, including those he sees as different
63	Is beginning to see that Christian faith implies a commitment to a just society
64	Is growing in awareness of the global nature of many current social problems (human rights, energy, ecology, food, population, terrorism, arms limitations, etc.) and their impact on various human communities
65	Is beginning to understand the structural roots of injustice in social institutions, attitudes and customs
66	Recognises the needs of some disadvantaged segments of the community through working with them in community service programs and has gained some empathy for the way they live
67	Is developing both a sense of compassion for the victims of injustice and a concern for those social changes which will assist them in gaining their rights and increased human dignity
68	Is becoming aware of priorities in public policy which determine Government spending
69	Has begun to reflect on the service aspect of future careers
70	Is beginning to understand one's obligation as a Christian to participate in the building of a humane, civic and ecclesial community in a way that respects the pluralism of the community
71	Is beginning to understand the importance of political participation, public opinion and voter influence on public policy in local, national, and international arenas
72	Is beginning to understand the complexity of many social issues and the need for critical appraisal of diverse sources of information about them
73	Is beginning to question some of the double standards embedded in some values of contemporary society
74	Is beginning to realise that the values of a consumer society are often in conflict with the demands of a just society, and indeed with the Gospel.

The following 'plain language' statement about Ignatian education was at one point being sent to applicants for teaching positions at the case site as a means to introduce them to the ethos of the school. The statement was written by the principal and it summarised the main points made in a longer document entitled the *Characteristics of Jesuit Education*.

Table 5.5 A summary of the *Characteristics of Jesuit Education* (Stoney, 1995)

[Copyrighted material omitted. Please consult the original thesis.]

5.3 *The Four Ethos Strategies*

Over the 110 years of the history of the case site school, many programs and strategies have been used to develop its Ignatian ethos. The four such strategies investigated here are the main ones that have been used in the modern era, that period during which lay teachers have been granted access to positions of significant responsibility in the school. While it is difficult to specify exactly when the modern era began, it certainly seemed to begin sometime after 1955 when lay teachers were still being designated in the school annual as ‘Visiting Teachers’ despite the fact that some of them had been teaching in the school for a decade or more. Dening (1993, p. 41) identified 1968 as the first year when lay teachers, as form masters, were given real and permanent administrative authority in the school. A recent milestone in lay leadership was reached when, for the first time in the history of the school, a lay person became the Principal of the College.

The four ethos strategies being investigated in this thesis are the *ITColloquium*, the *Curriculum Improvement Process*, the *Characteristics of Jesuit Education* and the *Ignatian Pedagogical Paradigm*. These programs have involved the expenditure of thousands of hours of teacher time and many thousands of dollars associated with conference travel and accommodation expenses. The ethos strategies were closely associated with the work of Daven Day in his administrative roles for the East Asian region. The development of the ethos strategies is recorded in the annual reports made to the Jesuit Provincials of East Asia (e.g., Day, 1979; Day, 1980) and in the *Jesuit Network* journal circulated to Jesuit schools across East Asia (Jesuit Network, 1979-). The present thesis is the first of a number of studies that consider the background to these programs and the impact that they have had on the teachers who have participated in them.

The Colloquium is a three day residential program that encourages teachers to frame their professional commitment as a vocation rather than as a career.³³ A series of quite personal presentations are made during the Colloquium and teachers are asked to reflect on the meaning of the presentations for their own lives. Having spent some time reflecting, teachers are then asked to share their thoughts and feelings with their colleagues. As well as introducing teachers

33 In contrast to the other three ethos strategies, the Colloquium is described in the present tense because it is the only ethos strategy that continues to be implemented at the case site.

to the Ignatian theme of mission, the Colloquium is designed to encourage teachers to build up a greater level of trust among each other as colleagues. When it was introduced, the Colloquium was seen as laying the foundations for the ethos programs which were to follow it.

The *Curriculum Improvement Process* (CIP), as the name suggests, was a strategy designed to improve the curriculum of the school. The CIP was heavily value oriented and was concerned for the development of the student as a whole person. The CIP had a particular concern for justice issues in the curriculum as well as a focus on student activity during the learning process - rather than upon teacher activity. The CIP also emphasised the value of developmental theory for curriculum design. The CIP took four years to complete at the case site and was envisaged as a follow-on strategy to the Colloquium. The CIP represented a move from the teacher development of the Colloquium to a curriculum development emphasis.

The *Characteristics of Jesuit Education* is the name of a monograph that specified nine essential characteristics of Jesuit education. As such, the *Characteristics of Jesuit Education* is sometimes referred to as the 'identity document'. The strategy used at the case site in regard to this document was to devote a series of sessions on staff days over a three year period to the meaning of the nine Characteristics for contemporary educators. A series of presentations was made to teachers during various staff days and teachers were then asked to reflect on the relevance of these presentations to their own teaching practice.

The *Ignatian Pedagogical Paradigm* (IPP) was a follow up process to the *Characteristics of Jesuit Education*. The purpose of the IPP was to provide a framework for teachers that would help them to realise the objectives outlined in the Characteristics document. At the centre of the IPP framework was an emphasis on the importance the provision of rich and active learning experiences, the provision of time for reflection during the learning process, as well as an emphasis on student growth and action.

5.3.1 *A Chronological Overview of the Ignatian Ethos Programs*

The first of the ethos strategies was experienced by the case site staff in 1980. The final activity of the last of the ethos programs took place at the end of 1996. The task of examining

the school archives to determine when and what happened during these strategies was instructive. Whilst student sporting achievements were chronicled in intricate detail right down to the level of the 7ths and 8ths in football, it was very difficult to find clear documentation concerning the timing and nature of the teacher formation activities conducted with staff. Figure 5.5 provides an overview of the scheduling of the programs and indicates where there is uncertainty regarding the exact timing.

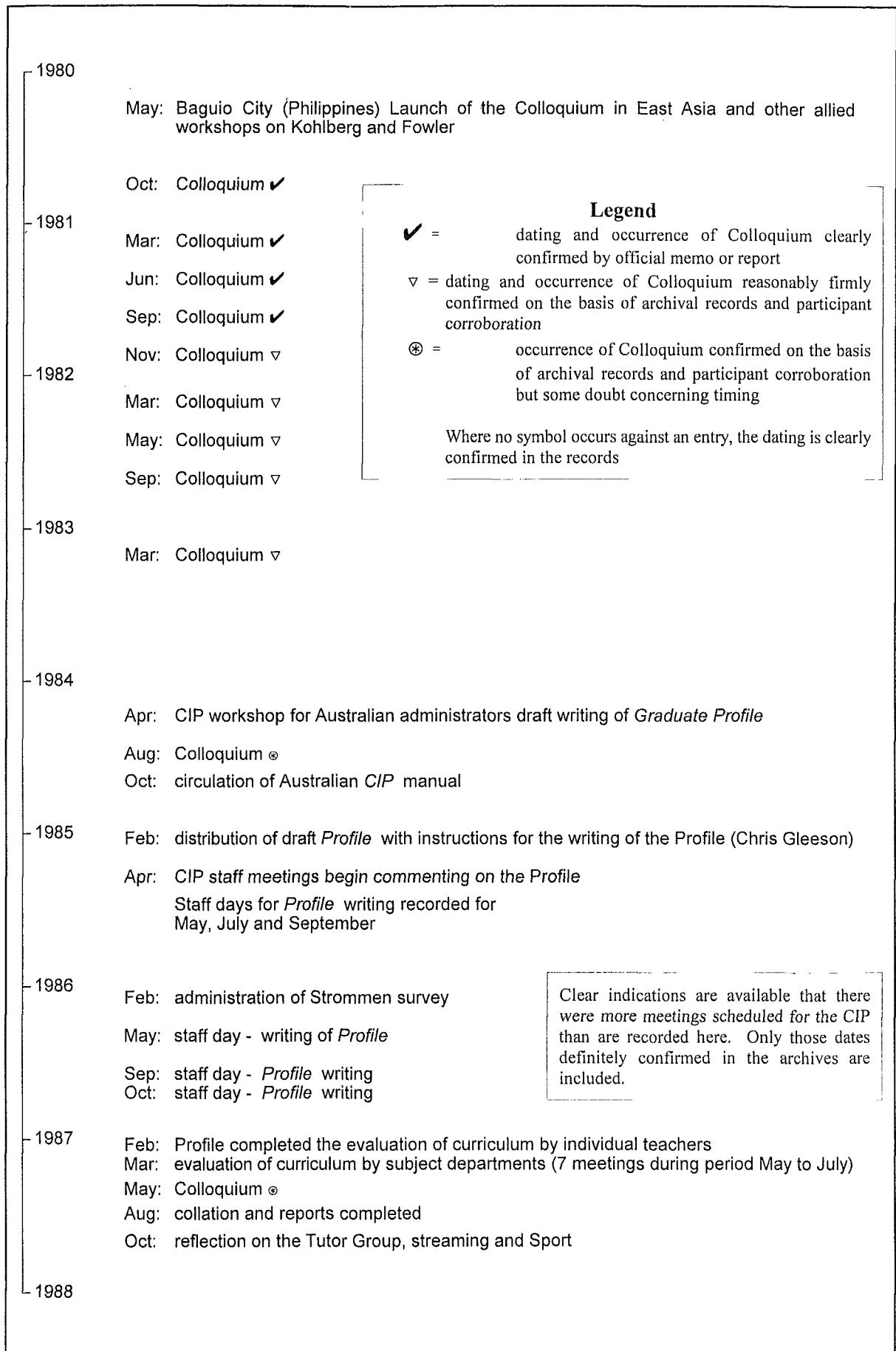


Figure 5.5 Detailed Chronology of the Ethos Strategies. (The figure is continued overleaf.)

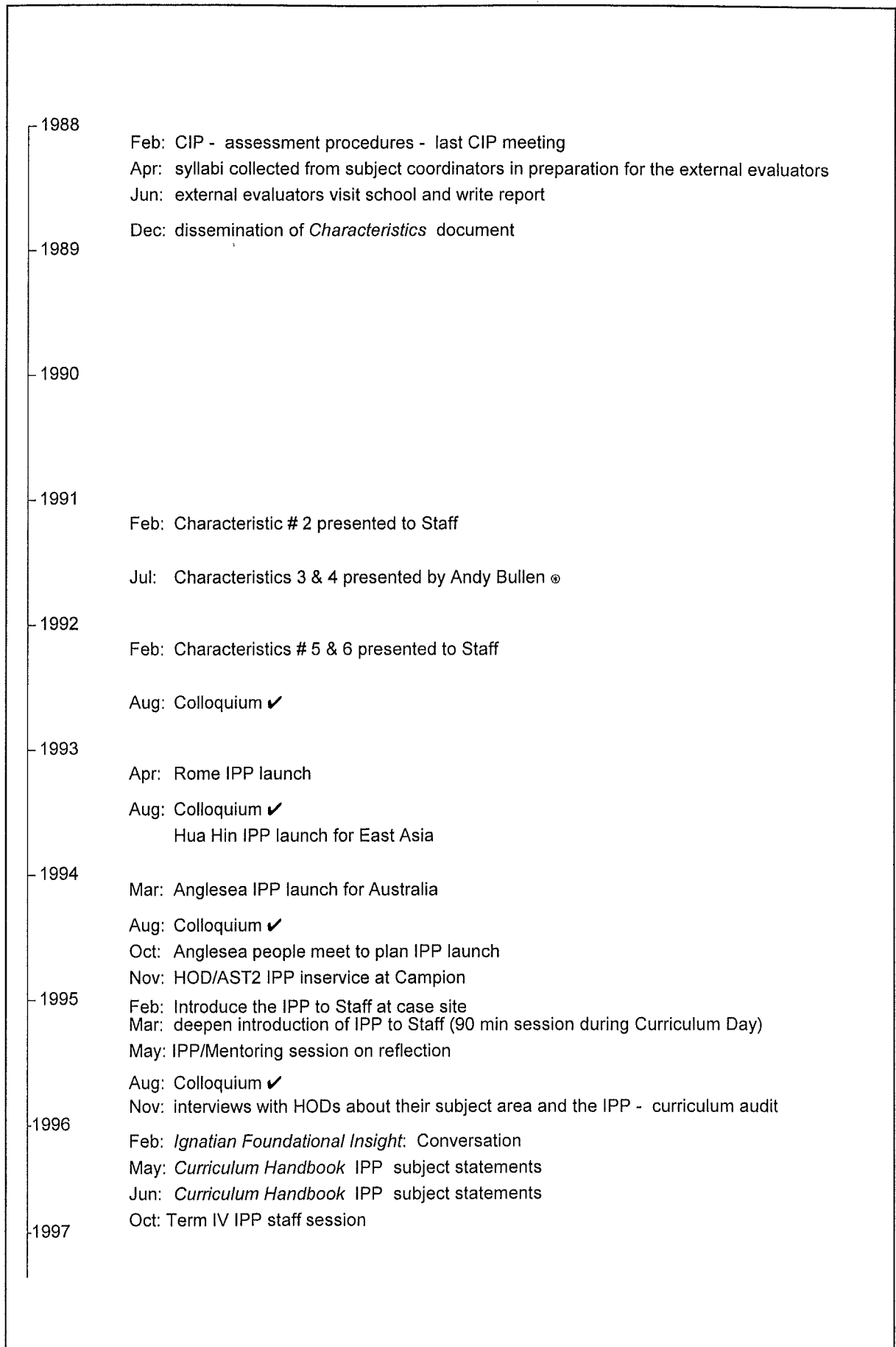


Figure 5.5 (continued).

5.3.2 *The Colloquium*

The Colloquium³⁴ was a two and a half day process whereby a ‘presenting team’ offered a series of personal reflections on a range of topics designed to stimulate personal reflection. Presentations on the following topics were made during the program: teaching as a ministry (rather than just a job); the importance of trust; images of self; commitment; unity and trust; disillusionment, joy and fulfilment; images of God and spirituality. The presenting team ‘talks’ opened up the topics on the affective and personal levels, rather than just on the cognitive level. The teachers who experienced the Colloquium were asked to reflect on the meaning of the presentations for themselves and for their commitment as a teacher in the school. Teachers were also encouraged to share their reflections with their colleagues. The Colloquium hoped to build up a greater degree of trust among those who experienced it.

Although there is no direct mention of the Encounter movement in the documents that support the Colloquium strategy, there are elements about the Colloquium that seem similar to the approach and methods used in Encounter groups. In his review of the Encounter movement Fehr (1997) noted that the free expression of personal feelings was seen as being the key to personal change. Something similar is evident in the Colloquium process. In contrast to the programs which had preceded it, the Colloquium was far less in the head and far more in the hearts and personal lives of those who experienced it. Apparently, at the first Colloquium in North America, a group left after the very first session. Their parting words were: ‘We haven’t come to hear a lot of emotional mess, talking about ourselves, we thought we had come to a real program.’ For the large part though, those who experienced the Colloquium in Australia enjoyed it. The Colloquium provided a gentler experience than the typical Encounter group and, in Australia at least, there was none of the confronting feedback between group members where individuals were confronted with unpleasant elements of their personality or style of relating. There were other elements in Fehr’s review of the Encounter movement that resonated with the style and approach of the Colloquium process. These elements included the exploration of personally meaningful material, a lessening of façade, a building up of trust, and an experience

34 ‘Colloquium’ is a Latin word that means conversation. The power of the Colloquium process was understood to arise out of the conversations that unfolded during the program: conversation with oneself, conversation with one’s teaching colleagues, and, for those who were so inclined, conversation with one’s God.

of individuals getting closer to each other than they would in the course of their normal lives (Fehr, 1997).

The first Colloquium was experienced by teachers from the case site late in 1980 and it has been repeated many times over the years since. The early 1980s in particular was a time when large numbers of teachers in Jesuit schools in Australia experienced the Colloquium (see Figure 5.5 for an indication of the timing and frequency of the Colloquium programs). In the early 1980s, teachers travelled by air to a retreat house at Point Piper in Sydney and joined teachers from another Jesuit school for the Colloquium experience. In more recent years, teachers from the case site have travelled by mini-bus to join teachers from another Jesuit school for the Colloquium. Sometimes there has been good natured humour amongst teachers over the more salubrious setting and amenities associated with the earlier Colloquium experiences.

The Colloquium, like each of the other ethos programs, was not designed in Australia. It came out of North America and travelled to Australia via East Asia. The Secretary for Education to the East Asian region had experienced the Colloquium while he was in New York and he believed that it would provide the first step of a reform process that he saw as being necessary in Jesuit schools. A pamphlet circulated in 1980 to teachers in Australian Jesuit schools offered the following two purposes for the Colloquium :

... to provide the whole staff with an atmosphere and an attitude of mind to meet and think through their common task, and to set in train a lasting process of collaboration for educational reform in the years ahead (Australian Colloquium Team, 1980).

The Colloquium was designed in North America in the middle to late 1970s after a number of failed curriculum reform efforts in the area of justice education. (These justice education programs were a response to the challenges described above that were issued during and after the 32nd General Congregation of the Jesuits.) The perceived problem with the previous programs was that they were overly cognitive. The programs offered fine analyses of justice issues in the world and provided many insights as to what might be done in a school curriculum to address those issues but they failed to make any significant impact on the actual teaching and learning processes in the schools. Instead of focusing on particular classes and topics in the curriculum, the Colloquium focused on the attitudes and dispositions of teachers who were teaching those classes and topics. The Colloquium encouraged teachers to view their

I think that the Colloquium is a simple instrument for bringing people together and welding them together. ... I really do think watching what happened at [the case site] in the early '80s because of the Colloquium, I think it did a lot for individuals and helped individuals to talk about the things that were important to themselves: professionally and spiritually.

At a number of points during interviews for this study the researcher was surprised by the very positive assessments given to the Colloquium by teachers who spoke negatively about each of the other ethos strategies. The comment below is a case in point:

The Colloquium was a very beneficial spiritual and professional development experience: genuine teachers talking reflectively about genuine teaching. It is the one occasion during my employment here that a Jesuit principal 'showed' me that I was a valuable person.

Another teacher who was also quite critical of the other ethos strategies spoke in positive terms about the Colloquium. His view was that whereas the other ethos strategies imposed a language or a set of categories as a template that teachers were expected to fit themselves into, the Colloquium offered teachers the opportunity to explore issues more within their own frame of reference.

I was invited to invited to write - no one was speaking to me about my writing; it was something that helped to clarify my own views, I totally approved of that. I was free to talk or not talk about these issues with a number of other companions on a one to one basis.

Whilst the overwhelming majority of teachers interviewed for this study were positive about the Colloquium, there were exceptions. The teacher who provided the following statement prefaced his remarks by saying that he felt his experience of the Colloquium was unusual and one not shared by most of his colleagues.

The Colloquium, I found a shocking experience. Um, I was absolutely devastated. And it affected me for months, literally months afterwards. I thought I was going away to be refreshed, revitalised and I came back depressed and drained and it was not a positive experience for me at all and I would never go on one again and I would never go on something even like that, um if they offered me a Retreat now, I would say 'No, thank you.' I am not going through that again. I mean, everyone else thinks it's great.

commitment to the teaching profession as a vocational commitment and as a ministry to students in their care. By engaging teachers at the level of value and vocation in their own lives, it was hoped that they would be more prepared or more able to open up the moral dimensions of the teaching and learning process for their students. Here the Colloquium picked up on another theme described above from the Second Vatican Council: the theme of the increased role of the lay person in the mission and ministry of the school. In this sense, the Colloquium was a formational process for lay people who had hitherto not been invited to make substantial contributions to the spiritual, moral and religious formation that was offered to students at the case site. Until well after Vatican II, those elements of school life which directly related to the religious formation of the students were seen as being the preserve of the Jesuits (Dening, 1993).

Having described the background to the Colloquium, an analysis of teacher response to the strategy is now given. The analysis was derived from the responses teachers made to Question 5 of the Interview Protocol (Table 4.2). The range of teachers interviewed is presented in the sampling frame represented in Table 4.1. The analysis was also informed by the researcher's experience as a participant observer of the *Colloquium* ethos strategy. A similar method is used to consider the other three ethos strategies in the remainder of this chapter. A background to the strategy is given and then an analysis of teacher response is presented.

Analysis of Interviewees' Responses to the Colloquium

Most teachers interviewed for this study felt positively about their experience of the Colloquium and this was particularly the case with those who had experienced the program in the early 1980s. One woman described the Colloquium as a 'real watershed experience.' In the years prior to her experience of the Colloquium she had been busy at home with her own young children and had not had any opportunities for 'personal religious development.' The experience of the Colloquium allowed her to withdraw from her domestic and teaching commitments to reflect on her life's deeper purpose and direction.

Quite a few of those interviewed for this study felt that the Colloquium had increased the level of trust in the school. A former headmaster of the school offered the following reflection.

It is interesting to consider this teacher's experience in the light of the following comment from one of the Colloquium 's promoters.

Religious and lay people begin to reflect together on what goes on beneath the surface of their lives, how God is active in their lives and in their teaching, how there is a process of growth in them that affects their growing sense of identity. They begin to explore their self-images, their images of God, their calling to the ministry of teaching. They encounter the discomfort of sharing their deeper selves, perhaps, but they also discover the personal affirmation they receive from others. They begin to appreciate that *each* one can make a difference. For some this may be a painful or disquieting experience. Some may see that all is not as well as they thought in their school or with themselves. Again some may discover that others are in pain, that they never suspected. But that shouldn't be cause for discouragement. In the Colloquium teachers make a beginning. But it is only a beginning. What religious and lay teachers have begun will only begin to bear fruit if it has a chance to grow, to mature (Day, 1980).

The impression that the researcher gained both from his experience as a participant at a Colloquium , and from the research interviews, was that it would have been unusual for a teacher to have felt disturbed at a personal level by the Colloquium . The content and form of the Colloquium process certainly led teachers to reflect on personal issues in their own lives but this was done in a gentle and non-confronting way.

A number of teachers who experienced the Colloquium in recent years reported that they felt that the Colloquium had become somewhat dated in its approach.

I went on a staff colloquium this year but I was amazed, I thought the material was out of date. I don't think these programs have been evaluated in years and years and years. They are not keeping up with changes taking place um so while in very good in theory, you know, the aims and that are fantastic, but I was bitterly disappointed. ... to take teachers out of the school ... and line you up in a chair with a panel of teachers who are going to talk to you for the next so many hours and there were eight or nine sessions - every session was the same. Now as a teacher you can't do that; it's ludicrous.

Another criticism was that the audio visual presentation used on the Colloquium needed to be updated as the people and fashions shown in the slide show were no longer current. One younger teacher also commented that it would be good to see a younger teacher involved in the presenting panel.

A different type of criticism was given by one teacher who felt that the Colloquium had been a waste of time for him. He felt that there was too much ‘touchy-feely stuff’ with too little analysis of the politics and structures of the school. There was very little understanding of group process. He also resented not being able to engage critically with the process: ‘I feel as if I can’t be critical, I am made to feel that I have to buy it all hook, line and sinker.’

Although the Colloquium has been very well received in the past, there are indications that some teachers feel it needs updating. One or two stronger responses to the Colloquium were also given where one teacher felt that it had triggered painful personal agenda and another felt that it was too focused on the interpersonal realm in abstraction from the structural. There was clear evidence that the Colloquiums had been much appreciated by the teachers who experienced them in the early 1980s. There was also enough in the teacher responses in this study though, to suggest that it would be worth asking further questions about the possibility that the Colloquium needs to be updated now some twenty years after its inception.³⁵ This revision might need to go beyond a mere updating of the slides used in the presentation. Whilst the Colloquium process provided a radically new experience for most teachers in the early 1980s, many teachers in the current age are more familiar with the processes involved in the sharing of personal experiences and responses in small group settings. There may need to be some changes made not only at the content level of the Colloquium, but also at the process level.

5.3.3 *The Curriculum Improvement Process*

As has been noted (Section 5.3), the Colloquium was intended as the first step of a longer process. The CIP was envisaged as the second step for schools to take once sufficient numbers of their teachers had experienced the Colloquium.

There were three phases to the CIP and they are represented below in Figure 5.6. During the first phase of the CIP, the administration of the school looked at the need and the readiness of the school for the process. If a decision was made to begin the process, the administrative team constituted a Steering Committee responsible for managing the process as it unfolded in the

³⁵ Further calls for an updating of the Colloquium were made at a Jesuit Schools Board meeting in 1997 where there one or two school leaders commented on the dated nature of the program and its need for revision.

school. Phase 2 of the process began when teachers adapted a 'Graduate at Graduation' profile (see below) to the particular context of their school. A thorough curriculum audit then took place to assess the school's curriculum against the Graduate profile. Phase Three of the CIP began when the school contemplated the changes that needed to be made to the curriculum to enable it to be more effective in delivering the outcomes specified in the graduate profile. The third phase of the CIP entailed the development of a 'School Curriculum Plan' which not only described the changes that needed to be made to the curriculum but also specified how they were to be made and included a timetable with a time line and a prioritisation of the proposed changes. The importance of a variety of evaluation strategies was also highlighted during the third phase of the CIP.

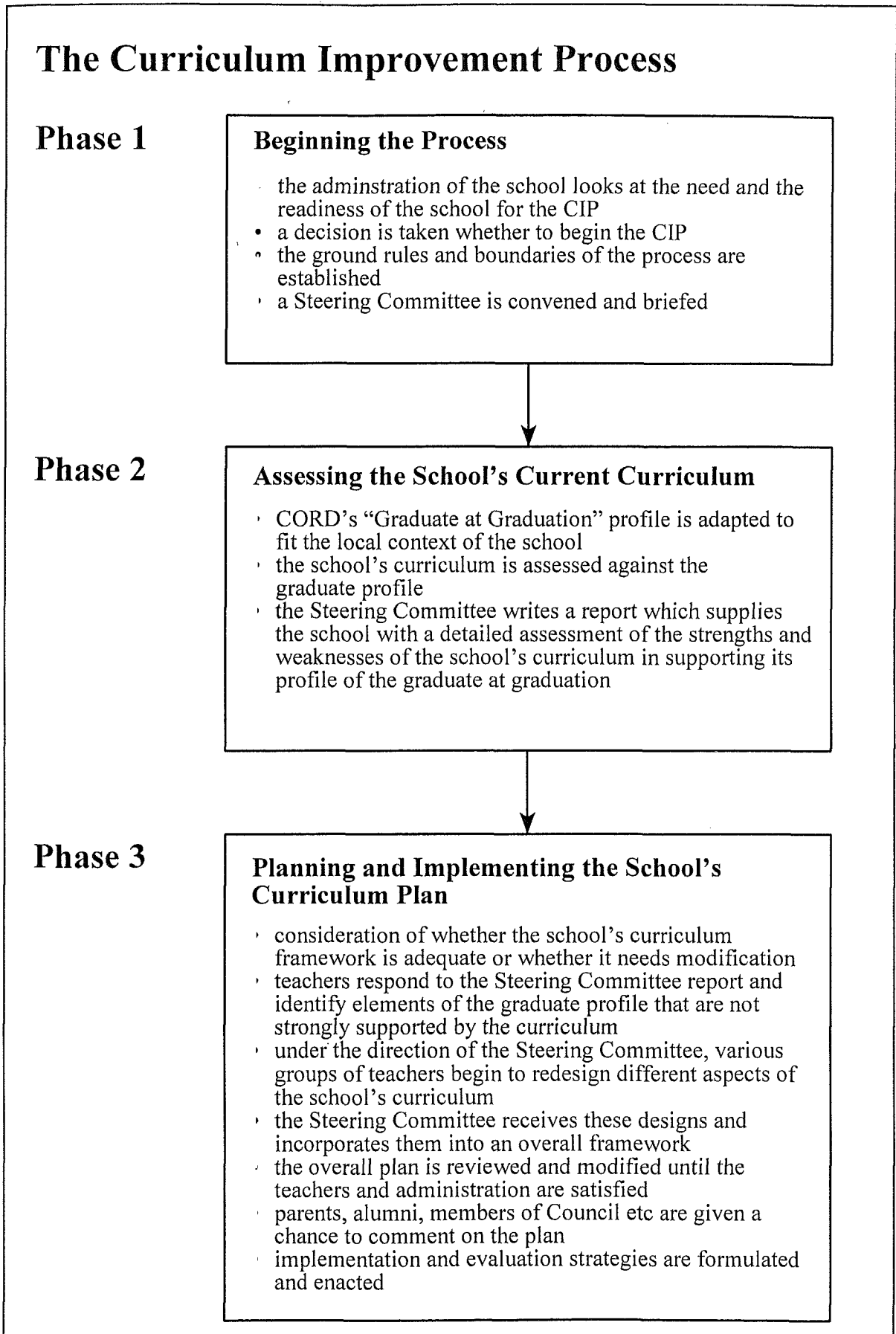


Figure 5.6 An overview of the *Curriculum Improvement Process*. Overview developed from the Second Edition of the CIP Manual (CORD, 1981).

The CIP was designed by a group of Jesuits who were the members of a commission commonly known as CORD (the Commission on Research and Development), a body that was auspiced by the Jesuit Secondary Education Association (JSEA) in North America. Both the JSEA and CORD were set up in the midst of Jesuit disputation over the value of their schools. The Preamble to the Constitution of the Jesuit Secondary Education Association gives some idea of the strength of feeling that characterised the formation of the Association and of its Commission, CORD.

Some accuse Jesuit schools of apathy, irrelevance, and pedantry in the face of dramatic demands to meet new social and ecclesial needs. ... Both lay and Jesuit faculty in many schools are searching for distinctive and identifiable qualities in their schools which would legitimise the adjective *Jesuit*. Without attempting to deny the many serious problems Jesuit schools are facing, we nevertheless feel impelled to assert that these schools can face a bold and challenging future if they will be true to their particularly Jesuit heritage; that is, if they can sharpen and activate the vision of Ignatius which has sustained them for four centuries. This vision is international, ecclesial, mystical and radical (JSEA, 1990, n. 3-4).

The Curriculum Improvement Process needs to be understood against the context of the ferment within the Jesuits themselves over the value of their institutions. Even amongst those who were committed to the value of Jesuit schools, there were clear indications that the curriculum was not meeting the goals of the schools (CORD, 1978a, p. 1). In an effort to gain some clarity about what needed to be done, CORD wrote to every Jesuit school in North America to ask them to describe the needs in their schools that might profitably be addressed by CORD. The following is taken from a CORD report summarising the feedback that they received.

... we concluded that many schools were looking for help in the area of curriculum. Some were specifically asking for help in integrating the faith and justice concerns of the 32nd General Congregation into the curriculum. Others were looking for ways to streamline what they perceived to be a cluttered program that seemed to be trying to do too many things simply by adding on courses. Others were asking for integration of many disparate concerns into more cohesive programs. And others were looking for a more complete total recasting of the curriculum (CORD, 1978b, p. 1).

The CIP was intended for use across the Jesuit secondary schools in North America and it therefore needed to be flexible enough to deal with the very different curriculums found in those schools. Whilst there was this flexibility, it would not be accurate to describe the CIP as a content-free, or a value-free instrument. In light of the debate among the Jesuits referred to

above about the value of their educational apostolate, it is not surprising that the CIP emphasised the justice curriculum in the schools and, as a means to this end, it also emphasised the importance of taking a developmental approach to curriculum design. The newly influential developmental theories of James Fowler (1978), Jean Piaget (in Duska, 1975), Lawrence Kohlberg (1971) and Erik Erikson (1963) were all given some prominence in the CIP documentation and process. Theological insights from Vatican II were also integrated into the process as were elements from the Jesuit humanist tradition.

Given this rich and varied set of influences on the CIP, it is interesting to follow what happened when, like the Colloquium, the CIP came across to East Asia and then was imported into Australia. One of the points of focus for the present study is the level of local adaptation of a program promoted across South East Asia. Like many educational changes, the CIP was written broadly with many possible contexts in mind, and yet, ultimately, it was to find expression in schools each of which had its own unique culture, challenges, strengths and limitations - in short, its own world. In Australia, most of the Jesuit schools opted to adapt the program in the most radical way possible. They did not implement it. Other Jesuit schools in Australia felt that the CIP was too convoluted and complex a process for their schools. Some elements of the experience at the case site tended to confirm this assessment.

The Experience of the CIP at the Case Site

The principal at the case site was however convinced that the CIP was a useful process and members of staff were sent to New York and Manila to familiarise themselves with the process. A Steering Committee was formed and this committee led the staff through the four years of the Curriculum Improvement Process from 1985 to 1988.

The first task was to critique the Graduate at Graduation profile that had been developed by the Commission on Research and Development (CORD, see above). It took two years for the entire staff to work its way meticulously through the graduate profile developed by CORD and adapt it to the vision and local circumstances applicable to the case site. The Graduate Profile was broken up into 74 'descriptors' (reproduced above in Table 5.4) and each descriptor identified some attribute, skill or disposition deemed desirable and realistic as outcomes for the graduate to attain as a consequence of his experience at the school. Considerable debate and

discussion about the meaning of terms and the purpose of education characterised this stage of the process.

Having completed the writing of the profile by the end of 1986, the next task was to evaluate the curriculum against that profile. The CIP was based on a broad understanding of the term 'curriculum' and so every educational activity over which the school had some control was included within the ambit of the CIP. Innumerable forms were filled in by subject departments, individual teachers, sports coaches, outdoor education staff, pastoral office personnel and other agencies in the school, in an attempt to measure what the school was doing in its curriculum to address the 74 descriptors of the graduate profile. Teachers were asked to reflect on the learning activities they were responsible for structuring and to identify which elements of the graduate profile were being developed by those activities. They were asked to evaluate whether the activities substantially developed the profile descriptor, tangentially developed the descriptor etc. The researcher counted up six large boxes of forms in the school archives that had been completed by teachers and submitted to the Steering Committee for analysis. The Steering Committee had the unenviable task of collating the forms, analysing them, and writing a report that identified what the school was doing across the curriculum in regard to each of the descriptors and then formulating recommendations in the light of the analysis.

An indication of the outcome of the Curriculum Improvement Process at the case site can be gained by examining the recommendations reproduced below in Table 5.6.

Table 5.6 Paraphrase of recommendations from CIP internal evaluation (CIP Steering Committee, 1987).

1.	Where possible, offer students increased responsibility for school activities - for example, the House system, Sport, supervision etc
2.	Teachers to develop in themselves and in their students the notion of student responsibility for self, rather than the current emphasis of 'do it or else'
3.	Students have little opportunity to voice their opinions in the school or give input into decision-making - this matter should be discussed by staff
4.	Strengthen the service and moral dimensions of the career advice that is given to students
5.	Assess the success of the abolition of streaming in Year 10 and consider the issue of streaming throughout the school
6.	Do more to address the special needs of the most gifted and the least able of our students
7.	Discuss further the lack of initiative of our students and the school's tendency to spoon feed them
8.	Involve the staff in further discussion of assessment issues - particularly continuous assessment vs end of year exams
9.	Teach students a critical approach to the media
10.	Further develop students' proficiency in oral expression
11.	Resolve the LOTE question in the school
12.	Rewrite the Religious Education syllabus
13.	Agree on a standard of religious literacy for all graduates of the College
14.	In an age of great emphasis on ecumenism, study the Reformation more deeply
15.	Offer lay staff the opportunity to gain religious teaching qualifications
16.	Develop the social dimension of Christian living (being a 'man for others') at all year levels
17.	Provide more time for Religious Education at years 10, 11 and 12
18.	Explore whether too much is being expected of the Christian Living Camp and the Social Awareness programs at Year 11 and whether they need to be extended to other years
19.	In a middle-class school like ours the students' understanding of social problems and the social teaching of the Church needs to be deepened
20.	Look at the issue of the introduction of a Certificate of Graduation for a Jesuit school over and above VCE requirements to facilitate the inclusion of more R.E. units in the curriculum

Table 5.6 Paraphrase of recommendations from CIP internal evaluation (CIP Steering Committee, 1987).

21.	Schedule the dancing classes at Year 10 instead of Year 11
22.	Strengthen the follow up to the Year 11 Christian Living Camps and the Social Awareness program - e.g. another camp at the beginning of Year 12 and regular social work in the community at all Year levels, even Year 12
23.	Extend the initiatives of the Pastoral Office
24.	Give greater emphasis to the teaching of the basic conventions of etiquette and decorum
25.	Provide more activities to promote gender awareness and equity and explore whether the demands of the school inhibit the forming of relationships in the wider community
26.	Provide more activities to combat prejudice in the school
27.	Examine all courses of study relating specifically to aesthetic development and, if necessary, revise them to more strongly promote the aesthetic descriptors of the Profile
28.	Achieve greater consistency of approach between the two Junior schools in Arts education and examine the sequential nature of the Year 5 to 10 Art curriculum
29.	The Curriculum Committee should look at the distinction between Art and Craft and the implications of this distinction
30.	Help students to be more appreciative of their beautiful surroundings on all four campuses
31.	Either establish a Physical Education department or alter the activities of the existing Sports department so that the P.E. descriptors in the Profile are more adequately developed
32.	Continue the debate on compulsory sport
33.	Provide greater preparation for the Year 11 Social Awareness program and more practical follow up in Years 11 and 12
34.	Create more open minds and hearts in the Xavier family by making appropriate curriculum changes, inviting guest speakers and being more critical of the use of the media
35.	Make changes, small in many cases, to emphasise the Christian's responsibility in the general community
36.	The above changes may not be sufficient to achieve the goals set out in items 62 to 74 - a radical change to the whole curriculum may have to be considered so that Faith in Service takes its rightful place in the school curriculum

The elements of the CIP that have been described thus far correspond to Phases 1 and 2 given in Figure 5.6 above. To this point there had only been minor adaptation of the CIP in its implementation at the case site. A major adaptation occurred at Phase 3. According to the manual, the next step after evaluating the curriculum against the profile was for selected groups of teachers to redesign segments of the curriculum so that the outcomes of the graduate profile were more strongly supported by the teaching and learning processes in the school.

The Headmaster at the case site decided however to take a different path from the one given in the CIP manual at this point. He asked a group of 12 educators from outside the school with expertise in various areas of the curriculum to form a 'Visiting Committee' and come to the case site to assess the school's own evaluation of its curriculum. The Visiting Committee came to the school for four days (31/5/88 to 3/6/88) and talked to teachers and students about the school. On the basis of this visit, the Visiting Committee wrote a report which reflected on the school's own self-evaluation in the light of what the Committee had seen and heard during their four day visit. The following statement from the introduction of the Visiting Committee's report captures the flavour of what they had to say to the school after their visit.

.. we have found that the recommendations contained in the CIP report, as prepared by ... staff, are very accurate and worthy of endorsement in almost every instance. Our variance from the Report is mainly in the area of how strongly, or otherwise, [the school] is, in actual fact, implementing the ideals stated in some of the descriptors (Visiting Committee, 1988).

After receiving the Visiting Committee's report, the Steering Committee engaged in further consultation with staff and produced a comprehensive summary of prioritised recommendations that included action lines with people's names against them. Over a period of time the Headmaster in consultation with various agencies in the school made changes based on the findings of the CIP. Sapuppo (1997) listed the following changes as being brought about by the CIP: the introduction of Japanese and Italian into the curriculum; the provision of Drama and Physical Education through to Year 12; the provision of Art on all three campuses; an increase of the time allocation for the director of the community service program; the granting of 12 months paid study leave to two members of staff to upgrade their theology qualifications; the appointment of more personnel to the Pastoral Office and the development of a comprehensive pastoral program from Year 5 through to Year 12. A further major initiative was the building of

a six million dollar sports complex for the introduction of Physical Education along with the appointment of several P.E. teachers.

Analysis of Interviewees' Responses to the CIP

Quite early in the Curriculum Improvement Process, some teachers felt that some of the descriptors in the Graduate Profile related more to home than they did to school. One teacher argued that the school ought to focus its energies tightly on the academic formation of the students. This teacher's view was that the CIP diluted the academic thrust of the school by including within the ambit of the curriculum all manner of descriptors related to the personal, social and spiritual development of the students. Other teachers felt that there were too many descriptors and that a simpler format was needed for the Profile. One of the teachers drew an analogy with naming people in a speech and thanking them for the work they had done. The more people that one names and thanks in this way, the greater the offense to the person or persons left out. The more descriptors included in the Profile, the greater the devaluation of those items not included but also of value in the school curriculum.

Quite a few teachers felt that the CIP was too burdensome a process for the results achieved. Some teachers spoke of endless argumentation about the meaning of particular words in the Profile. One teacher felt that some of the CIP sessions were poorly presented. Other teachers held that the process was needlessly complex and unnecessarily time-consuming. In opposition to this view, some teachers argued that those who felt too much time was wasted misunderstood the very nature of the CIP. The value of the CIP was in the process rather than the product. The process of teachers meeting with each other to talk about the qualities of the ideal graduate was valuable in itself. The curriculum change outcomes of the CIP were beneficial to the school but the main benefit of the process lay in the time that teachers spent talking with each other about the curriculum and its desired outcomes in terms of student growth.

Another view of the CIP was that it brought about a great deal of change in the curriculum and that many of these changes are now taken for granted by teachers and not recognised as flowing from the CIP. In strong contrast to this view, one of the Jesuits associated with the development of the CIP felt disappointed that too much time was spent in auditing the curriculum and not enough time was spent making the necessary changes to it. This view was

countered by others who argued that it was up to the Heads of Department to show leadership and take the initiative themselves to make the changes identified as being necessary by the CIP.

One teacher felt that a wonderful ideal was presented in the CIP (i.e. the Graduate statement) but he felt that it was a pity that this ideal had not been revisited since its creation. Very few of the teachers interviewed for this study made reference to the CIP. In part this was because the CIP had concluded well before a number of them joined the teaching staff at the school and this raises the issue of the ongoing induction of new staff into the ethos of the school.

5.3.4 *The Characteristics of Jesuit Education*

The *Characteristics of Jesuit Education* is the name of a small booklet that was completed in 1986 after an international drafting process that extended over a four year period. The Characteristics document was written by the International Commission on the Apostolate of Jesuit Education, a group of Jesuits who occupied positions of responsibility for Jesuit education in various regions around the world.

One of the authors of the document had written in 1980 that he would be suggesting at a forthcoming meeting in Rome that a 'new *Ratio Studiorum*' should be written. The *Ratio Studiorum* was a very early document written by the Jesuits (in 1586) to describe the organisation of the curriculum and the pedagogical procedures that should be followed in Jesuit schools. The publication of the *Characteristics of Jesuit Education* was timed to coincide with the 400th anniversary of the publication of the first draft of the *Ratio Studiorum*. One of the authors of the *Characteristics* document argued that there were problems faced by Jesuit educators that could not be solved at the local level of the school, nor even at the level of the Province or Region. An authoritative statement at an international level was needed that would make it clear 'that some principles which Jesuits think are basic are now in fact in contradiction to the new thrusts' emerging in the Catholic Church generally, and the Jesuit order in particular (Day, 1980, p. 5). The same author had argued that some Jesuits had become confused about the true nature of their tradition. There were Jesuit schools that had embraced the Arnoldian notion of the Grammar school and had come to believe that elements from this Grammar school tradition were at the heart of Jesuit education. One of the purposes of the *Characteristics* document was to provide

a clear statement of the distinctive qualities that should characterise Jesuit education. It is interesting to note in this context that in 1900, when the case site school first joined the Public Schools Association - an association of Grammar schools - the Jesuits were at pains to persuade parents and students that the organisation of the school would not be greatly changed (Dening, 1993).

Another of the authors of the *Characteristics* document was also interviewed for this study and he described the text as an 'identity document' that made the following contribution to Jesuit education around the world.

It does several things simultaneously: it clearly states a contemporary identity in terms of what it is we want to accomplish and gives some guidelines for how it is we might accomplish this ... People feel that [the document] gives them a sense of purpose which is clear enough; it also gives them a sense of rooting in Ignatian spirituality which they find very useful and helpful.

The document contained nine characteristics and accompanying commentary. The nine Characteristics are reproduced below as Table 5.7. A plain language rendering of the characteristics has already been given above in Table 5.5. When interviewed for this study, one of the authors of the Characteristics document stated that it was significant that it was released in the name of the General - 'it was his document - therefore for the first time in four centuries, the Society has spoken in a document about this is the way we are going'. The author also reported that he had argued strongly in the Commission (ICAJE) for the development of a workshop to accompany the release of the Characteristics document. His fear was that whilst it is hard to write a book, it is very easy to read it and then put it on a shelf where it sits and gathers dust. The author had earlier expressed his views on this phenomenon in a report written to the Provincials of East Asia.

Printed materials, while helpful, appeal directly to *cognitive* assent and fail to motivate school communities adequately; what has been lacking has been experience-based projects which involve local school participants in working their way through new approaches. These are more likely to create felt needs in local schools for the challenging ideas that are being proposed at the present time for Jesuit education. (Day, 1979, p. 2).

The argument did not end up being successful in the Commission and the Characteristics document was released without an accompanying workshop but simply a recommendation that

schools should try to find ways to break it open in creative ways. One or two of the teacher responses below indicate that there was room for greater creativity in the way that the Characteristics were dealt with at the case site. The difficulties involved in the exercise of such creativity are not underestimated in this study however. The case narrative given in Section 7.1 below describes something of the general pace of school life and contestation for time that militates against the design and delivery of creative processes of teacher formation.

Table 5.7 The Nine Characteristics of Jesuit Education summarised from ICAJE (1987).

<p>1. Jesuit education:</p> <ul style="list-style-type: none"> ○ is world affirming ○ assists in the total formation of each individual within the human community ○ includes a religious dimension that permeates the entire education ○ is an apostolic instrument ○ promotes dialogue between faith and culture
<p>2. Jesuit education:</p> <ul style="list-style-type: none"> ○ insists on individual care and concern for each person ○ emphasises activity on the part of the student ○ encourages life-long openness to growth
<p>3. Jesuit education is value-oriented</p> <ul style="list-style-type: none"> ○ encourages a realistic knowledge, love and acceptance of self ○ provides a realistic knowledge of the world in which we live
<p>4. Jesuit education:</p> <ul style="list-style-type: none"> ○ proposes Christ as the model of human life ○ provides adequate pastoral care ○ celebrates faith in personal and community prayer, worship and service
<p>5. Jesuit education:</p> <ul style="list-style-type: none"> ○ is preparation for active life commitment ○ serves the faith that does justice ○ seeks to form ‘men and women for others’ ○ manifests a particular concern for the poor
<p>6. Jesuit education:</p> <ul style="list-style-type: none"> ○ is an apostolic instrument in the service of the Church as it serves human society ○ prepares students for active participation in the Church and the local community for the service of others
<p>7. Jesuit education:</p> <ul style="list-style-type: none"> ○ pursues excellence in its work of formation ○ witnesses to excellence
<p>8. Jesuit education:</p> <ul style="list-style-type: none"> ○ stresses lay-Jesuit collaboration ○ relies on a spirit of community among: teaching staff and administrators, the Jesuit community, governing boards, parents, former students and benefactors ○ takes place within a structure that promotes community
<p>9. Jesuit education:</p> <ul style="list-style-type: none"> ○ adapts means and methods in order to achieve its purpose most effectively ○ is a ‘system’ of schools with a common vision and common goals ○ assists in providing the professional training and ongoing formation that is needed, especially for teachers

The Experience of the Characteristics at the Case Site

The Characteristics document was sent out to teachers at the case site with a covering letter from the Headmaster late in December of 1987. The Headmaster asked his staff to take some time in the 'greater space and quiet of the long vacation' to read the booklet and he informed teachers that some suggestions would be offered at the staff meeting on the first day back in February for establishing staff interest groups to study the Characteristics at greater depth. Ominously, the Headmaster added, 'It will be important for all members of staff, therefore, to read the whole document before the end of January' (Gleeson, 1987).

The method used at the case site to expose staff to the Characteristics was to take each characteristic in turn and allocate some portion of a staff day at the start of a term to opening up its meaning. Typically this involved some presentations from a selected member of staff to the 180 teachers from the three campuses and then teachers would be asked to move to small groups afterwards to discuss the Characteristics and associated presentations. These teacher presentations were usually well-crafted applications of the Characteristic to their own subject area. One memorable presentation was a five-minute reflection from a Maths teacher on the first Characteristic: finding God in all things. This Maths teacher argued that there were moments in Mathematics when students (and their teachers) could become caught up in the wonder of the order of Mathematics. There was something about the quiet passion and commitment of this teacher's presentation that was genuine and memorable. His audience felt that they had made contact with something fundamental about why this person enjoyed teaching students about Mathematics. Another memorable presentation was the opening up of the third characteristic during a session on the staff day to open the third term in 1992. Andy Bullen, the Jesuit in charge of the formation process at the Jesuit training house in Parkville, spoke on the value orientation of Jesuit education - the two standards.

The characteristics ethos strategy concluded with a discussion of Characteristics 5 and 6 at a Staff Meeting on the 28th of January, 1993. A summary of the group discussions that came out of that Staff Meeting is given below in Table 5.8. In keeping with the content of the 5th Characteristic the discussion questions focused on a range of justice issues in the curriculum. The meeting summary conveys the sense, on the one hand, that teachers felt that more could be done to raise justice issues in the curriculum but, on the other hand, there did not seem to be a sense

of urgency that something needed to be done by way of curriculum development in this area. This session was typical of many in that there was a flurry of activity on the staff day, perhaps a follow-up piece of paper summarising the deliberations, and then very little afterwards.

Although there were nine characteristics specified in the Characteristics document, only the first six of them seem to have been dealt with at staff meetings. No doubt the process remained incomplete because the next ethos strategy (the IPP) arrived before there was time to finish the nine Characteristics.

Table 5.8 Summary of responses to group discussions of Characteristics 5 and 6 (28/1/93) - summary prepared by Graham Sharp, Director of Staff Development at case site school.

[Copyrighted material omitted. Please consult the original thesis.]

Table 5.8 Summary of responses to group discussions of Characteristics 5 and 6 (28/1/93) - summary prepared by Graham Sharp, Director of Staff Development at case site school.

[Copyrighted material omitted. Please consult the original thesis.]

Analysis of Interviewees' Responses to the Characteristics Document

No one interviewed for this study spoke negatively about the *Characteristics* document. In fact it was difficult to get anyone to speak about it at all. One person made the remark that the statements in the document were like motherhood: no one disagrees with the concept but after you have agreed with it, there is not much more to be said. Perhaps the abstract nature of a series of characteristics about Jesuit education does not capture the imagination and stay to the fore in a teacher's consciousness. One of the change managers of the Curriculum Improvement Process made the point though that it would have been good to have had the *Characteristics* document whilst the CIP was underway as it would have provided a useful touchstone for the qualities of Jesuit education that the curriculum should have been realising.

One teacher criticised the process that was often used to reflect upon a Characteristic: 'It annoys me the way we do things here where you have a little talk and then you break into groups'. A teacher who had experienced the *Characteristics* at another Jesuit school reported that he had experienced a more creative process where teachers were asked to write papers collaboratively on the meaning of various Characteristics. He felt that this was a very useful strategy to help teachers grow in their understanding and appreciation of with the Characteristics.

Another comment made about the *Characteristics* document by a senior administrator in the school was that people tended to read the document when they were preparing for an interview for a position of responsibility in the school. One of the selection criteria for leadership positions in the school is that the candidate understands and makes a contribution to the Ignatian ethos of the school. The senior administrator claimed that he had observed people asking each other about the interviews and going through the *Characteristics* document to make sure that they had something to say when asked 'the ethos question'. A conundrum is raised by incidents like these. On the one hand, if the school wants to promote the Ignatian ethos as being central to the life of the school, it seems helpful to include some reference to ethos in the selection criteria for its leaders. On the other hand, it is easy for such processes to degenerate into lip service.

5.3.5 *The Ignatian Pedagogical Paradigm*

The Ignatian Pedagogical Paradigm (IPP) was the next phase of the process. Whilst the Characteristics document had been received positively, ICAJE received many requests asking how the outcomes given in the document were to be achieved. The IPP was envisaged as supplying the 'how to' in regard to the principles given in the Characteristics document. The IPP offered a framework for teaching that had five elements to it: Context, Experience, Reflection, Action and Evaluation.

The first element, Context, referred to the constellation of factors that teachers need to consider if they were to teach their students well. Elements included under the Context umbrella included: the learning style of the student, relationships with family and friends, youth culture and mores, economic considerations, religion, previous experiences of learning and the influence of the media.

The second element, Experience, encouraged teachers to create rich learning experiences for students - rich both cognitively and affectively. The IPP argued that the learning process needed to be more than just a cognitive activity. Students should not only know the material they study - they should savour it. The Ignatian paradigm affirmed student knowledge of facts, concepts and principles, but it moved beyond such knowing to stimulate affective ways of knowing (for example: intuition, imagination and the emotional responses the student has to the matter being covered). Two reasons were given for this insistence on the inclusion of an affective dimension to the learning process. Firstly, the whole person is called to growth by Ignatian education - this includes the maturing of the mind, heart and will. Secondly, and more importantly, Ignatian education has not been understood to have taken place until such time as the student has been moved to action. Students are not moved to act simply by an intellectual grasp of a piece of information; they are moved to act 'when internal feeling is joined to an intellectual grasp' of the matter being covered. (ICAJE, 1993, n. 42). In other words, students need to feel something about what they learn if they are going to end up doing something about it.

The third element of the framework was reflection. In some parts of the world, Ignatian Pedagogy became known as 'Reflective Education.' This is an indication of how important

Reflection is in the learning process as it is described by the authors of Ignatian Pedagogy. Reflection was not conceived of as an armchair philosophising moment in the educational process, rather it was described as the type of reflection that leads to action. When students reflect, memory, understanding, imagination and feelings are all harnessed to capture the meaning and essential value of what was being studied. The student, having gained insight into the meaning of the material, was encouraged to consider the implications for the ongoing search for truth and freedom. Reflection was envisaged as a formative and liberating process.

The authors of the IPP asserted that the primary concern for Ignatius was never the word, it was always the act. A recurring phrase in Ignatius's writings was that 'Love is shown in deeds, not words.' Ignatian education climaxed when the student was led to Action. Cognitive and affective responses have been stimulated in Experience, the essential meaning and values implied in the experience have been drawn out in Reflection and the student is led to a new commitment in Action. The authors were keen to make it clear that they were not advocating that the student would make a random commitment, rather, whilst respecting human freedom, the Ignatian educator was to encourage a 'decision and commitment for the magis, the better service of God and our sisters and brothers' (ICAJE, 1993, n. 61). Actions are described on two levels by the authors of Ignatian Pedagogy: 'interiorised choices' and 'choices externally manifested'. Students had made interiorised choices when, in the light of all that had happened in Experience and Reflection, they made a commitment to conform their lives more closely to what is the magis for them. In time, the deepening of this commitment will impel the student to act, to do something consistent with the new conviction.

The final element of the framework was Evaluation. The authors of the IPP document included academic evaluation under this type of measurement but they also had other types of measurement in mind. Because Ignatian educators are concerned with the development of the whole person, 'periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential' (ICAJE, 1993, n. 64). The authors suggested a number of strategies for the teacher to employ in measuring this 'well-rounded growth'. The suggested strategies included: insights arising out of the relationship between tutors and their charges, the use of student profiles, self-assessment by the student, goal-setting activities and student journals (ICAJE, 1993, n. 65,163).

When the authors envisaged the five dimensions of Ignatian education, they had in mind a spiral rather than a straight line. The educative process did not begin with Context and proceed in a linear fashion through to Evaluation. The paradigm suggested rather that teachers created the conditions for an ongoing process where there was a constant interplay between Context, Experience, Reflection, Action and Evaluation.

The authors made the point that Ignatian Pedagogy has been eclectic from the beginning in its selection of methods for teaching and learning (ICAJE, 1993, n. 7). All teaching methods are considered desirable 'in so far as they contribute to the goals of Jesuit education'. 'A perennial characteristic of Ignatian Pedagogy is the ongoing systematic incorporation of sources which better contribute to the integral intellectual, social, moral and religious formation of the whole person' (ICAJE, 1993, n. 8). It is with this justification that a range of teaching methodologies was offered to Ignatian educators in Ignatian Pedagogy and in the workshops which accompanied it. These teaching methodologies provided concrete strategies for the educator to facilitate the processes involved in Context, Experience, Reflection, Action and Evaluation.

One of the teachers who had been in attendance at the initial IPP conference in Anglesea felt that the process would not go any further than it had unless teachers sat down in their subject areas and did some 'nitty gritty programming' using the principles of the IPP. This point is taken up in further detail in the next chapter. The ethos strategies were experienced in settings away from the teacher's daily practice. For the IPP to have been successful, it would have had to have gone the next step and reached into the classroom. This would have been quite a large 'next step'.

CHAPTER 6

THE WORLDS OF THE TEACHERS

The previous chapter presented elements of the theology and demographics that shaped the world of the Jesuits and provided an impetus for the development of the ethos strategies being investigated. The ethos strategies were then described and the experience of the ethos strategies by those teachers interviewed for the thesis was then presented. The current chapter examines the worlds of the teachers at the case site in greater detail. The ethos strategies eventually had to bed down in these teacher worlds.

6.1 Memorable Teaching Experiences: Positive and Negative

The teachers who were interviewed for this study were asked to recount a positive experience in their teaching as well as a disappointing, or even demoralising, teaching experience. A series of vignettes³⁶ were written out of the experiences described by teachers in the interviews. These vignettes are given below in Table 6.1 and Table 6.2. The vignettes portray some of the highlights and ‘lowlights’ of being a teacher and, as such, provide glimpses of the worlds in which the teachers practised as professionals. It was into these worlds that the change process had to find a home.

³⁶ See Section 4.2.2 above for a discussion of issues related to the design and conduct of the teacher interviews and Section 4.3.3 for a discussion of issues related to the creation of the vignettes.

6.1.1 Positive Teaching Experience Vignettes (Question 1)

Question 1 Please take a moment to reflect on your teaching experience (however long or short it has been). Some teaching experiences go well. Others do not. Question One begins with the positive. Can you recall an incident, moment or event where you felt particularly pleased about an educational experience that you structured for your students? What was notable about the experience? What was it about you or your students that impressed you?

Table 6.1 Summary of responses to Interview Question 1

<p>Teacher 1: <i>I wouldn't have done it if I had known.</i> I saw him walking around in the middle of the quad, just going round in circles. He had not long returned to school after an illness. This was after lunch. So I picked him up. When we sat down and went into details, he was talking about the fact that he was being bullied and how he was being bullied. I grabbed about forty kids from the year level that I had identified one way or another and I just told them the story as it was about the student's illness and how it had affected his life. There was absolute silence and the bullies identified themselves. And the positive part about it was that one of the kids came back to see me the next day and he was in tears and he had me in tears and he said I wouldn't have done it if I had known about the boy's illness.</p>	<p>1.2 2.3</p>
<p>Teacher 2: <i>I thought 'this is teaching'.</i> I had a great lesson this year where I really jumped for joy and thought 'this is teaching'. I had structured some activities where I wouldn't have to do a lot of the directing. I just facilitated the activities: organised the kids in different positions, I did all the preparation, I had everything ready, that sort of thing. The kids really interacted well, and their interest and motivation levels were very high.</p>	<p>3.2</p>
<p>Teacher 3: <i>I watched them bond as a group.</i> An experience that I enjoyed as a teacher came in my second year at a country high school where as an English teacher I decided to introduce a component of drama into my program. It was simply one period a week where the students worked out what they wanted to do and followed it through over a year. I personally got a lot of it because I watched them bond as a group and make decisions and follow them through. In the end we had a very creative finished product and we showed it to the school.</p>	<p>1.1 2.2</p>
<p>Teacher 4: <i>It would never happen in the classroom.</i> The Faith in Service camps have been something which have really gripped me in a very real way for all sorts of reasons. I get to know the kids in a way that would never happen in the classroom. One student came up to me and said, 'I thought you were a boring old [pause] grump, but you are a good bloke'. Coming from that student, if you know him, that was something very special.</p>	<p>1.2</p>

Table 6.1 Summary of responses to Interview Question 1

<p>Teacher 5: <i>It is not one lesson or one thing.</i> Nothing specific stands out. It is not one lesson or one thing. It is more, you either have a good year, or you don't have a good year. It is more the way that the class is going, the way that the whole thing pans out. Some things work better than others and you think 'Oh, that was good', and 'that was fun', and that sort of thing but nothing brilliant stands out, you know, in my mind.</p>	
<p>Teacher 6: <i>Not really teaching, just giving a few guidelines.</i> I chose an incident which wasn't really a classroom situation. It was in my very first year of teaching in the early seventies where I had one student who was given to me because he had not done Year 7 Latin and so he was a year behind. Now I taught him, or I had him for Latin, to try and catch up. It was a one to one thing. He really lapped the thing up and showed a tremendous proficiency in it. It was very rewarding to teach such a bright student, or not really teaching, just giving a few guidelines and seeing his natural ability come out and be displayed so obviously.</p>	2.1
<p>Teacher 7: <i>Influencing the next generation.</i> If I can move more generally beyond a particular incident, I sincerely love being with young people. I think that I am on their wavelength and I love, even what they're doing, music they listen to, you name it, anything. The experience I have as a teacher fulfills my sense of curiosity, and not only knowing what the next generation is going to do, but perhaps trying to have a bit of influence on it as well.</p>	1.2
<p>Teacher 8: <i>She gave me the resources immediately to do the job I wanted to do.</i> I have always encountered educational leaders who are very stressed about the resources at their disposal, they watch the pennies, that sort of thing. This leader had a totally different approach, her first question was 'What do you need to make this project successful?' I asked for some textbooks. She said, 'You will need a group set you know, you probably need eight of each, can you get them?' So I got them shipped over, which I was just dumbfounded, in the sense that my experience has there has always been a squeeze on money, she gave me the resources immediately to do the job I wanted to do.</p>	1.4
<p>Teacher 9: <i>It was just one of those moments that you don't forget.</i> He was a big boy, an adult really. He was a real rough, aggressive, six foot four student. Although I had been asked to monitor his progress throughout the year, I said to him 'I am not going to hound you, because there are 220 kids that I have to look after'. As you know, on the last day we have a presentation of crucifixes in the Chapel and each boy goes up and is given a crucifix as a memento of his Ignatian education if you like. I remember being outside the chapel and he saw me and said he felt embarrassed about going into the chapel and he didn't believe in God. I just said to him simply 'look it is one of the last opportunities that you will have in being with your friends' and left it at that. So there was a little bit of freedom of choice and if he wanted to go in he could and if he didn't he could stay out. So he decided to stay in. Well, the time came for all the students to go up to the front and receive their crucifixes. I watched him carefully on the way back and I saw a tear in his eye and I think at that moment there was a stirring of the spirit. It was just one of those moments that you don't forget.</p>	1.2 2.3

Table 6.1 Summary of responses to Interview Question 1

<p>Teacher 10: <i>They found it difficult to be constrained.</i> They were working extra hours after school and had come up with some technical problems and they would ask me for advice. ‘What do you think?’ and I would say: ‘Well, it’s not bad, you could get away with it’. And one person said to me jokingly, ‘this is not a shoddy production; it will not do. This is a top quality thing and we are going to aim for perfection’. So I let them go through that and that caught on, it sort of caught on amongst the classes and other groups started redoing things. I think one of the things that encouraged them to do that was that they were aiming high because others did. I think the word ‘rapport’ was used. It had become a bonding experience for them. It was a really positive thing so ultimately, you know, deadline structures, whatever, fell by the wayside and they found it difficult to be constrained. But I was prepared to overlook it. The deadline was extended so many times, but ultimately, nobody, not one group finished the production.</p>	1.1 2.2
<p>Teacher 11: <i>They really got it, you know.</i> I had been working with the same band for two years and at this particular concert, everything, just for the first time, really, the first time, it came together, and I really felt that my band had got, and really understood the music that they were playing. I find teaching in a boys’ school that is very sports oriented, it is difficult to get boys to play really beautifully, really sensitively. This is something that they are fairly reluctant to do. I choose repertoire that has got lots of different moods, that they can’t play the music without thinking about the way they play the phrases, you know. So, it was great at this particular concert, it was like they really got it, you know. That just blew me away, you know.</p>	2.2
<p>Teacher 12: <i>I felt very much assisted by the staff and very much affirmed.</i> At my previous school, one of my tasks was to organise a camp for 200 Year 11 students all in the one place. And I felt good about it because such a mammoth task, it wasn’t so much that I organised everything, that would be impossible, but that from the point of view of the students and the staff, I got positive vibes right from the very beginning. I mean it can sound daunting but I felt very much assisted by the staff and very much affirmed. Really that was the main thing.</p>	1.3
<p>Teacher 13: <i>I was able to put aside stuff that had already been planned.</i> It wasn’t planned, there was no intention to go down that path, the class seemed interested in going down that path and I was able to, on the spur of the moment, contact the AV department and find a little 15 minute video and turn it into one of the most engaged classes I think I have ever had. I was able, with the resources of the school, to put aside stuff that had already been planned and follow the interests of the students - which were related to the course.</p>	3.2
<p>Teacher 14: <i>That glazed ‘inward and away’ look.</i> It was during a lesson on poverty and infant death in Tanzania. The desperate reality reached the students and engendered that glazed ‘inward and away’ look. The students impressed me as for a few special moments they convinced me that they could be touched by words which conjured images unknown to them.</p>	2.3 3.2

Table 6.1 Summary of responses to Interview Question 1

<p>Teacher 15: <i>His eyes just widened.</i> Normally students don't like doing theory because they see art as a practical subject but I remember this little kid when we were discussing something about an artist. His eyes just widened as if his eyes were going to pop out of his face, and his whole body motion came up and he might have even gone 'WOW'. This moment happens very rarely where you can just see inspiration being just sucked in by the student. It was wonderful.</p>	3.2
<p>Teacher 16: <i>There was a sort of an enthusiasm there which I like to see.</i> I gave an investigative project to a group of students in the accelerated class that I teach. They were asked to sketch a graph and then draw tangents and measure the gradients and try to work out the relationship between the gradient of the tangent' and the point from which they took the tangent. Once they started to realise the relationship between the two things they sort of really picked up enthusiasm and were interested in experimenting with other graphs to see whether the relationship held. It was just really nice to see the kids really developing quite an intuitive knowledge of the ideas involved and there was a sort of an enthusiasm there which I like to see.</p>	3.1 3.2
<p>Teacher 17: <i>They have a fantastic time doing it.</i> All of the Geography field trips have been good for a number of reasons. One of the exercises during a field trip to an Alpine area involved a debate about the issue of cattle grazing on the high plains. The group presents their findings and they have a fantastic time doing it - very, very funny - and they are actually incorporating all that they have learnt over those three days. So actually it becomes a very positive, very informative couple of days and they love it, they talk about it for months afterwards.</p>	3.2
<p>Teacher 18: <i>I came out of the class feeling 'Yes!'</i> The reason that I had prepared meticulously was because it was revision. I wanted to bring it all together and make sure that they understood the ideas and the concepts and the language behind Shakespeare. Once I got into class, I found that the open ended questions that I had prepared so meticulously worked extremely well. Sometimes you feel as though it is only the brighter kids who are answering the questions whereas in this case I was able to pick up the weaker students and involve them. The brighter ones were also stimulated and challenged. And I thought that it was a result of the questions that I had prepared so carefully.</p>	3.1 3.2
<p>Teacher 19: <i>So I went to town about it, unprepared.</i> I can always recall teaching as a scholastic in a Religion class and they asked questions on sex and I always knew that, for heaven's sake, you never talk about it until you have, unless you are prepared. So I sort of gulped and thought, 'now what will I do?' So I said, 'well, I'll face it' and I will always remember as a child whenever anything like that came up and the teacher would just wipe it away and I thought 'no' - so I went to town about it, unprepared. But the feedback years later, that the kids in that class really remembered that occasion and they were grateful that I had faced it.</p>	1.2

6.1.2 *Disappointing Teaching Experience Vignettes (Question 2)*

Nothing is perfect and sometimes teachers can feel disillusioned by what they experience in teaching. Can you recall an incident, moment or event where you felt disappointed or even demoralised? What was notable about the experience? What was it about the experience that fell short of the ideals you hold about teaching?

Table 6.2 Summary of responses to Interview Question 2

<p>Teacher 1: <i>That was the last year we tried streaming.</i> In the old days we streamed the kids right down through the year level. At the bottom stream, you had the ‘unteachables’. One year I had both the top group and the bottom group. I can remember starting off one class with the bottom group and what had taken me five minutes with the top group took me forty five minutes and they still could not get it. What I did was, for the first ten minutes of each class, there was an assessment of what they had done in their previous fifty minutes. And marks coming through were one out of ten, two out of ten - lucky to get a five out of ten. Now I think I took the remedial action I had to take. I forgot about the syllabus and said, ‘let me try to get some concepts across’. I think that was the time when I thought to myself, ‘well if this is what teaching is all about, then either you give me all the top group, or kick me out of the system’. That was the last year we tried streaming, by the way.</p>	3.1
<p>Teacher 2: <i>I didn't have the energy to do it.</i> Every week we have what is called a Chapel Session where I book the chapel and two kids are written down to run a lesson, whether it's a reflection or a class discussion, or so forth and that has worked pretty well throughout the year. I always made sure before they turned up that they have got something planned and make suggestions and whatever. We recently had one that was not well planned. It slipped through my fingers. It was towards the end of the year and the kids were totally ratty and very boisterous for most of the time. So it was just a nightmare. And different people popped their head into the chapel, looking at weddings or whatever. I didn't like it at all. I was disappointed. Basically I shouldn't have let it go, I should have pulled it up and taken it over. And I knew I had to do that but I didn't have the energy to do it.</p>	2.2
<p>Teacher 3: <i>I showed a bit of strength but I wasn't very happy.</i> I was not sure whether I wanted to go back to teaching, but I needed the money. I was doing some emergency teaching and I can remember myself in a situation being so confronted by a kid that, you know, the only way that I could get my way was to threaten physical violence on him. Probably when I took them in Phys. Ed. I showed a bit of strength but I wasn't very happy with what I had done given that I actually was somebody who did enjoy teaching.</p>	1.2

Table 6.2 Summary of responses to Interview Question 2

<p>Teacher 4: <i>If you really had appreciated me, that would not have happened.</i> I have occasionally felt hurt by different leaders at this school. One Headmaster, who shall remain nameless, stood up and thanked about 14 other people in a general assembly of the school and failed to mention my name. This was despite the fact that I had been much more involved than many of the people that he had mentioned. He called me up later on and said someone had pointed out to him that he had forgotten to mention me in the assembly and he was sorry about that and that he had really overlooked me at that point. The honest thought was ‘well, if you really had appreciated me, that would not have happened, and even if it had happened, you would have done a little more to fix it up’.</p>	1.4
<p>Teacher 5: <i>There are no real highs or lows.</i> Things tend to sort of run in together. Maths is different perhaps to other subjects. In Maths, if you don’t like quadratic equations the next one is linear functions but in Geography or Art, there are particular topics, like ceramics, when the kids go ‘Wow, this is sensational!’ and perhaps during the next topic, they aren’t so interested. There are no real highs or lows.</p>	
<p>Teacher 6: <i>She was not very helpful ... they were very obviously disaffected.</i> I had a negative experience during my training as a priest. We were asked to teach religion down at a school in another suburb. There was a nun there whom I thought was very cold. I mean we were doing them a favour, I thought, and she was not very helpful. And also, particularly negative, was the attitude of the students there. They were very obviously disaffected with the study of religion. There was really nothing one could do very much in the short time one had them for. I think it was only a term and only once a week.</p>	1.3 3.2
<p>Teacher 7: <i>I wouldn’t usually do something like that but in this instance it worked out well.</i> I think I was at my worst when I was experiencing severe personal hardship in my own life and still had to go to school, or wanted to go to school really because it was an escape from all the awful things but I think I was dead inside and spiritually a bit bereft. This girl got me so sort of upset because she was being so aggressive and dreadful to me and I was not at all responding well. I divulged to her and the class what was happening in my life and after that it was OK. I wouldn’t usually do something like that but in this instance it worked out well and the girl and I are good friends still.</p>	1.2
<p>Teacher 8: <i>She began to berate me in front of the children.</i> I had a total breakdown in communication with my previous Principal. It was a rainy day and the kids had not been able to go out at lunchtime and were inside all day. I found them particularly difficult to handle. They were extremely high and very ratty and I decided to have an art activity where they were able to express themselves and I put down various drop sheets to prevent major damage. Twenty minutes before the bell went, the Principal came in concerned about what she had seen and began to berate me in front of the children. Our relationship just deteriorated from that point forward.</p>	1.4

Table 6.2 Summary of responses to Interview Question 2

<p>Teacher 9: <i>He didn't bother to ask me if I agreed with his criticisms.</i> I was demoralised when I was called into the Head's office one time, not knowing what I was there for, and it turned out to be a disciplinary interview. He outlined all my faults and I sort of sat back - I was absolutely stunned. One of the things that he was criticising, some of the weaknesses that he perceived, I perceived as my strengths, so I was there being interviewed by someone who really, in my opinion, was out of touch. He had a bullet to shoot. He didn't bother to ask me if I agreed with the criticisms. I walked out of the room thinking, 'What am I doing here? I'm just wasting my time'.</p>	1.4
<p>Teacher 10: <i>I mean it was just terribly embarrassing.</i> I took them all out, a hundred plus students, to the State Film Centre, to see a collection of short films which I thought were pretty terrific and that they would like. So away we went, and I think it was the end of term. It turned out when we got there that we were the only school there so I sort of introduced it and there were a few members of the public and the organisers. I finished by saying, 'So enjoy the film.' Well, in short, they were morons. The mob mentality just developed, and, as one boy described it later on, it was like they had become maniacal - he used the word maniacal. And I was with the organiser who I knew. I mean it was just terribly embarrassing and it got to the point where I didn't know what they would do next. I was shaking with anger. I mean I had gone through disappointment and bewilderment and so I got up and spoke to them and I said, "I am just shaking with anger. I have to stop this film because I don't know how bad you are going to get."</p>	2.2 1.2
<p>Teacher 11: <i>Somehow, I was less credible.</i> He seemed to question just about everything that I was putting out, to the point that it was, I thought it was ridiculous. It was just like I had to justify everything that I was saying. It came to a head, this had been happening for a couple of weeks, and we were under a lot of pressure, and he was being disruptive in terms of challenging what I was saying, and, um, you know, I just wanted him to be quiet and I turned around and looked at him and I said, quite intensely, told him to shut up. We now have a very good relationship and things have settled down quite well. But the thing that I was furious about when I thought about this whole incident afterwards, I was furious that this particular boy had a perception of me being a young woman that was somehow, that somehow I was less credible.</p>	1.2
<p>Teacher 12: <i>I make it my business to work with people but this one was too much for me.</i> The most demoralising experience that I have had as a teacher happened at another school. I felt that it was sad that a Principal had to get to the point of saying, 'I would love to reappoint you but unfortunately there are several members of staff who feel that they wouldn't give support if you continued as Coordinator'. And based on a feeling rather than a professional reason. I make it my business to work with people but this one was too much for me and I found it very hard. It was then that I had a look at the newspapers to see what was on offer.</p>	1.3 1.4

Table 6.2 Summary of responses to Interview Question 2

<p>Teacher 13: <i>I won't give you any more on this piece.</i> There are some students who really, you know, they really need some assistance and they need to redirect their energies and they need to really consider how they are developing their skills and so on, but they are not really interested in your feedback on that. I remember one student this year, I wrote on his CAT: 'Why do you ask for feedback when you don't listen? I won't give you any more on this piece. I have given it and you have ignored it.' Some students are not always interested in learning or thinking or expanding their minds, they are interested in getting a little mark on a piece of paper.</p>	3.1
<p>Teacher 14: <i>The futility of being genuine.</i> Demoralising moments happen often in teaching, both in and out of the classroom. One classroom moment involved the utter realisation that I was taking education far more seriously than many in that particular class ever would. The futility of being genuine was demoralising.</p>	3.1
<p>Teacher 15: <i>I just couldn't believe my ears. I was bowled over.</i> I don't feel as if I have ever been demoralised in the classroom. I have felt though as if I have been slapped across the face. I had worked on some curriculum for ages getting it all typed up and one of my colleagues from another department came up and congratulated me on the positive reception that the curriculum had received. An 'old timer' in my department was standing nearby and he made the comment that we had been working on the curriculum for nine years. (I had only been in the school seven years at that time.) I just couldn't believe my ears. I was bowled over.</p>	1.3
<p>Teacher 16: <i>It sort of stunned me.</i> It was after a Year 12 class and one of my students came up and said 'Gee sir, you looked really bored during that class'. You know, it wasn't that I was bored, he had just picked up what he thought I was showing. I sort of looked back on what I had been doing during the class and I had been going through an explanation of something that had been explained several times before. But, even so, that's part of teaching. I put a lot of enthusiasm and life into my teaching and even though we were doing a repetitive task, it sort of stunned me to think that this is the impression that a student sitting in my class would get.</p>	3.2
<p>Teacher 17: <i>You are in a downhill spiral.</i> Unit 2 of the VCE course is too long. It gets a bit repetitive and you see the boys starting to sag usually towards the end of third term, and you have the disruptions, and you start to get sick of them and you feel like you are getting nowhere. The way I find I get out of it is I actually have to become creative. I actually have to ditch something or to put a lot of work into something that sparks me up and then I'm right. If you're feeling gloomy and the kids are getting gloomy and bored and their body language is awful and then all of a sudden you are in a downhill spiral and it takes a long time to get out of that if you are not careful.</p>	3.2

Table 6.2 Summary of responses to Interview Question 2

<p>Teacher 18: <i>Are you going to report it?</i> There were a lot of social problems at a school I taught in some years ago. There were two major ethnic communities in the school and they battled the whole way through the lessons and really it was impossible to have my voice heard for the whole time that I was there. There was no mutual respect because it was them against us. One day somebody threw a protractor and there was deathly quiet in the whole room because my nose was bleeding, it had got me and so I had a talk to the fellow, you know, I knew it was a mistake, that he wasn't throwing it at me. And I had a chat to him and he said, 'Are you going to report it?' 'No, I just want to talk about it.' And from that moment on, the class was fantastic. So that taught me about mutual respect.</p>	1.2
<p>Teacher 19: <i>Keep on plugging away.</i> The bad moments are hard to pick, they're so numerous, particularly recently. I have just come back to teaching and I think I made every mistake of the novice teacher. Because I had been out of teaching for so long, I didn't want to treat them as junior students. I treated them far too much as adults and paid a very big price. The class was really, tended to get away from me. And I couldn't seem to be able to - I didn't want to come the heavy hand and that sort of thing. You just hope that a few things get through. I am a great believer that if you keep on plugging away, something is bound to penetrate.</p>	1.2 3.2

6.2 Analysis

The reason teachers were asked to identify pleasing and disappointing moments in their teaching was so that some insights might be gained into the worlds in which their professional practice unfolded.

Three themes were identified in the vignettes: relationships, growth and learning. These themes were further divided into sub-themes and the number of vignettes assigned to each theme is given below in Table 6.3. The sub-theme assigned to each vignette is shown in the right hand column of the vignette tables. Figure 6.1 below shows the frequency of sub-themes across the vignettes. The analysis which then follows is organised by the sub-themes.

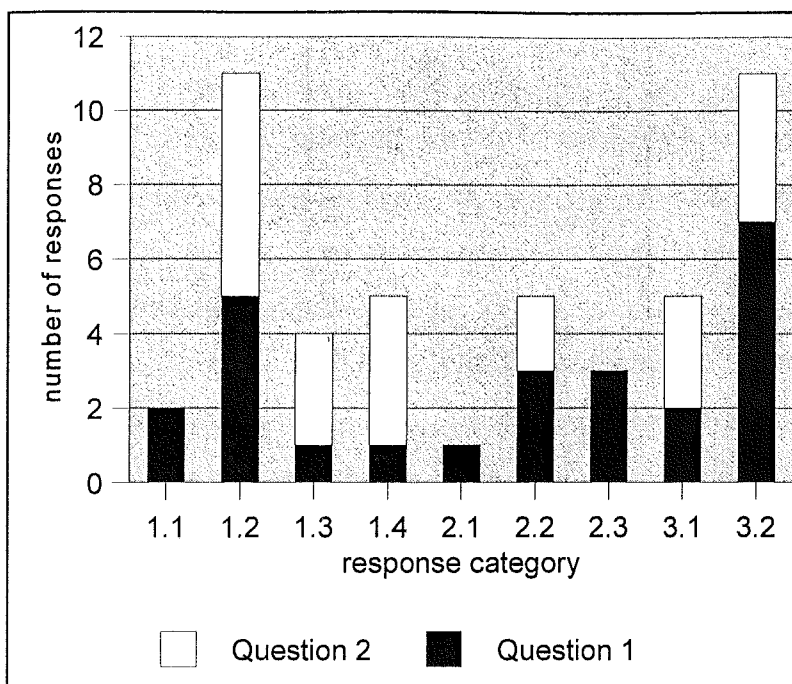


Figure 6.1 profile of responses to Question 1 and Question 2 of the interview schedule.

Table 6.3 Profile of responses to Interview Questions 1 and 2

Theme 1	Relationships	Qn 1	Qn 2
1.1	Relationship: student and student	2	
1.2	Relationship: teacher and student	5	6
1.3	Relationship: teacher and teacher	1	3
1.4	Relationship: teacher and principal	1	4
Theme 2	Growth		
2.1	Growth as academic progress	1	
2.2	Growth together as a team	3	2
2.3	Personal growth of student(s)	3	
Theme 3	Learning		
3.1	Deep understanding of course concepts	2	3
3.2	Active engagement in the learning process	7	4

6.2.1 *Theme 1: Relationships*

The theme of relationships was surprisingly prominent in the answers teachers gave to the first two interview questions, especially as Question One asked respondents to ‘recall an incident, moment or event where you felt particularly pleased about an educational experience that you structured for your students’. The researcher expected that such a question might yield data about activities more directly associated with the teaching and learning process. When relationships were mentioned in the vignettes, the majority of references were to the teacher student relationship (rather than, for example, to the student to student relationship).

The relationship between teacher and student was significant for different reasons across the vignettes. In some instances the significance of the relationship was that it provided a context for the personal growth of the student. For example, the focus in the ‘bullying’ vignette³⁷ did not stay with the student being bullied, but came to rest upon the tears of both the teacher and one of the bullies who came back the next day to express his remorse about his behaviour. In the chapel vignette,³⁸ the teacher-student relationship penetrated beyond the crusty and aggressive exterior of the student to make a difference at the level of the student’s spirituality.

The teacher-student relationship became a means to rehabilitate unworkable teaching situations in some of the vignettes. In one vignette, the disclosure of personal information redeemed a relationship with a difficult student;³⁹ in another, the respect showed by a teacher to a student in a difficult discipline situation rehabilitated the teacher’s relationship with a whole class of students.⁴⁰ Both of these vignettes provide glimpses of the worlds in which teachers moved. Something important about the horizons of the teachers within which the change process is understood and appropriated is indicated by a preparedness to enter the vulnerability of self-disclosure and to move beyond rules and personal injury. Change processes with a pastoral care dimension will be received differently by teachers according to their understanding of such matters as the status of school rules, or the separation that is perceived as being proper between the teacher’s personal life and the professional face that ought to be presented to the students.

37 Teacher 1, Question 1.

38 Teacher 9, Question 1.

39 Teacher 7, Question 2.

40 Teacher 18, Question 2.

The failure of the teacher-student relationship also provided glimpses of important landmarks in the horizons of the teachers interviewed. The elements of violence that had crept into one teacher's⁴¹ dealings with his students had begun to tear important threads in the fabric of his teaching. There was a sense in another of the vignettes⁴² that the teacher's anger was derived, in part, from a belief that her relationship of trust with students had been betrayed by them in the public setting of a cinema. Another teacher⁴³ had 'paid a very big price' for relating to a class of adolescent students as if they were adults. Change processes which have implications for the teacher-student relationship do not unfold in a vacuum, they find their home in the very concrete circumstances of the daily interactions between teachers and their students.

'Teacher 4'⁴⁴ was one of the older teachers interviewed and he argued that there had been a shift over a period of decades from an understanding of teacher as role-model, to teacher as curriculum technician. Teacher 4 argued that whilst newer teachers were often more technically able when it came to structuring the teaching and learning process, they were often less effective when it came to making a contribution to the moral, spiritual and character formation of their students. As Teacher 4 spoke about the ethos strategies, it was evident that he had responded well to those elements of the strategies that related to the moral and religious growth of the students, but that he was less interested in those elements of the strategies that focused on curriculum or the inner workings of the teaching and learning process. Other teachers interviewed were almost the opposite in terms of the horizons they projected and there was a sense in their discourse that teaching was much more about curriculum and student learning in an academic sense than it was about character formation or formation in the moral and spiritual domains. The ethos strategies had to find a home within these quite different horizons and the way that teachers received the ethos strategies varied accordingly.

The collegial relationships among teachers was significant in a number of the vignettes. A positive teaching memory for one teacher⁴⁵ was the support that he received from his colleagues whilst organising a very large school camp. Conversely, that same teacher named as

41 Teacher 3, Question 2.

42 Teacher 10, Question 2.

43 Teacher 19, Question 2.

44 The responses of Teacher 4 to Questions 1 and 2 both referred to relationships. Teacher 4's response to Question 1 emphasised the importance of establishing relationships with students in settings other than the classroom and his response to Question 2 highlighted the significance of the relationship with the Principal.

45 Teacher 12, Question 1.

one of his most demoralising moments in teaching, the lack of support he received as a subject coordinator from his colleagues and principal. Another teacher⁴⁶ reported that she did not feel as if she had ever been demoralised by the behaviour of students in the classroom but she felt that she had been ‘slapped across the face’ when one of her colleagues downplayed the significance of a major piece of curriculum development that she had just completed. It was difficult enough for another of the teachers interviewed⁴⁷ to deal with the negative attitude of a group of students in a school where he was visiting as a teacher, but these difficulties were multiplied by the ‘very cold’ attitude of the nun who was supposed to be supporting his teaching endeavours. The significance of the support derived from genuine collegiality is highlighted (*via negativa*) in vignettes like these.

The relationship between the teacher and his or her principal was also highlighted in some of the vignettes. In one instance⁴⁸ the principal, as the gatekeeper of resources in the school, strongly enabled the teacher’s teaching by actually encouraging him to spend the money that was needed to resource a particular project. In another instance⁴⁹ the teacher reported that he had felt deeply hurt by a principal who had forgotten to include him in a list of teachers being thanked at a school assembly. Another teacher spoke of the feeling of being ambushed and ‘absolutely stunned’ by the form and content of a performance management interview with the principal.⁵⁰ In more than one instance⁵¹ teachers eventually resigned from the school because of the deterioration of the relationship with their principal, or, if the souring of the relationship with the principal did not actually culminate in a resignation from the school, it had a strong negative effect on the teacher’s sense of purpose and professional motivation.⁵²

The vignettes gave rise to varying responses among the members of a seminar group⁵³ convened to react to the vignettes. One member of the group remarked that if his child was being taught by some of the teachers who were interviewed, he would have felt very pleased with the pastoral care provided by the teachers, but he also would have been left with some questions

46 Teacher 15, Question 2.

47 Teacher 6, Question 2.

48 Teacher 8, Question 1.

49 Teacher 4, Question 2.

50 Teacher 9, Question 2.

51 Teacher 8, Question 2; Teacher 12, Question 2.

52 Teacher 9, Question 2.

53 See Section 4.3.3 above for a description of the seminar group and a discussion of its purpose.

about the rigour of the learning process that his child might have experienced at the school. Another member of the focus group noted that the learning process seemed to be in the background in the vignettes whereas the relationships between teacher and students seemed to be to the fore. Another seminar group member interpreted the vignettes differently and argued that rigour and the importance of the academic process seemed to be taken for granted as a given by the teachers interviewed. Another member remarked that if she was asked to identify significant moments in her teaching, she may well have referred to particular relationships with students but such references would not demonstrate that she was uninterested in curriculum or in the teaching and learning process.

The fact that the vignettes were interpreted so variously is instructive in itself. In many instances, change agents rely on glimpses not unlike these vignettes as they seek to interpret the progress and direction of the change processes in which their change agency is expressed. Change agents have to interpret the discourse and events in the sometimes fast-moving flow of the change process and they have to make many quick judgements based on those interpretations. The comments that change participants make, or the stories they tell, provide glimpses that disclose significant landmarks on the horizons of those experiencing change, but it is never possible to map the full terrain of the participants' horizons. Sometimes all of the glimpses point in the same direction and the change agent gains a clear sense about where the change process is heading. At other points though there is less clarity and the way forward is less certain. In every instance the change agent only has a partial reading of the 'texts' encountered in the change process and these texts are always understood from within the context of the change agent's own horizon.

6.2.2 *Theme 2: Growth*

Given that the interview questions asked teachers to identify memorable moments in their teaching, it was somewhat surprising that only one of the vignettes was about strong academic growth on the part of a student.⁵⁴ A number of the teachers referred to teaching experiences where the students bonded together as a group and achieved significant learning outcomes as a

⁵⁴ Teacher 6, Question 1.

consequence.⁵⁵ The same phenomenon was described in reverse by those teachers who referred to incidents where it was impossible for learning outcomes to be achieved because of unruly student behaviour.⁵⁶ Along with vignettes that identified student academic growth, a number of the vignettes also referred to the personal growth of the student that arose out of some experience at the school.⁵⁷

For the major part, the teachers interviewed for this study did not refer to particular moments of learning with individual students. Where the learning of students was to the fore in the vignettes, the referent tended to be to the corporate learning of students, rather than the learning of students as individuals. One possibility is that teachers who were interviewed tended to teach groups of students, rather than having a highly differentiated sense of the individual learners in their classes. A change agent wishing to promote teaching strategies based on a recognition of individual learning styles would need to gain a deeper sense of the teacher's horizons in this regard.

6.2.3 *Theme 3: Learning*

Five teachers referred to experiences related to the level of student understanding of concepts being dealt with in class. One teacher described a class where students became almost captivated by a Maths exercise involving tangents and gradients.⁵⁸ Another teacher described her pleasure when a series of carefully planned questions gave a broader range of students access to the concepts being dealt with in a class on Shakespeare.⁵⁹ The reverse phenomenon was described by another teacher who felt that a certain group of students became 'unteachable' because of the streaming structures used to deliver the Maths curriculum at a particular year level.⁶⁰ The fixation of students on grades rather than conceptual feedback in assessment was

55 Teacher 3, Question 1; Teacher 10, Question 1; Teacher 11, Question 1.

56 Teacher 2, Question 2; Teacher 10, Question 2.

57 Teacher 1, Question 1; Teacher 9, Question 1; Teacher 7, Question 1; Teacher 14, Question 1.

58 Teacher 19, Question 1.

59 Teacher 18, Question 1.

60 Teacher 1, Question 2.

a source of frustration to one teacher ⁶¹ and another teacher ⁶² referred to the feeling of futility that was evoked in him when he realised that he was taking the educational process 'far more seriously than many in that particular class ever would'.

When asked to identify memorable moments in their teaching, many teachers referred to incidents where students engaged strongly with the learning process. One teacher ⁶³ reported that she 'jumped for joy' after a particular class that she had 'facilitated' where students had interacted well and their interest and motivation levels were high. Another teacher ⁶⁴ identified his nimbleness in moving with the interests of the students as being at the heart of a lesson that was memorable for its success. The 'inward and away' look of students studying Tanzanian infant mortality was memorable for one teacher ⁶⁵ and the widened eyes of a student who grasped a particular concept in an art class was memorable for another. ⁶⁶ The phenomenon of high student engagement in the learning process was also evident in a number of other vignettes. ⁶⁷ Just as high student engagement in the learning process was a cause of pleasure for teachers, conversely, the disengagement of students from classroom content and process was a source of disappointment and even disillusionment for a number of the teachers interviewed. ⁶⁸

The model of teaching disclosed in the vignettes became a point of discussion in the seminar group convened to reflect on the vignettes. Some participants of the seminar group felt that the dominant model disclosed was of the teacher as a facilitator of learning experiences, rather than of the teacher as an 'explicit teacher'. ⁶⁹ Having worked for more than a decade

61 Teacher 13, Question 2.

62 Teacher 14, Question 2.

63 Teacher 2, Question 1.

64 Teacher 13, Question 1.

65 Teacher 14, Question 1.

66 Teacher 15, Question 1.

67 Teacher 16, Question 1; Teacher 17, Question 1; Teacher 18, Question 1.

68 Teacher 6, Question 2; Teacher 16, Question 2; Teacher 17, Question 2; Teacher 19, Question 2.

69 The notion of 'explicit teaching' as a model for teaching had gained some currency in the school district from which the seminar group members came. The following definition is taken from a literacy teacher resource.

Explicit teaching can occur across the curriculum and throughout the day. It is about making the hidden obvious; exposing and explaining what is taken-for-granted; demystifying mental processes; bringing embeddedness to the surface; letting children in on the information and strategies which will enable them to become powerful literacy users (Wilkinson, 1994, p. 59).

Proponents of explicit teaching are quick to distinguish their approach from the traditional 'chalk and talk' style
(continued...)

alongside the teachers interviewed for this thesis, the researcher had his own understanding of their teaching style and approach. The various understandings of teacher role and function are significant because change processes that unfold in a school do not meet teachers as a homogenous group; rather, the change process meets teachers who are in different places and whose classrooms are worlds that have notable differences in form, content and tone. Whilst some teachers might be highly didactic in their approach, others see their role differently and ‘facilitate’ the learning of their students. Teachers respond to change processes from within the context of their own hermeneutic situations because there is no other place in which the proposals for change that are put to them might be interpreted and understood. Change agents who are sensitive to the horizons of the teachers are able to understand the diverse worlds in which the change process must find a home and are able to respond accordingly.

6.3 *The Teachers' Worlds*

The vignettes provided a glimpse of the worlds in which teachers moved. The transcripts of interview (from which the vignettes were derived) provided a slightly larger window on the teachers' worlds, but still a finite window nonetheless. The researcher's experience as a colleague over a ten year period with many of the teachers interviewed provided a larger window again for understanding the worlds of the teachers, but it was never possible to become so familiar with the teachers that all the landmarks in their horizons were totally mapped.

Following insights derived from Gadamer's hermeneutics however, the task of understanding is never one of reconstructing the world of the Other, it is rather one of entering into conversation with the horizon that the text projects. Understanding is the product of the conversation that has discovered what is questionable in what the expression of life has to say and has then savoured and tested the claims and insights that have arisen as that conversation has

69 (...continued)

of teaching which involved rote learning and other mechanical approaches to the teaching and learning process. Explicit teaching has been seen as a response to a notion of the teacher as a facilitator who merely structures the conditions where students do their own learning. ‘The current concern with explicit teaching indicates recognition that “immersion” and relying on children's own needs and purposes to initiate learning are necessary but insufficient conditions for literacy acquisition and development’ (Wilkinson, 1994, p. 59).

unfolded. Change agency is presented as the capacity to foster genuine conversation among change stakeholders, even when those stakeholders come from worlds that differ in radical ways.

The teachers interviewed for this study taught in the same school but they did not live in the same world. Differences were evident in regard to the teachers' understanding of the teaching and learning process, the role that the teacher plays in regard to the character / moral / spiritual formation of the student, as well as the teacher's understanding of the role and purpose of the teacher and teaching. The ethos strategies described in the previous chapter had implications for teaching as well as implications for the relationships among teachers and between teachers and students. These ethos strategies had to find a home in the quite different worlds of the teachers who experienced them. Change agency requires a capacity to deal with the plurality of this home-making process.

Table 6.4 below summarises the answers that teachers gave when asked to identify four benefits that students derived from their teaching.⁷⁰ The plurality of the worlds of the teachers interviewed, already evident from the vignettes, is reinforced by the diverse benefits named in the table below.

Table 6.4 Four benefits that students derive from your teaching

<p>Teacher 1</p> <ul style="list-style-type: none"> ▶ students see me as I am - What you see is what you get. ▶ an emphasis on the centrality of family values ▶ someone who is passionate about their teaching ▶ a respect for student application rather than achievement
<p>Teacher 2</p> <ul style="list-style-type: none"> ▶ students feel good about their learning ▶ take responsibility for their learning ▶ enjoy their learning ▶ are actively involved in their learning

⁷⁰ Although teachers were asked to identify four benefits that students would derive from their teaching, it is obvious in some instances below that only three benefits were specified and that some teachers did not speak from the point of view of the student, rather, they referred back to the teacher and what he/she thought he/she was giving to the students.

Table 6.4 Four benefits that students derive from your teaching

<p>Teacher 3</p> <ul style="list-style-type: none"> ▶ students learn about healthy cynicism from me ▶ the importance of being non-judgemental - you have to experience something from the other person's perspective before you make a judgement about them ▶ tolerance
<p>Teacher 4</p> <ul style="list-style-type: none"> ▶ students are affirmed ▶ students feel personally secure ▶ I hope they feel a sensitivity from me to their needs ▶ a conscientious approach to teaching
<p>Teacher 5</p> <ul style="list-style-type: none"> ▶ I am patient with students ▶ open to their individual differences ▶ provide individual attention ▶ I am enthusiastic about what I am teaching
<p>Teacher 6</p> <ul style="list-style-type: none"> ▶ courtesy ▶ impartiality ▶ academic challenge ▶ a love of learning
<p>Teacher 7</p> <ul style="list-style-type: none"> ▶ always be honest as a teacher ▶ always remember why you came to teaching in the first place ▶ keep up with what is happening in curriculum change and in the world of the kids
<p>Teacher 8</p> <ul style="list-style-type: none"> ▶ do not pre-judge ▶ take each student seriously ▶ ensure that they are listened to and challenged rather than being punished
<p>Teacher 9</p> <ul style="list-style-type: none"> ▶ try to get students to become more responsible, more independent in their learning ▶ the value of something like Bloom's taxonomy for teaching ▶ my teaching is value oriented ▶ students are enlivened or awakened by the subject

Table 6.4 Four benefits that students derive from your teaching

<p>Teacher 10</p> <ul style="list-style-type: none"> ▶ encourage students to be themselves and to express alternative opinions and ideas with creativity ▶ I offer students openness and honesty ▶ students would see me as being an understanding person ▶ assured (i.e. competent) individualised guidance
<p>Teacher 11</p> <ul style="list-style-type: none"> ▶ students are helped to feel successful ▶ students go below the surface of things ▶ trust between teacher and student - a connection with them
<p>Teacher 12</p> <ul style="list-style-type: none"> ▶ I hope students become more compassionate as a consequence of my teaching ▶ they develop a relationship with Jesus ▶ they are prepared for life: academic, social, spiritual ▶ they appreciate other's needs and respond to them
<p>Teacher 13</p> <ul style="list-style-type: none"> ▶ students become more independent ▶ more confident, learn to trust themselves more ▶ more able to grasp the complexity of something and mull it over
<p>Teacher 14</p> <ul style="list-style-type: none"> ▶ What you see is what you get with me as a teacher ▶ students would view a child trapped in an old teacher's body when they have me as a teacher ▶ they receive creative flexibility ▶ they see a twentieth century semiotic man
<p>Teacher 15</p> <ul style="list-style-type: none"> ▶ students experience freedom - they feel that whatever they say will be acceptable ▶ they are physically safe during our practical activities ▶ honesty and mutual respect - I don't like playing games with the students
<p>Teacher 16</p> <ul style="list-style-type: none"> ▶ they gain knowledge ▶ they gain an understanding of where the knowledge fits into the wider structure ▶ they gain confidence in their understanding and know that I will accept their level of achievement when they put the effort in ▶ they become more logical in their thinking and in the way that they approach things

Table 6.4 Four benefits that students derive from your teaching

<p>Teacher 17</p> <ul style="list-style-type: none"> ▶ confidence in expressing their knowledge ▶ confidence in themselves ▶ that they enjoy the subject ▶ understanding the connections between the things that they learn - they understand how things work
<p>Teacher 18</p> <ul style="list-style-type: none"> ▶ they grow in self-esteem ▶ they develop an ability to trust me as their teacher ▶ they are challenged by ideas and strive for excellence ▶ the importance of mutual respect
<p>Teacher 19</p> <ul style="list-style-type: none"> ▶ they see that I am interested ▶ they see that I am dedicated ▶ they see that I am committed ▶ they see that I understand them

It would be possible to continue describing the different worlds of the teachers interviewed for this study. They had varying perspectives on such matters as teaching, teachers, students, schools, schooling and about those things that were most significant to them in regard to the teaching and learning process. An ethnography of teachers and teaching could be written in its own right with these points of focus. However the purpose of this thesis was not to write an ethnography but to provide some indication of the different worlds of the teachers at the case site and some suggestions as to the ways in which those differences might have affected the responses teachers gave to the change strategies they experienced.

6.4 *The Teachers' Understanding of Ethos*

The analysis of the interviews has thus far focused on the responses teachers gave to the first three questions - the questions that asked teachers to identify experiences and benefits associated with their teaching. Question 4 of the interview asked teachers to imagine how they would describe the ethos of the school to an uninformed friend.

The Jesuit tradition traces its origins back to a man in the sixteenth century whose writings were prodigious. Those Jesuits who have followed after Ignatius have hardly been any more parsimonious in their textual output. Chapter 5 of this thesis showed something of the sophistication of the language and philosophy that the Jesuits had developed over the centuries of their life as a group. It is perhaps not surprising therefore that the teachers who were interviewed were generally less lucid in their response to Question 4 than they were in their responses to the first three questions of the interview protocol. Question 4 not only relied upon an appropriation of lengthy writings about Jesuit education, it also asked teachers to relate abstract principles from an educational philosophy to the concrete behaviours and practices of the school in which they worked.

When asking questions about ethos, it is tempting (for either questioner, or respondent) to seek a particular phrase or slogan that would get to the heart of the ethos and sum it up. Carey (1987) seemed to take such an approach when he surveyed the administrators of the 46 Jesuit secondary schools in the United States and found that the majority of administrators in them had a less than adequate understanding of the principles of Ignatian education. Of particular concern to Carey was the fact that when asked to identify the primary aim of Ignatian education, 60 per cent of the administrators ticked boxes other than the one that read 'to lead students to the knowledge and love of God and the salvation of their souls'. For Carey (1987, p. 96), no matter how well the administrators scored on the rest of the test, the fact that they had not ticked this box was an indication that they were lacking in their capacity to shape Jesuit schools according to the principles and priorities of Ignatius.⁷¹

The approach taken in this study was not to construct a set of formulae that teachers needed to repeat in order to be considered to have appropriated the Ignatian tradition. Rather, the comments teachers made about the school's ethos were compared to the reflections on Ignatian

71 Jones (1998) has pointed out in conversation with the researcher that the historical investigations of O'Malley (1993) have demonstrated that in the context of the sixteenth century, the early Jesuits' use of the phrase 'saving souls' was much more worldly than it sounds in contemporary ears. 'By "soul" Jesuits meant the whole person. Thus the early Jesuits helped souls in a number of ways, for instance, by providing food for the body or learning for the mind' (O'Malley, 1993, p. 18). Given O'Malley's analysis, the Jesuit administrators who ticked boxes other than the 'saving souls' box may not have been as lacking in their understanding of the Jesuit tradition as Carey (1987) had feared.

education given in *The Characteristics of Jesuit Education* (ICAJE, 1987).⁷² In each instance that a teacher made a substantive claim about the nature of the Ignatian ethos, it was possible to find a passage in the *Characteristics* document which supported the teacher's claim. It is for those who administer the Jesuit schools to make judgements concerning the adequacy or otherwise of the knowledge of teachers about the ethos upon which the schools were founded. In general, the researcher's expectation was fulfilled that most teachers would demonstrate a capacity to identify one or two elements about the ethos, without being very detailed or comprehensive in their response.

The teachers' statements about the school's ethos were assigned to categories and a simple profile of those categories is given in Table 6.5 and Figure 6.2. The reflections which follow are organised under the categories specified in Table 6.5 and related to *The Characteristics of Jesuit Education* (ICAJE, 1987).

72 It would have been possible to have used other sources besides the ICAJE (1987) document - for example: the *Spiritual Exercises*, *Constitutions*, *Autobiography*, *Ratio Studiorum* and *Ignatian Pedagogy*. It was not necessary to go beyond than the *Characteristics* document however because each of the teacher's statements about Ignatian education were found in it.

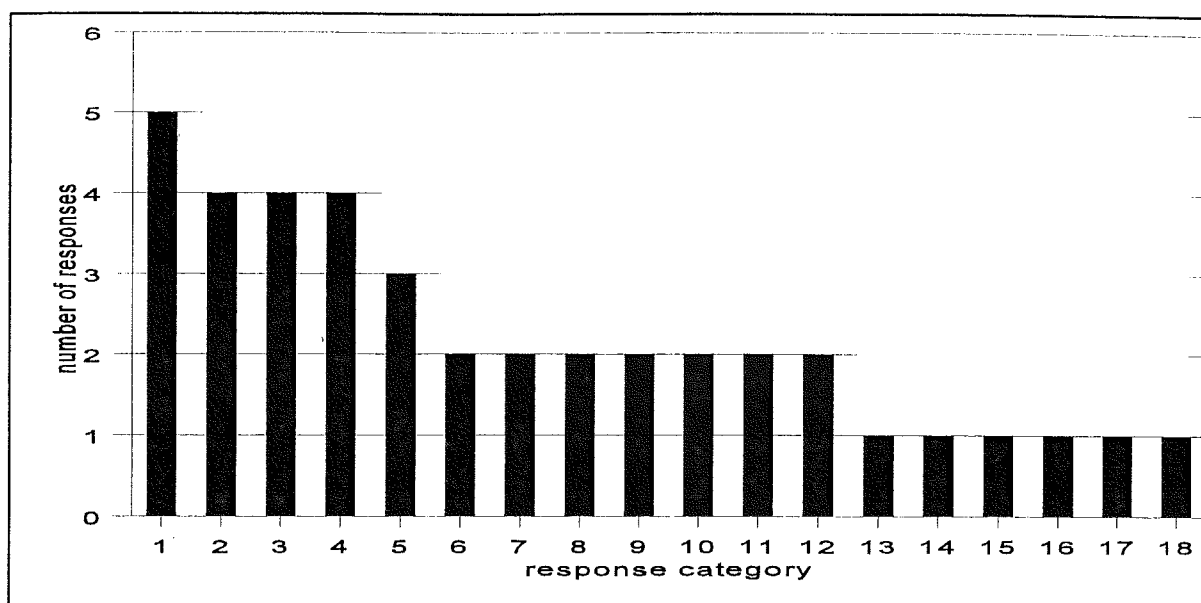


Figure 6.2 Profile of responses to Question 4 by category.

Table 6.5 Profile of responses to Question 4 by category.

Response Category	Number of responses
1. formation of the whole person	5
2. striving for excellence / intellectual rigour	4
3. Pastoral Office / pastoral care	4
4. finding God present in the world	4
5. leading students into service	3
6. "holistic: study, sport, drama etc in the curriculum"	2
7. the very notion of ethos is problematic	2
8. similar to ethos in other Catholic schools	2
9. the promotion of justice	2
10. care for the individual	2
11. a sense of welcome / support from one's colleagues	2
12. a focus on formation of students rather than upon rules	2
13. unsure about what the ethos is	1
14. expressed in the rapport between students and staff	1
15. extensive reference to Jesuit primary sources	1
16. finding space for reflection	1
17. clarity about ideals and principles	1
18. being true to yourself and therefore aware of others	1

The most common comment that teachers made about the ethos of the school was that it had something to do with the holistic formation that was provided to the students. The notion of holistic formation is present in Category 1 (the formation of the whole person) and Category 6 (the offering of a broad curriculum). The broad curriculum includes curricular and co-curricular activities across the spectrum of the physical, intellectual, spiritual, moral, affective and aesthetic domains. The notion of the total formation of each student implied in Categories 1 and 6 finds expression in the first Characteristic ⁷³ (cf ICAJE, 1987, # 25-33, 42).

Four teachers referred to 'intellectual rigour' or 'striving for excellence' as they spoke about the Ignatian ethos and these responses were included under Category 2 (striving for excellence / intellectual rigour). The seventh Characteristic (cf ICAJE, 1987, # 105-115) dealt with the notion of excellence in some detail and related it to the idea of 'the *magis*' so common in the writings of Ignatius. The *magis* refers to the fullest possible development of each person's individual capacities as a life-long project for the benefit of others in service (ICAJE, 1987, # 109). ⁷⁴ The notion of intellectual rigour is not a particularly dominant theme in the *Characteristics* document but it is implied in the seventh Characteristic and at paragraph # 26.

The activities of the Pastoral Office and the pastoral care offered to the students were included under Categories 3 and 10. The Pastoral Office was an agency in the school that offered a range of retreats, liturgies and other experiences designed to nurture the development of the students' spirituality. References to the type of formation that is offered by the Pastoral Office occur throughout the *Characteristics* document (e.g. ICAJE, 1987, # 63-70, # 23-25, 38). The notion of *cura personalis* (care for each student individually) was described as 'the characteristic of our vocation' by the Jesuit Father General Peter-Hans Kolvenbach at a meeting with the Delegates for Education of the Jesuit Provinces of Europe in 1983 (cf ICAJE, 1987, p. 93). This approach to pastoral care finds expression in the second Characteristic and in other places in the *Characteristics* document (cf ICAJE, 1987, # 41-44, 63). The rapport between students and staff (Category 14) also resonated with the theme of *cura personalis* above (cf ICAJE, 1987, # 43).

⁷³ The proper noun use for the term 'Characteristic' throughout this section indicates a reference to one or other of the nine characteristics found in the ICAJE (1987) document.

⁷⁴ A fuller account of how to achieve the *magis* - the more universal good, the more urgent need, the more lasting value, work not being done by others etc. - is given in the *Constitutions*, Part VII, especially # 622-624 (cf ICAJE, 1987, # 146 & p. 103).

The theme of finding God present in the world (rather than apart from it) was mentioned by four teachers and is included under Category 4. The first Characteristic explicitly dealt with this theme and positioned it as a central concept in the world view (horizon) of Ignatius (cf ICAJE, 1987, # 21-24, 34-36).

A major theme in the archival analysis of the previous chapter was the debate among Jesuits at an international level over the extent to which their schools were reproducers of iniquitous social structures or challengers of them. The promotion of justice (Category 9) was named by two teachers as being relevant to the Ignatian ethos. One of the most pointed statements that one might find in the *Characteristics* document was that ‘the promotion of justice is an absolute requirement’ in schools animated by the Jesuit mission (ICAJE, 1987, # 74). The nurturing of a ‘faith that does justice’ finds particular expression in the fifth Characteristic (ICAJE, 1987, # 71-81, 85-90). Justice and service (Category 5) are related themes in the Jesuit tradition and the notion of service finds expression in the *magis* (referred to above) as the challenge to develop one’s talents neither for self-satisfaction, nor for self-gain but for the good of the human community (cf ICAJE, 1987, # 82-84).

Two teachers referred to a sense of ongoing support and welcome from colleagues as being related to the Ignatian ethos (Category 11). The notion of friendship as a means for the more effective service of others can be traced back to the writings of Ignatius where he used the expression ‘friends in the Lord’ to describe his view of who the Jesuits should be - both for each other and for those they served (ICAJE, 1987, p. 99). The theme of collegiality and support finds expression in the eighth Characteristic (cf ICAJE, 1987, # 116-117, 123).

Two teachers felt that there was an emphasis on formation (as distinct from rules) in the Ignatian ethos. There was a flexibility to respond to the particular circumstances of the students and to deal with them in a way that would maximise their growth. The teachers contrasted this flexibility and responsiveness with a juridical approach that they had encountered in other schools in which they had taught. Individual care, the responsible use of freedom, and personal responsibility and growth are themes given in different places in the *Characteristics* document (e.g. ICAJE, 1987, 142, 108-109, 52).

One teacher identified the emphasis placed on student reflection as being an expression of the Ignatian ethos. The *Characteristics* document highlighted the value of reflection at a number of points (e.g. ICAJE, 1987, # 56, 90) and great prominence was given to the value of reflection in the sequel to the *Characteristics* document - *Ignatian Pedagogy* (ICAJE, 1993). Another teacher referred to the clarity about ideals and principles as being a characteristic feature of the way of proceeding in a Jesuit school. His view was that contemporary trends and developments were not always embraced immediately in a Jesuit school because the tendency was to evaluate the underlying principles of innovations before making a commitment to them. Support for this viewpoint can be found in the *Characteristics* document at one or two points (e.g. ICAJE, 1987, # 145-146).

Some of the older Jesuits interviewed for this study noted that clear statements about the nature of Ignatian education are relatively new phenomena. In previous years, except for an occasional lecture, Jesuits had not spoken at length to each other about the educational implications of their Jesuit identity and mission. The process of discovering how the Ignatian ethos found expression in the life of a Jesuit school was more one of osmosis than explicit teaching. Jesuits in training learnt about Ignatian education by working alongside and living with those who already knew something about it. The knowledge that was learnt in this way was a 'lived knowledge' and was not written down and documented in any systematic way.

Without wanting to argue that it is unimportant for teachers to be able to clearly articulate what the ethos of their school is, the osmosis phenomenon described above does suggest that it is possible for someone to grasp and live the ethos without necessarily being able to put it into words. The widespread phenomenon of writing vision and mission statements suggests though that having a corporate statement about purpose and mission helps an organisation to achieve its goals. This point notwithstanding, most teachers were able to say something about the school's ethos that found confirmation in the *Characteristics* document. Of course, the *Characteristics* document is very broad in scope and it would be hard for teachers to talk for very long about education without striking one or other of its themes. It remains true however that each teacher interviewed described the school's ethos in terms that were found in the *Characteristics* document and more than half of the respondents impressed the researcher with the level of appropriation of one or more insights from the Ignatian tradition.

One teacher interviewed said that he was not sure what the ethos was (Category 13) and two teachers reported that the ethos they found at the case site was similar to the ethos that they had encountered at other Catholic schools (Category 8). Two teachers also felt that the notion of ethos itself was problematic (Category 7) and the researcher was unable to make much sense of the response that the ethos meant ‘being true to yourself and therefore to others’ (Category 18).

One element of the definition of ethos given in Chapter 1 of this thesis described a school’s ethos as ‘a moving set of relationships within which different groups and individuals are constantly in negotiation. It is expressed largely in symbolic form, notably in language, appearance and behaviour’ (Woods, 1990, p. 77). The collection of narratives, rituals, symbols, priorities, practices, and attitudes that can be discerned in the culture of a school are considered in this study to contribute to its ethos. Whilst it is not always a straightforward task to find the words to describe a given school’s ethos, experienced educators very quickly sense changes in elements like those given above as they move from one school to another. Eisner’s (1991) depiction of the educational researcher as ‘connoisseur’ highlighted the importance of researchers having enough expertise about the way schools work to enable them to notice the things that mattered in the flow of action around them. Eisner’s perspective is particularly germane when it comes to the study of a school’s ethos.

A school does not need have to have a religious affiliation in order for it to be concerned about its ethos. Postman (1995) argued that every school needs to be built around a fundamental narrative that is robust and rich enough to animate the endeavours of the school with meaning and value. Schools that lack this fundamental narrative lack a *raison d’être* in Postman’s analysis. The research given in the effective schools literature (e.g. Flynn, 1993; Coleman, 1989; and the authors of the various chapters in Riddell & Brown, 1991) also underscores the importance of building up the various elements that comprise a school’s ethos if the school is to be effective in realising its mission.

Whilst a school’s ethos might not always be easy to name, and whilst the links between a school’s ethos and the world view of the religious Order exercising proprietorship over it might not always be easy to identify, those who exercise leadership perform a valuable function for their school when they harness the elements of its ethos more effectively in the service of its mission.

A small number of the teachers who were interviewed referred to a gap between the stated ethos of the school and its actual practice. The emphasis placed on reflection in the IPP and the increasing busy-ness of the school and curriculum was named as an example in this regard. The stated emphasis on the partnership between Jesuits and laity and the actual practice of that relationship was another example.

In general though, teachers affirmed the value of the ethos of the school and were able to identify one or two elements of it that were of significance to them, although, as has been noted, the content and substance of the ethos was less to hand in most instances, than was the daily experience of being a teacher in the school.

Chapter 5 of this thesis presented some demographic and theological currents that shaped the formation of the ethos strategies. The present chapter has outlined some of the differences that can be discerned in the worlds of the teachers who were asked to embrace the ethos strategies. The next chapter considers some of the dimensions of the change agent's task as he moved between the Jesuit world behind the ethos strategies and the various worlds of the teachers in which the ethos strategies were expected to find a home.

CHAPTER 7

A CHANGE AGENT'S WORLD

The change agent's task is presented in this thesis as being one of bringing different worlds together into a fusion of horizons. In this case study, the change task was to work towards a fusion between the teachers' worlds that have just been described and the ethos strategies that came out of the world of the Jesuits. The substance of this chapter is given in the form of a case narrative, undertaken as outlined above in Section 4.3.3. The participant observation field notes provided the primary source for the case narrative and the narrative portrays some of the challenges and significant moments that the researcher had as a change agent charged with the responsibility of implementing the IPP ethos strategy at the case site.

The following case narrative could be described as a 'case study within a case study' because it provides an in-depth analysis of one of the four ethos strategies being investigated: the IPP ethos strategy. The case narrative traced the IPP ethos strategy from its beginning at the case site to its end. The narrative is written from the perspective of the change agent, and it raises significant issues and obstacles that were encountered during the change process. These issues are taken up and considered in the analysis section given after the case narrative. Line numbering is used throughout the narrative to facilitate cross referencing between the case narrative and the analysis following afterwards. A different typeface is used in the narrative to represent the change of genre from the discourse of the thesis proper to the first-person discourse of the case narrative.

7.1 *The Case Narrative*

Late August, 1993

1 **It was late August 1993 when I first heard the three letters ‘IPP’ and**
2 **little did I know then what those three letters would come to mean to me,**
3 **both for better, and for worse.**

4 **The Principal had just returned from a conference in Thailand and**
5 **he gave a report to us, his advisory group, about what had taken place**
6 **there. I knew him well enough to know that despite the understated tone**
7 **of his report, the Principal had seen something during the conference that**
8 **he liked. He poked fun at the earnest way in which many of the**
9 **conference participants had embraced the IPP and then he began to**
10 **describe the various elements of the teaching framework that was being**
11 **offered in it to Jesuit schools around the world. I did not think much more**
12 **about the IPP until the following February when I heard that a conference**
13 **was being organised.**

14 **February, 1994**

15 **Early in the school year (1994), I became aware that a national**
16 **conference had been organised to introduce the IPP in Australia. Each**
17 **Jesuit school was sending along four or five participants to the**
18 **conference. The Principal from my school had asked a number of his**
19 **senior administrators and teachers to attend the conference which was to**
20 **be held at the Victorian coastal town of Anglesea. Although he had**
21 **already filled his contingent from [the school], I asked the Principal**
22 **whether it would be possible for the list to be expanded to include me. I**
23 **thought that it would be an ideal chance to gather data for my doctoral**
24 **studies (which I had just begun at that point). The Principal was kind**
25 **enough to add me to his list and so I went along.**

26 **Anglesea Conference: March, 1994**

27 **The conference was a rich experience for me as it was the first time**
28 **that I had seen how the Jesuit school system operated at a national level.**
29 **There were teachers and administrators from each of the Jesuit schools**
30 **as well as staff from most of the Loreto schools and another Catholic**
31 **school with an Ignatian connection. There were some 46 participants in**
32 **all.**

33 **The sessions were delivered by people who had been at the**
34 **Thailand conference mentioned above. Most of the presenters were Jesuit**
35 **Principals but there were one or two Principals from other school**
36 **systems. Although there was some attempt made to adapt the IPP**
37 **training process to the Australian context, many of the handouts and**

38 presentations had simply been reproduced from the Asian workshop of
39 the previous August. In some instances the grammar and quality of the
40 handouts left a lot to be desired.

41 Because of my 'researcher' status, I was asked to collate to the
42 evaluations completed at the end of the conference. I also sent out my
43 own questionnaire about two weeks after the conference and I eventually
44 received 36 responses after one reminder notice. The responses to the
45 questionnaire are represented in Appendix A. Despite the fact that there
46 was strong criticism of some elements of the conference, most
47 participants, especially those from Jesuit schools, indicated that there
48 were contemplating introducing the IPP framework once they returned
49 to their school.

50 There was quite a bit of criticism of the presentations and the
51 design of the conference's process. Although one or two of the presenters
52 were praised for the quality of their presentations, many of them were
53 heavily criticised. The following comment is from the notes in my
54 research journal at the mid-point of the conference.

55 **Mid-Conference: Wednesday, 23rd March**

56 Wednesday has been a low-point for many. Principals standing up
57 delivering 'new' educational strategies that the teachers they were
58 speaking to had in fact been using in their classrooms for some
59 time. [In one of the sessions, for example,] it became obvious
60 after an hour that many teachers had already quite a bit of
61 knowledge about the topic. The presenter acknowledged this but
62 then proceeded to give a lecture on the topic anyway. ... One of the
63 Loreto staff said to me: 'I used to think of the Jesuits as being the
64 intellectuals of the Church. Now that I have met some of them
65 during this conference, I have really changed my mind on that.'

66 I found it difficult to hear that last comment because I both know,
67 like and respect the people who were being denigrated by it. I had to
68 admit though that despite the competence that characterised the work of
69 these Principals in many areas, expertise in curriculum was not in
70 evidence during this conference. I began to wonder why the burden of
71 organising and presenting the conference had fallen on the shoulders of
72 the Principals who already had more than enough to occupy their
73 energies. When I thought about it, the Principals delivered the sessions
74 at Anglesea because they were the only ones who knew about the IPP
75 process which had only been introduced to the region the previous August
76 in Thailand. It seems to me that it would have been more appropriate for
77 the Principals to have delegated the delivery of conference sessions to
78 their curriculum specialists who would have been more familiar with
79 curriculum issues and might have had more time to prepare their
80 presentations. This might have been difficult however because it would
81 have necessitated a preliminary conference for the Principals to train

82 **their curriculum people in the principles and methodology of the IPP and**
83 **this may have required more time than was available.**

84 **The final session of the Anglesea conference caused some**
85 **consternation for some of the participants because it unsettled their**
86 **understanding of what was being proposed in the IPP. The presenter of**
87 **the final session made a distinction between pedagogy and techniques of**
88 **teaching. He portrayed pedagogy as being an all embracing philosophy**
89 **of teaching that arose out of a particular world view and horizon.**
90 **Pedagogic discourse is explicit about its moral and theological**
91 **foundations and the learning process is seen as being a means to certain**
92 **desired outcomes derived from those moral and theological foundations.**
93 **Techniques of teaching however are simply means by which students**
94 **might be taught. The authors of the IPP were not merely presenting**
95 **techniques of teaching, they were also proposing a pedagogy which**
96 **harnessed the teaching techniques in the service of the Jesuit mission.**
97 **Many of the participants felt that a new dimension had been added to the**
98 **IPP at this point and were left wondering about it.**

99 **After the Anglesea Conference**

100 **In the months after the Anglesea conference, I learned that it had**
101 **been difficult to put the conference together. Essentially it was planned**
102 **by the Jesuit headmasters. One Headmaster had a suicide in his school**
103 **so he was unable to attend a conference planning meeting. Another**
104 **Headmaster was attending to the fallout from the forced redundancies he**
105 **had been forced to execute in his school. Another Headmaster was on**
106 **sabbatical leave. Under the circumstances, they came up with a very**
107 **tightly organised program but I am sure that it must have been difficult**
108 **for them to achieve the results they did.**

109 **At the end of the Anglesea conference each school met to decide**
110 **whether/how it was going to take its next step forward. Those of us from**
111 **the case site met as a group and we decided to take a slow and steady**
112 **approach. In contrast to most of the other Jesuit schools, we decided not**
113 **to take our staff away on a residential program to expose them to the IPP;**
114 **rather we decided to put together a number of professional development**
115 **modules that could be delivered at various points in staff development**
116 **days over the coming year or two. None of us knew at that point that in a**
117 **matter of months the Principal would leave the school suddenly and his**
118 **successor would have carriage of the process despite the fact that he had**
119 **not experienced the program or participated in the decisions we had just**
120 **made.**

121 **But that is jumping ahead of the story. A couple of weeks after the**
122 **conference and just before the Easter break, the Principal wrote to the**
123 **staff and asked them to read the text that had been written to introduce the**
124 **IPP. On the first day back in Term II, a 'teacher only' day, the Principal**
125 **spoke to the staff about the IPP and referred to the booklet that he had**

126 given them before the holidays. He linked the IPP with the previous ethos
 127 programs - the Colloquium , the CIP and the Characteristics. He asked
 128 people to take some time to read the document and he indicated that we
 129 would be taking our next step in the process when one of the authors of the
 130 IPP visited the school in a few weeks time. Unfortunately when the author
 131 arrived, he barely referred to the IPP but, instead, he delivered a
 132 prepared piece that he had obviously pulled out of his briefcase on the
 133 state of Jesuit education around the world. We had our first stumble.

134 I was starting to clarify my thoughts for my doctoral studies and I
 135 decided that the Jesuit ethos programs might comprise a worthwhile
 136 research object. In order to develop my thoughts further, I wrote a brief
 137 explanation of the IPP for myself. I showed the explanation to a few
 138 Jesuits, one of whom was the Principal at the school, and he liked it. I
 139 very soon found myself being asked to work with the Director of Studies
 140 to introduce the program at the case site. This was a responsibility I was
 141 happy to embrace.

142 **At the end of Term II, 1994**

143 It was a difficult time for the school when the Principal left
 144 suddenly at the end of the second term. A new man filled his position and
 145 although he had much experience, little of it was in the administrative
 146 area, and his appointment as Principal was both unexpected and sudden.
 147 Some months passed before the next step was taken with the IPP.

148 **September, 1994**

149 I met with the Director of Studies early in September to discuss
 150 what the next steps of the process should be. We decided to invite 'the
 151 Anglesea people' - the eight of us who had attended the Anglesea
 152 conference - to gather together again. In our letter of invitation, the
 153 Director of Studies and I proposed to the Anglesea people that the best
 154 way to introduce the IPP to staff was to teach the process to the leading
 155 teachers in the school and then ask them to introduce the framework to
 156 their colleagues. The Anglesea people met in the middle of October; they
 157 endorsed our plan and we made preparations for a workshop to introduce
 158 the IPP to the leading teachers (Heads of Department and AST2s)⁷⁵ in the
 159 College. In order to minimise the disruption to the school, we decided to
 160 run the training workshop on a Friday and a Saturday morning early in
 161 November. Our idea was that the leading teachers would be able to apply
 162 the IPP framework to their own teaching area and then be in a position to
 163 teach their colleagues on the first day back in the new school year in
 164 February, 1995.

75 'AST2' is an acronym for 'Advanced Skills Teacher - 2nd grade'. Teachers seeking this classification had to demonstrate excellence in teaching practice and had to show leadership to their colleagues, as well as a commitment to the Ignatian ethos of the school. The 'Anglesea people' decided to enlist the AST2s as leaders in the introduction of the IPP, along with the Heads of Department.

165 **October, 1994**

166 **After some work, we (the Anglesea people) felt that we were ready**
167 **to run a training program for our leading teachers. Each campus was**
168 **asked to make arrangements for the release of its leading teachers for the**
169 **Friday of our training program so that they could spend it with us at a**
170 **conference centre handy to the school. Not long after the staff release**
171 **request had been issued, I was walking past the daily organiser's office**
172 **on some errand or other, and I was beckoned inside. The Daily Organiser**
173 **asked for a list of the teachers from our campus who were to be taken**
174 **away from the school for the training program. When I went through the**
175 **names with him, he became concerned. 'How am I going to be able to**
176 **cover the 21 teachers who will be absent from school on that day?' he**
177 **asked me. No answer came immediately to mind so I agreed with him**
178 **that it was going to be difficult and conducted a strategic retreat. The**
179 **Daily Organiser indicated that he would be taking the matter up with the**
180 **Head of Campus.**

181 **The Head of Campus held his nerve and so arrangements were**
182 **made for the teachers to be released. Very soon after the letters of**
183 **'invitation' were sent out, one of the Heads of Department wrote a terse**
184 **and sarcastic letter to the Director of Studies pointing out that the seminar**
185 **day would take him away from his teaching right at the time when his**
186 **students needed to be revised for the end of year exam. He asked whether**
187 **he could be excused from attending the training program. The Director**
188 **of Studies shared her annoyance with me at the tone of his letter and she**
189 **indicated that she was going to take the matter up with the Principal. The**
190 **Principal called the Head of Department in and told him that the priority**
191 **was for him to attend the conference.**

192 **At around the same time, I was at a meeting on a completely**
193 **unrelated matter and the Daily Organiser from one of the other campuses**
194 **asked me whether it was possible for three teachers to be released for the**
195 **seminar rather than the seven that we had asked for from his campus. He**
196 **claimed that they would have to close their school for the day if all seven**
197 **were released. I referred the matter to the Director of Studies who was**
198 **also at the meeting. She indicated that she would add that to her list of**
199 **agenda items for her meeting with the Principal. A few days later I**
200 **received a phone call from the Head of Campus of the school in question**
201 **and he gave me the names of five teachers who were being released.**
202 **Although we had asked for seven teachers, I decided at that point to cut**
203 **my losses and accept the list he had given me.**

204 **After all of the problems we had in actually signing people up for**
205 **the program, it was something of a relief when we were actually able to**
206 **focus our energies on the program itself. The week leading into the**
207 **seminar was an 'Exeat' weekend which meant that the Monday and**

208 **Tuesday were school holidays. This bunched up the organisation a little**
209 **but we got there. On the program itself there was a good feeling among**
210 **the presenting team with people taking initiatives easily and**
211 **appropriately. The various presentations were well done with individuals**
212 **obviously having put some thought into their examples. There was an**
213 **effective use of humour and the content was stimulating in my opinion.**

214 **The Leading Teachers' Conference**

215 **Despite the to and fro beforehand, the leading teachers seemed to**
216 **come along with a good disposition. They seemed to have their heads**
217 **around things and were quick to enter into discussion and the tone was**
218 **positive. People seemed on-side. Because the leading teachers had come**
219 **from different campuses, not everyone knew each other and so the first**
220 **thing that we did was to ask each teacher to stand up and tell us their**
221 **name and the subject that they taught. I realised just how on edge one**
222 **teacher was when he could not face doing this and left the room and did**
223 **not return. By the end of the first day we felt we had communicated what**
224 **the IPP was. The focus on the second day was to ask the leading teachers**
225 **to consider ways in which the IPP might find expression in their subject**
226 **area.**

227 **At the end of the first day, the presenting team seemed positive**
228 **about how the day had gone. I felt however that we needed to be clearer**
229 **about exactly what we would be asking of the leading teachers for their**
230 **role next February. I rang the Director of Studies that night and we**
231 **agreed to meet early before the second day's sessions began so that we**
232 **could sharpen up the specifications of the task that we would be giving to**
233 **the leading teachers. We met at 8.30 am and it quickly became obvious**
234 **that the Director of Studies had a more ambitious plan than I did as**
235 **regards what would be asked of the leading teachers. While I thought that**
236 **we could only reasonably expect the leading teachers to lead one of the**
237 **many sessions we had planned for the entire staff in February, the**
238 **Director of Studies thought that we could ask more of them. We decided**
239 **to take the two options to the group and then let them decide. Not**
240 **surprisingly they chose the easier option.**

241 **People arrived in good spirits on the Saturday morning. We got**
242 **down to the task rather well. I was surprised at how literate the leading**
243 **teachers had already become in regard to the IPP language and concepts.**
244 **The groups got down and did some good work on paradigms; they seemed**
245 **to know what they were about and the energy levels were high. The**
246 **general impression I gained was that the participants were more than**
247 **happy to embrace a responsibility for leading their colleagues through**
248 **the process. The leading teachers seemed genuinely interested in our**
249 **project and one of them made the point that the parents should be**
250 **informed about what had happened yesterday with so many teachers**
251 **being away from the school. Some students had five free periods in a row**
252 **before they were actually taught anything. Another person made the**

253 point that the teachers who were not at the seminar also needed to be told
254 what had happened. In it all, I found the spirit of the discussion to be
255 cooperative and one that drew positively on the talents and perspectives
256 of all present. The spirit of cooperation that had been built up over the
257 two days was also commented upon by more than one participant.

258 We asked each person to present their application of the IPP
259 framework to the whole group. One of the leading teachers with a
260 particularly good sense of humour made us laugh but his message was
261 also to become something of a portent. His anecdote went something like
262 this:

263 I dropped in back at school yesterday after our day together and
264 one of the teachers who sits in my staffroom asked me what the day
265 had been like. I said 'we learnt about a paradigm.' He said,
266 'What's that?' I said, 'a model.' He said, 'A model for what?' I
267 said, 'pedagogy' He said, 'What's that?' I said, 'teaching.' He
268 said, 'Why don't they call it 'a model for teaching?'' I said, 'that
269 wouldn't be Ignatian.'

270 Everyone enjoyed his humour and quite a few of the leading teachers then
271 spoke about the need to de-jargonise the language so that staff would not
272 be alienated. We all agreed with this. In fact the Anglesea people had
273 already done some work on taking the jargon out of the framework.
274 Apparently there was more work to do.

275 Someone else made the point that we need to be very careful about
276 the tone of our presentations to staff in February. People at that time of
277 the year have their minds very firmly on the job of getting their teaching
278 programs prepared and finalised. The IPP needs to be presented as a way
279 to help them do this. Keep it practical. I left the day feeling exhausted
280 because I spent the last hour of the program in a plenary session
281 negotiating the nature and extent of the involvement of the leading
282 teachers during the general training days that we would offer staff in
283 February. It was a case of allowing the various viewpoints to be heard but
284 at the end of the process coming up with sufficient clarity so that we all
285 knew exactly what was being expected of us. I think we achieved this.

286 After the Leading Teachers' Conference

287 Back at school on the Monday morning after the leading teachers'
288 conference I had that flat feeling that one easily gets after there has been
289 a build up to an event and then not much is said afterwards. One of the
290 senior administrators at my campus called in to my office to say that he
291 believed the leading teachers should be given a definite task to do with a
292 submission date not too far in the distance, otherwise valuable
293 momentum would be lost. He argued that unless they had a definite job
294 to do, the IPP concepts would get lost in the mountain of tasks that the
295 leading teachers were engaged in. Although I knew that these points

296 were well made, I felt disinclined towards taking them up because I
297 feared the response I would receive if we put out a memo giving the
298 leading teachers one more job to do at this busy time of the year with a
299 tight time line attached to it. So I thanked the administrator for his advice
300 and said that it might be better to include a task like that as part of the
301 program being offered to all staff next February. This reluctance of mine
302 to make concrete demands on staff would prove to be a weakness in my
303 general approach.

304 I put out a questionnaire to the leading teachers to get some feel for
305 their response to the program. The figures in Appendix B give an
306 indication of the largely positive response received from the seminar
307 participants. I included an open-ended question at the end of the
308 questionnaire and offered participants the opportunity to provide further
309 comment if they felt so inclined.

310 [Respondent A] All professional, experienced, positive and skilled
311 teachers would already be using the IPP as part of their approach
312 to teaching. As a methodology / concept / process it is not unique.
313 As much as I appreciated the seminar time as a period for
314 reflection on my own teaching and role as a subject coordinator,
315 nothing new or inspiring was presented to me. Wrapping a fairly
316 logical process / methodology up in a new language and
317 presenting it as a required approach can possibly alienate or at
318 least bemuse people. ... A variety of people presented lesson
319 plans / units of work reworked to fit the process model - initially
320 interesting and helpful, this became somewhat repetitious, dry
321 and at times simplistic.

322 [Respondent B] I can only say that not only did I benefit greatly
323 from the presentations at the in-service but I also enjoyed the day.
324 The feeling of camaraderie greatly assists the learning process
325 and together with the sincere and well prepared presentations, the
326 meaning and direction of the IPP was clearly elucidated.

327 [Respondent C] I found the two days on the IPP most valuable and
328 informative. The way the IPP was presented, discussed and acted
329 upon was clear and easy to follow. I'm sure other staff members
330 would appreciate the same type of format. With some teamwork,
331 I am quite prepared to explain the IPP to the teachers in my area -
332 i.e. Primary staff on my campus.

333 These responses to the open ended question at the end of the
334 questionnaire were typical of the responses we received throughout the
335 entire IPP process. Perhaps it is typical of teacher response, full stop.
336 Most teachers chose not to comment in the optional open-ended question
337 and a few teachers gave stronger responses at both the positive and
338 negative extremes. Our usual experience in the IPP was that so long as
339 sessions were reasonably well organised, competently presented and

340 stayed reasonably close to teaching practice, most teachers participated
341 in them without too much comment. Usually there were one or two
342 teachers who had stronger reactions to a session and these responses
343 would often contradict each other: a strong positive response countering
344 the message that might be taken from a strong negative response.

345 One of the ongoing challenges for me in managing the IPP process
346 was to tune in to the 'tacit middle.' Unless a session had been a disaster
347 or a roaring success, most teachers (the tacit middle) would not say much
348 about how they had found it. Despite this, sessions would often evoke
349 strong responses (both positive and negative) from a small number of
350 teachers and the challenge was to keep those extreme responses in
351 perspective given the silence of the middle. 'Silence' is not quite the right
352 word, because one could invariably get a general sense of how a session
353 had gone by keeping one's eyes and ears open during a session and by
354 doing some asking around afterwards. Usually there was a general
355 message or lesson that could be drawn from one's impression of the
356 mainstream teacher response. More formal evaluation helped sharpen
357 one's sense of the response to particular sessions but in the rush of school
358 life it was not possible to keep asking teachers to take the time to
359 complete and return evaluation forms. Often the information one
360 obtained on such forms was rushed and of dubious value. The better
361 course of action was to look for the changes in behaviour or practice that
362 one would expect if the session had achieved its goals.

363 November, 1994

364 During a meeting of the Principal's advisory group late in 1994 I
365 learnt that the Director of the Pastoral Office has struck an agreement
366 with the Director of Studies for four hours of the staff development time
367 that I thought had been reserved for the IPP. Four hours were now going
368 to be given to someone to come in and speak to the staff on bullying.
369 Upon hearing this news, I felt defensive and despondent both at the same
370 time. It is difficult to design a systematic program of staff development
371 when the goal posts keep shifting in regard to the time available for
372 conducting the IPP sessions with staff. One month the school leadership
373 mandates the IPP as a major staff development initiative; we take the
374 leading teachers out of the school and train them up for a full session of
375 staff days early in February and then, out of left field, someone else
376 comes along with another idea altogether and before you know it, four
377 hours have been taken out of our general staff training time. There is no
378 high drama in an incident like this, just a sense of being ground down
379 subtly but inexorably. Looking back on it, I think some of the stuffing was
380 being knocked out of me even at this early point. Change managers need
381 to be people of fortitude, endurance, patience and assertion.

382 **December, 1994**

383 **The Pastoral Office Director is at it again. I learn that he has**
384 **grabbed two full staff days in July for an expert he has invited out from**
385 **North America to speak on adolescent developmentalism and spirituality.**
386 **I sound negative about the Pastoral Office Director, but in actual fact I**
387 **feel torn. The speaker he has organised is world-class and I know that**
388 **teachers will benefit from what will happen during his sessions. It is just**
389 **that in a year, when we were supposed to be moving into top gear to**
390 **promote the IPP, the allocation of two full days to an unrelated staff**
391 **development initiative seemed something of a killer to me. Realistically,**
392 **all up, there are only about six possible staff days in any given year and**
393 **there are many things that have to happen in them. If the IPP is meant to**
394 **be a major staff development initiative then there is not time for two full**
395 **days to be given over to something else. To be honest, I also feel annoyed**
396 **because the Pastoral Office Director is out manoeuvring me. He is doing**
397 **a better job of advocating for his area than I am for mine. I also feel that**
398 **the Director of Studies and the Staff Development Coordinator cannot just**
399 **say 'yes' to whoever comes through their door asking for time. If the**
400 **school has given a mandate to the IPP, then we have got to have time to**
401 **develop the understanding and skills that it requires. I decide to do a bit**
402 **of manoeuvring of my own. I meet up with the Director of Studies and the**
403 **Staff Development Coordinator and suggest that two full staff days on**
404 **adolescent spirituality seemed a little out of kilter given that 1995 was**
405 **supposed to be the year of the IPP. We agree to approach the Pastoral**
406 **Office Director to see what could be done. I was pleasantly surprised**
407 **when the Pastoral Office Director said that he was quite happy to share**
408 **the time between his speaker and the IPP sessions we were planning.**
409 **Presuming the worst is not always helpful.**

410 **February 2nd, 1995**

411 **The big day has arrived. Today we take the IPP to the general staff**
412 **- some 150 teachers. The Anglesea people explained the IPP in general**
413 **terms during a plenary session and then the leading teachers led smaller**
414 **groups of teachers all from their own subject area. The leading teachers**
415 **presented the paradigm that they had developed during the seminar last**
416 **November. Things seemed to go well. The vibrations were good in the**
417 **first session as the staff listened to the Anglesea presentations. The**
418 **attitude in the small group I led was positive. I will be interested to hear**
419 **how the other groups went.**

420 **The morning was not without its hiccups though. The Principal**
421 **spoke overtime in the morning so we were some 20 to 30 minutes behind**
422 **time before we even started. We were late getting started, but we were**
423 **not too long underway before the Chair of the School Council arrived early**
424 **for his presentation which had been scheduled for later in the meeting on**
425 **a completely unrelated matter. In their wisdom, the school leadership**
426 **decided to allow Chair of Council to address staff early - right in the**

427 middle of our session. This did not help the continuity of our process.
428 Another spotfire had to be put out when it became apparent that the lines
429 of communication had crossed over on their way down to one of the other
430 campuses. One of the leading teachers came to me in a flap because she
431 had only now discovered that she was expected to lead a small group and
432 deliver a paradigm. In one of those lucky double negatives, the lines of
433 communication had crossed over twice and someone from her campus
434 that we had not expected to lead a group or write a paradigm, had come
435 along expecting to do so. A quick swap and the fire was out and everyone
436 was happy.

437 I kept my ears open as to how the sessions were going. One of the
438 Anglesea people told me that the leading teacher in her small group
439 spoke for 40 minutes instead of 10, which left very little time for the
440 teachers to apply the framework to their own teaching. I later learned
441 that this Head of Department was having difficulty with a couple of
442 members in his department and I imagined that he was probably trying
443 to demonstrate his competence in the subject area to them. In another
444 group a particularly intelligent and argumentative teacher took on the
445 leading teacher during his presentation and started deconstructing his
446 presentation. This had the effect of silencing the other members of the
447 group when it came their turn to speak. These incidents demonstrate
448 some of the difficulties we encountered when we used peer coaching in
449 our processes. Although there were difficulties, the majority of the
450 groups went well and the reports that came in were positive about the
451 teachers' understanding of the framework of the IPP.

452 I chose to attend a small group that was led by a leading teacher
453 who was well known for his lack of preparation and commitment when it
454 came to attendance or participation in staff development processes. As
455 expected, the leading teacher had not prepared an application of the IPP
456 framework for his subject area. He had just scribbled something down
457 during the presentations earlier in the morning and presented his hastily
458 prepared application to the small group. The clarity of his presentation
459 was less than it could have been, as was the level of commitment that he
460 modelled in regard to the framework. I wanted to do something about this
461 lack of commitment, but because I had no authority in the school
462 structure, I did not know what to do. I faced the choice of challenging the
463 Head of Department on a personal level, or taking the matter up with the
464 Principal. Neither of these options seemed appropriate to me at the time.

465 February 3rd, 1995

466 Things became a little more difficult during the second session (an
467 afternoon session scheduled in the afternoon of the second staff day). As
468 predicted the previous November, (see above) teachers were starting to
469 become anxious about the classes that would begin on the following day
470 when students returned to school for a new year of work. Teachers were
471 unusually anxious this year because both of the staff days had been

472 scheduled at the senior campus. The normal practice had been for the
473 first staff day to be scheduled at a common site with the second one
474 scheduled back at the separate campuses where it was possible for
475 teachers to prepare lessons and make practical arrangements for the
476 beginning of the teaching year. To make matters worse, the morning
477 sessions of the meeting dealing with other agenda had been particularly
478 boring and teachers had had enough of staff meetings by the time that the
479 afternoon IPP session came around. On top of all of this, neither the
480 Principal nor the Head of Campus were in attendance and nor was the
481 Director of Studies. These absences powerfully devalued the importance
482 of the matters being discussed. You could sense that the teachers were
483 more prepared to express their restlessness at a meeting when the
484 school's leaders were not present. I received a round of applause when I
485 announced that I was going to shorten our session. Trying to make the
486 best of the situation, I spoke as crisply as I could and teachers seemed to
487 appreciate the brevity of the presentation - particularly given the long-
488 winded presentations that had taken place in the morning.

489 We had decided last December to 'set some homework' for
490 teachers. The senior administrator who had urged us to do this had
491 agreed to stand up and make the request. I felt that he was too heavy
492 handed in the way that he went about asking teachers to apply the IPP
493 framework to a unit of work that they were to teach. One of my friends
494 disagreed when we spoke about it afterwards. She thought it was good
495 that we were making a concrete demand without pussyfooting around
496 about it.

497 One of the Jesuits annoyed me when he told me (triumphantly?
498 smugly?) that the Jesuits had given the thumbs down to the IPP in the
499 States. At this point I began to resent the fact that the Jesuits were not
500 more involved in what we were up to. I realised as I talked to a few of
501 them that the Jesuits themselves did not have any say over the
502 introduction or otherwise of the IPP and as a group they did not seem to
503 feel any particular ownership of it. I judged this to be a profound
504 problem.

505 A number of staff spontaneously came up to me in the break and
506 gave some good feedback on the inputs that had been given over the two
507 days. We fared particularly well in comparison to the session they had in
508 the morning of the second day where they had been hosed down for a
509 number of hours by the speaker on bullying. One teacher contrasted our
510 approach with the approach of the morning speaker where there was no
511 opportunity provided for teachers to work in smaller groups, or to do
512 anything more active than sit in the theatre taking in what was said to
513 them.

514 Curriculum Day: 10th March, 1995

515 This was 'homework day.' Teachers had been asked to form small
516 groups and present the application of the IPP framework that they had
517 prepared as homework after the staff day in February. A 90 minute
518 section of the Curriculum Day had been set aside for this purpose. We
519 began with a plenary session and I recapitulated some of the concepts
520 that we had covered during the sessions which had taken place a month
521 earlier. I made the decision to speak personally. I spoke about the scorn
522 that one sometimes is subjected to at parties or social occasions when
523 people discover that you teach in a private school. At such points the
524 temptation is to justify the good things that can be done, even in such an
525 institution. I then started to talk about the deeper reasons one might have
526 for being a teacher at the school, and I tried marry what the IPP was about
527 to themes like promoting a social conscience in the students, or
528 encouraging them to develop qualities like compassion, intellectual
529 rigour or a preparedness to see things from the other person's point of
530 view. I received quite a few positive responses regarding the things that
531 I had said and people were also generally positive about the experiences
532 they had had in the groups that had followed.

533 One Head of Department came up to me afterwards to say that the
534 session where teachers had related the IPP framework to their own
535 teaching practice was 'the most interesting, lively and informative
536 session' that he had ever had with his teachers. Another teacher said that
537 it was a great session: 'we do not do enough of teachers talking with
538 teachers.' She also said that the group had not stopped when the bell rang
539 at Recess. (Higher praise for a session, I could not think of.) There were
540 various other positive comments from teachers. It looked as if we were
541 travelling well.

542 The small group I attended was not rivetting stuff. I think part of
543 the problem was that, unlike the other groups, we had teachers from two
544 quite different departments in the one group. I definitely felt as if I was
545 drifting off to sleep myself at one point when one of the P.E. teachers
546 began to expatiate upon the minute detail of his favourite P.E. class.
547 There was very little reference to the content or categories of the IPP in
548 his talking. Another teacher had not done his homework (in the written
549 form) and he rambled a bit in his presentation but at least he was more
550 focused on the matters that we were meant to be discussing. A couple of
551 other teachers spoke really well and demonstrated that they had thought
552 quite a bit about what the IPP was about and had made many connections
553 between it and their own teaching.

554 After the Curriculum Day

555 There were one or two senior administrators that I found to be
556 particularly helpful. Although they were not directly involved in
557 promoting the IPP, they kept coming back to us as lightning rods to tell

558 us what they were hearing around the staff rooms about the process. One
559 Head of Department told me that two of his staff were quite resistant to the
560 IPP. He had to speak with them for quite a while prior to the Curriculum
561 Day before they were prepared to come along with a written reflection on
562 the IPP and their own teaching. He told us that these two teachers
563 objected to the framework because they believed that if the teacher really
564 did make time for reflection during the learning process, the students
565 would not be able to cover as much content. This invalidated the IPP as
566 a teaching approach in their view. Another senior administrator told me
567 that he had picked up that a number of the more traditional members of
568 staff were not taking the IPP seriously and were not going to complete the
569 written task. He told me that he had raised this matter with the Head of
570 Campus who in turn had raised it with the Principal, who, in his turn,
571 spoke up strongly for the IPP at a staff meeting saying that the program
572 'was not an option for us as a Jesuit school', it was compulsory. That
573 same senior administrator gave some good news as well as bad by saying
574 that, the more conservative teachers notwithstanding, it looked as if most
575 teachers had gone to the trouble of writing up an application of the IPP to
576 their teaching practice as had been requested.

577 There were some pleasant surprises too. One teacher who is
578 known for his negativity towards staff development processes, had gone
579 to some trouble with his written application of the IPP framework to a unit
580 of work that he taught. For good measure he had written up a second
581 application in another of his subject areas. He also participated very
582 positively in the small group discussion. My own Head of Department,
583 in a meeting not long after the Curriculum Day, put up an overhead
584 relating the IPP to the framework that we had already decided to use as
585 a framework for curriculum development in our department. Sometimes
586 change management feels like a game of snakes and ladders with the
587 various positive and negative surprises that come along regularly along
588 the way.

589 Looking back on the curriculum day, I feel that there is much we
590 could be pleased about. I feel confident that we put the IPP on the map.
591 Teachers now understand at a basic level what it is. The next step is a
592 little harder of course. It is one thing to know about a teaching
593 framework, it is another thing altogether to make changes to one's
594 teaching practice as a consequence of that knowledge. Where do we go
595 from here? We have asked for people to hand in their written application
596 of the IPP framework to their own teaching practice. We only got 10. How
597 hard do we push? It can be counter-productive to push too hard in this
598 school because the culture of the place is definitely not one of submitting
599 lesson plans to a central authority. There are one or two older members
600 of staff who intimidate me when I think about going in harder. I can hear
601 them thinking to themselves, 'Who are you to tell me what to do or how to
602 teach!' For my part, I had no interest in telling people what to do or how
603 to teach. The job I felt I had been asked to do was to facilitate a process
604 which asked teachers to reflect on their own teaching practice in the light

605 of a framework that had been proposed to Jesuit schools around the world.
606 We never got to the point of actually putting thoughts like these into words
607 though.

608 The culture in this school is definitely not well disposed towards
609 requests for anything resembling lesson plans. I know myself, if
610 someone were to come over too heavy for me for something written about
611 my teaching, I would resent it - particularly if that someone had no
612 position of authority in the school, as was the case with myself. But at the
613 same time, we can't afford to lose momentum at this point. Someone
614 suggested to us that it would be a good thing if the written pieces
615 submitted were compiled into a journal that would stimulate reflection on
616 teaching practice from an Ignatian perspective. Initially this seemed like
617 a good idea as it would build up a discourse on best practice in our
618 teaching. As I thought more about it though I began to have second
619 thoughts. We already have some written pieces in from people but we did
620 not tell them about the publication idea. Some people could rightly feel
621 annoyed that we had published their reflections without their permission.
622 Some pieces were unsigned so we couldn't go back to their authors to ask
623 permission to publish. Also, whilst some of the pieces were very
624 worthwhile reflections on the teaching process in the light of the IPP,
625 others were less impressive and some demonstrated clearly that the
626 teacher had misunderstood key elements of the IPP. So do we publish
627 them all, and, if not, how do we justify leaving some out? I decide to write
628 a diplomatic letter carefully following up our request for something
629 written - emphasising our rationale for making the request, appealing to
630 people's higher nature. I feel that the next week is going to be critical.
631 If we do nothing, the IPP goes off the boil. If we follow up wrongly, it
632 builds up resentment. There is no point in getting bits of paper in if, at
633 the end of the day, people's noses are put out of joint and they never
634 implement the ideas into their teaching practice. Some degree of
635 resentment is perhaps inevitable however if the change is to be real,
636 rather than token. How hard should we push?

637 After a number of drafts, I finished my letter and sent it off to staff.
638 Some more paradigms came in but there wasn't an avalanche. I think
639 people are just too busy going about their teaching business without
640 having to stop and think about responding to requests like the one I made.
641 One of my colleagues made fun of the warm and friendly tone of my letter
642 of demand. I enjoyed her amusement at my expense, but it also made
643 me wonder what my other colleagues were thinking. There are
644 advantages in being part of the woodwork as the change manager: at least
645 you know the language of the locals. There are disadvantages too
646 because one has friendships and collegial relationships that one wants to
647 preserve. Ultimately, this may have been my downfall. If there is to be
648 leadership and forward movement, some measure of unpopularity might
649 have to be the price. Again, my thoughts turn towards the Jesuits in the
650 school. Where are they when it comes to all of this? It is easy to be
651 critical of them but I wonder how much they feel that the IPP is their

652 project. Obviously they don't. Should they have been consulted? If so,
653 how? Are they in a position to offer leadership to their lay colleagues?
654 The lack of Jesuit oomph behind our 'sell' in this school is obvious.

655 The conversations that happened over the next week or so gave me
656 a feel for how the IPP was going in the consciousness of staff. One
657 teacher deliberately used the concepts of the IPP in a discussion we were
658 having about something else. No doubt it was an attempt to make me feel
659 good about the effort I had put in to the IPP project, but at least his use of
660 the language demonstrated that he had grasped the basics of the
661 framework. Another of the senior administrators, someone not directly
662 connected with the IPP promotion, told me that he had spoken up for the
663 IPP at a curriculum meeting last night. One of the administrators from
664 another campus mentioned how she had observed the IPP concepts being
665 used spontaneously by staff at a number of meetings held on that campus
666 recently. At lunch quite a few of my colleagues were quite positive about
667 the IPP and the its relevance for teaching. These were gentle good
668 moments for the change manager without being spectacularly dramatic
669 in any way. I left the table after my conversation in the lunchroom with
670 the feeling that educational change on this campus is mostly about
671 converting the 'engine room' - the main staff area where teachers with no
672 particular position of responsibility have their desks. If you can convert
673 the engine room, you can probably take the rest of the staff with you,
674 mainly because in reaching the engine room teachers, you would have
675 said the practical types of things that teachers in the other staffrooms
676 would also relate to.

677 The remainder of 1995

678 After a strong start in 1995, there was a bit of a lull afterwards. We
679 had a shared session in May with a peer-coaching program that had been
680 underway for some time in the school where three members of staff spoke
681 on reflection - one of whom was the Principal. I was particularly taken
682 with a presentation made by a very eloquent English teacher who gave an
683 excellent paper on the teacher's role in creating the conditions for
684 nurturing reflection in the classroom. After May things slowed a little.
685 I have to admit that I took my eye off the ball to some extent. I had been
686 asked to present a paper to a Jesuit regional conference in Thailand and
687 this meant that I would be absent for two weeks in the third term. My
688 absence considerably bunched up all my other commitments in that
689 term. On a domestic front, we were also selling our house and buying
690 another and the title on the property we were purchasing turned out to
691 have complex legal problems which took much time and energy to
692 resolve. The third term seemed to be a time when my own teaching
693 commitments peaked too and I felt that I could not put them in second
694 place. I found it difficult to give the IPP the time it deserved. I also felt
695 that although I was not pushing the IPP during this term, no one else in
696 the school seemed to be pushing it either. I presume that either they were
697 even busier than I was, or it was simply not on their agenda. Sometimes

698 when I read a change management book, it seems as if the only thing that
699 a change manager has on his/her mind is the change process for which
700 they are responsible. There are very few people in schools who would
701 have that luxury I imagine. Although, as outlined above, I had made an
702 arrangement with the Pastoral Office Director that his overseas guest
703 would share some of the two days with us, I did not push too hard for time
704 when those days came near. Given my other commitments, I was happy
705 to ease back a little bit knowing that we had been promised some time
706 during the Curriculum Day in November. As it turned out, the November
707 Curriculum Day was cancelled and so we missed out on that opportunity
708 as well.

709 I decided to cut my losses on working with the entire staff focused
710 my energies instead on the Heads of Department. I had come to the
711 conclusion that there was a limit to how far we could go with general
712 exhortations to the 150 teachers at all-campus gatherings at the start of
713 term. Although plenary sessions provided an efficient means to convey
714 the general details of the IPP to the entire staff, they were not much use
715 once teachers understood the framework in general terms and were ready
716 to consider whether the framework had any value for their own subject
717 area and style of teaching. If the next step was to be taken, it would need
718 the support of the Heads of Department and a commitment from them to
719 work at a grassroots level with teachers to consider how the elements of
720 the IPP might find expression in the various subjects across the year
721 levels. We were not going to get much further unless the IPP was
722 discussed operationally and at a subject-specific level. I interviewed
723 each HoD and gathered quite a bit of material on the way their subject
724 area related to the IPP. It was a worthwhile exercise and one that helped
725 me to take the next step in the process in 1996.

726 The Opening Staff Day of 1996

727 Towards the end of 1995, we gathered our energies and decided to
728 enter the fray again in 1996 in a stronger way. I met with the Director of
729 Studies and the Staff Development Coordinator and we chose some of the
730 leading teachers to help us put together a presentation for February. We
731 came up with an outline of a program and each of us said that we would
732 have our sections of it ready for the opening staff day in 1996.

733 The Summer holidays came and went and there was the usual buzz
734 as people gathered together for the first day back. One of the leading
735 teachers approached me right before the beginning of our session to tell
736 me that he had prepared an audio tape over the holidays that he would
737 like to play at the end of the session. He told me how much time he had
738 spent making it. I felt I had no option but to accede to his request. I could
739 feel myself getting angry though that the final summarising plenary
740 session was slipping through my fingers. I gave my assent to the playing
741 of the tape and I have to admit that it was very funny, as were two other
742 presentations made by members of our team that morning. The tape

743 sounded like something out of the Goon Show and it was full of ironic
744 references about teachers in the school and yet it only vaguely mentioned
745 an IPP concept here or there. Of the three presentations made during the
746 session, only one of them was a straight act which was good because I
747 certainly felt as if we were light on for substance.

748 I did not know how to gauge how we had gone with the session. I
749 still don't. One of the senior administrators in the school was furious
750 about the tape and the two funny presentations and said that it had made
751 the IPP look silly and that we had lost too much ground. I believe in the
752 value of teamwork and giving people the room to take their own
753 initiatives but it is a risky business. Other teachers told me how
754 appreciative they were that we had not been too heavy with the IPP.
755 Especially in contrast with a speaker earlier in the day prior, our session
756 had gone over very well. The earlier speaker had been so dry and boring
757 that people were actually leaving the theatre slowly but surely throughout
758 his presentation.

759 I felt quite ambivalent about our start in 1996. On the one hand, we
760 definitely lacked substance and I felt that there was no way that the
761 presentations could have led people to a deeper understanding of the
762 principles or practice of the IPP. On the other hand, at least we had made
763 one or two points about the IPP, got it back on the agenda, and got people
764 to think about it a little for a while. Perhaps we had created a beachhead
765 that we could use later in the year. Perhaps not.

766 **May 1996**

767 1996 was the year when the IPP faded away and died a quiet death
768 in an unmarked grave. It wasn't for lack of trying, but there is a limit to
769 how much you can flog a horse that is dying. I had no doubt that I had
770 made mistakes in the management of the process, but there were also
771 larger environmental circumstances which brought about its demise too.
772 For example, the Director of Studies resigned and I was left to promote the
773 IPP on my own without any real authority in the school. The Director's
774 departure meant that the two main people who had initiated the IPP, the
775 Principal and the Director of Studies, had both left and it was difficult to
776 brief their successors to the point where they were motivated to take IPP
777 initiatives in their own right. The successors, as people coming into jobs
778 in the middle of a school year, certainly had more than enough to occupy
779 their minds without me adding to their list.

780 My circumstances in the school also changed in 1996. Up until the
781 end of 1995 I had been managing the change as a full time member of
782 staff in the school. In order to give more time to the national efforts being
783 made to promote the IPP and also to have more time for study, my request
784 for 12 months leave without pay was granted. Now I was managing the
785 change as an outsider to the school. Or was I an insider who was feeling
786 marginalised? At any rate my position was definitely ambiguous.

787 I met up with the Principal and the Coordinator of Staff
788 Development to chart the waters ahead. I said to the Principal that we
789 needed his imprimatur on the process as we went to the HoDs to take a
790 grassroots approach. He made all the right noises. I followed up
791 afterwards with a memo both to him and the Head of Campus giving them
792 the details of the meeting I would be having with the Heads of Department
793 to take our proposals to them and asking for their support. Neither of
794 them came to the meeting. I was disappointed by this but did not take it
795 personally. I think the Heads felt the pressure of this winter as much as
796 I did. The HoDs were gracious enough when I presented my proposal to
797 them at the meeting. I don't suppose they had too much choice really.
798 They agreed to use my process with the teachers in their departments.

799 By May, we were ready to make our next move. We had asked the
800 HoDs to ask their staffs to take a look at their course documentation to see
801 whether there were places where it could pick up more explicitly on the
802 IPP. On the day of the meeting I really did feel like an outsider as I
803 arrived at the school. It was discomfoting to look at familiar buildings
804 and to feel so strange in them. I was neither an outsider nor an insider but
805 caught somewhere in the middle. At least if I was an outsider, like I was
806 in the Jesuit schools in the other capital cities, I could walk in, do what I
807 had agreed to do, but it was up to someone else to actually drive the
808 process in the school. Here I was trying to drive the process as an
809 outsider/insider. I knew full well that teachers at the school do not take
810 kindly to outsiders telling them what to do. I stopped in at the photocopy
811 room and the banter there did not help my disposition greatly. One HoD
812 said 'I have been thinking about this meeting for a long time, like about
813 the last two minutes.' Normally I enjoy the sport of this talk which is part
814 of the cut and thrust of the place, but today it gets under my guard. One
815 of the teachers must have noticed my discomfort and said 'Don't take it
816 personally, it is just that we are so busy here at the moment.'

817 Whereas I had normally felt enthusiastic about promoting the IPP,
818 today, I knew that it was going to draw more on reserves of determination
819 than spontaneous enthusiasm. None of the leadership team was in
820 attendance. The school's middle managers sat at the back row and their
821 body language made it very clear that they were passengers on that
822 occasion. Only two people came up to me before the session began. One
823 to tell me that I had not put out enough chairs for everyone. The other to
824 offer me the same piece of wisdom. Normally, teachers would simply lay
825 the chairs out themselves. Not today. Something had changed in my
826 demeanour too. Instead of seeing myself as the person responsible for
827 geeing up the troops and encouraging them to see the value of the IPP, I
828 had begun to think that they should have been taking more responsibility
829 themselves for the process. I did not see at as my job any longer to gee
830 them up. My view now was that part of the commitment they had made
831 when they had accepted a teaching position at the case site was that they
832 had explicitly said 'yes' to the Ignatian ethos of the school - that is one of

833 the questions asked at interview. It was not up to me to have to
834 manufacture that commitment for them; rather I saw my role as
835 facilitating a process that would allow them to work through what the
836 Ignatian ethos looked like in contemporary educational practice. Every
837 Jesuit school in Australia was engaged in the same process. I put up an
838 overhead which compared the amount of time that we had devoted to the
839 IPP with the other Jesuit schools. Our efforts were inconsequential when
840 compared with the other Australian Jesuit schools. I then briefly outlined
841 the sorts of areas that their HoDs might choose to focus on and sent people
842 off in their various directions. One of my mates told me afterwards that
843 he did not think people were looking all that chirpy as they moved on out
844 to their various groups. Looking back on it, I know I had been too
845 negative in my presentation of the task, but I also knew that I had my
846 back against the wall and that I was not capable of doing things
847 differently at that point.

848 It is easy to take things personally when you are the one standing
849 up looking over a sea of glum faces. A few of the wiser people around the
850 place strongly encouraged me however to take a broader view. At that
851 time, the school was engaged in a legal battle with the teachers' union
852 over a log of claims that had been served and this had precipitated
853 unusually strong industrial feelings in the place. Someone told me that
854 there was a work to rules mentality firmly in place with quite a number
855 of staff. Certainly it was a very difficult time to stand up and promote the
856 ideals of teaching in the place.

857 June 1996

858 I gave the Heads of Department a three week deadline after the
859 May meeting for an IPP statement to be given back to me, so that I could
860 collate their responses. With one or two exceptions, the responses were
861 thin and in one or two cases, not forthcoming. The ground was definitely
862 beginning to slip away underneath me. Once again I asked for more
863 support from the top and one of the senior administrators indicated that
864 he would introduce my session at the staff meeting and speak up for the
865 IPP while he was at it. Although I was grateful for his preparedness to act
866 as an advocate for the process, unfortunately I don't think he was much
867 help - either to me, or to the flagging fortunes of the whole IPP process.
868 Instead of speaking about the value of the IPP for the school, he spoke
869 about the significant role I had played in supporting the development of
870 the IPP around the country, and, whilst he did not actually say it, I got the
871 feeling that he was implying that the teachers should have considered
872 themselves lucky to have had me there promoting the process in their
873 school. It was exactly the wrong message and I felt, more than ever, that
874 it was my baby, rather than being a collective staff responsibility. I
875 believe the focus needed to be much more on the IPP as the current
876 initiative across the Australian Jesuit schools. Instead the focus was upon
877 me as the change manager, rather than upon the merits or otherwise of
878 the change being promoted.

879 **The Winter term can sometimes be the most difficult in a school.**
880 **With the industrial troubles, this Winter was even harsher than is**
881 **normally the case. I have never found it more difficult to stand in front of**
882 **a group of people. All the heads were down. No one made eye contact**
883 **with me, and the only comments made were negative, both in tone and**
884 **content. This was true not only of my agenda item at the staff meeting,**
885 **but also of the other items as well. Although I got through my session**
886 **without incident, I was left with the strong impression that the wheels had**
887 **definitely fallen off the entire IPP process.**

888 **One teacher said at the meeting that he felt the IPP was filled with**
889 **jargon. Another teacher agreed and, in so doing sarcastically turned a**
890 **phrase I had on the overhead around to my detriment. I was annoyed and**
891 **I am sure that people realised. Another teacher complained that there**
892 **was little point in talking about reflection in the IPP if teachers in the**
893 **school feel so rushed all of the time. He said that there was not time any**
894 **more to prepare classes properly, much less step back and get engaged**
895 **in a decent reflective mode. This observation seemed to strike a chord**
896 **with a number of the teachers. It was a bit like shooting fish in a bucket,**
897 **not really sport, all a bit too easy. Only one teacher was at all positive**
898 **about the program and he told me a number of days later that a few**
899 **people had accused him of ‘arse-licking’ over his support. He was as**
900 **demoralised by this as I was. It is hard to keep going in this sort of**
901 **environment, particularly when your status in the school is ambiguous**
902 **and there has been such discontinuity in the leadership of the**
903 **organisation. I am being very negative here but I would also argue that**
904 **there was plenty of evidence to suggest that the teachers were still getting**
905 **on and doing a good job with their students. They seemed to vent their**
906 **frustration on initiatives like the one that I was responsible for. I presume**
907 **that the reason was that it was so clearly identified with the proprietors of**
908 **the place.**

909 **Although things were very difficult at the Senior campus, I found**
910 **it much easier at the other campuses. They were smaller, the strength of**
911 **the industrial feeling in them was less pronounced and they had not had**
912 **the same experience of the shifts in leadership that had taken place at the**
913 **senior campus. The Head of Campus of one of the Junior schools**
914 **introduced the session positively and related it to other curriculum**
915 **initiatives underway in the school. I used the same process as I had used**
916 **at the Senior School only this time it went very well. Unlike the senior**
917 **campus, I was not actually leading the session; rather I was more of a**
918 **consultant who was helping them with a process that was unfolding on**
919 **their campus. (Here my status as an insider or an outsider was less**
920 **ambiguous as I had never been a teacher on either of the two junior**
921 **campuses.) Another thing which helped was that the two junior campuses**
922 **had smaller teaching staffs so we were all able to sit around the one table**
923 **and talk together rather than the more formal rows that were necessary**
924 **at the senior campus.**

925 **Given the difficulties of the second term, I decided to beat a**
926 **strategic retreat on the first day of the third term. We organised some**
927 **workshops on teaching methodology that related to the IPP but did not use**
928 **its explicit terminology. It was the IPP without using the name.**

929 **Term IV staff day**

930 **Four of us met to plan an IPP session for the Term IV staff day.**
931 **Instead of using senior administrators, we gathered a couple of**
932 **mainstream teachers who could give us a feel for where the troops were.**
933 **When asked how the IPP was going, one of the teachers said that it was**
934 **'something asked of them by the ringmaster.' Who the 'ringmaster' was,**
935 **I did not explore at the time, presuming that it was the undifferentiated**
936 **'they' comprised of everyone from myself upwards through to the**
937 **Principal and, ultimately the Superior General of the Jesuits.**

938 **After some discussion about the difficulties that had recently been**
939 **encountered in promoting the IPP, one of the teachers said that she would**
940 **prefer not to have any prominent role in the Term IV staff day because she**
941 **thought that there would be a negative reaction from her colleagues. She**
942 **prefaced her withdrawal by pointing to her forehead, saying 'I am sure**
943 **that you can all see the sign 'coward' on my head but ...' I was reminded**
944 **at this point that I had ducked for cover myself in Term III after the**
945 **difficulties of Term II. By this time, I had actually handed in my**
946 **resignation from the school, and there was a freedom for me in knowing**
947 **that I could stand in front of teachers for the last time in Term IV and**
948 **know that I was not coming back again. I decided to step on to the front**
949 **foot. This was not a difficult decision because no one else was leaping out**
950 **of their blocks to take responsibility for the session. I wanted to get back**
951 **to basics and return to the reason why the IPP had been proposed to the**
952 **school. As we talked about it, we came up with the idea of inviting a**
953 **parent to talk about why she had sent her son to the school and a past**
954 **pupil to come back to talk about what he felt the school had given him as**
955 **a student. We also decided to ask a Jesuit to talk about the Ignatian ethos**
956 **from his perspective. I contacted a parent and a student who I thought**
957 **would have something good to say and I decided that, as my last hurrah,**
958 **I would offer my thoughts on the teaching commitment at the case site.**

959 **I met with the parent and the ex-student and we spent quite a bit of**
960 **time going over our talks. The session went very well. The parent spoke**
961 **from the heart. The student told some amusing stories about teachers,**
962 **many of whom were in his audience, and he affirmed the quality of what**
963 **the school had given him. I enjoyed the Jesuit's presentation as it was**
964 **typically well-prepared and executed. I also received positive feedback**
965 **on the presentation I gave.**

966 **It was a positive note to finish on for me, but I was not surprised**
 967 **when nothing further happened with the IPP after I left the College.**
 968 **While other Jesuit schools are still chipping away at it, I have been unable**
 969 **to identify anything of any significance that has happened at the case site**
 970 **since my departure at the end of 1996. It really was my baby after all and**
 971 **it went with me when I left. I am not saying nothing was achieved**
 972 **because there were some worthwhile moments and some insights were**
 973 **generated I feel sure. But I do feel that the process was a failure, partly**
 974 **because of the way it was managed and partly because of factors which**
 975 **were outside the domain of management. Certainly, I learnt a lot from it**
 976 **and I would do things differently if I had my time again.**

7.2 *Analysis*

The following analysis considers issues raised by the case narrative. The issues are considered largely in the order that they appear in the case narrative, rather than in order of importance or significance. The case narrative provided the opportunity to reflect on the lived experience of a particular case from the perspective of this study's hermeneutic framework and from the perspective of the researcher as a change agent charged with responsibility for implementing a change strategy at the case site.

7.2.1 *Time*

Schools are places where time is a precious resource, particularly staff development time, and the scramble for space on the agenda at staff development days was ongoing throughout the IPP project [Ln 364, 383]. There are many laudable items placed on staff development agendas in schools and it is not surprising that the change agents have to advocate strongly for the time that is needed if change participants are to enter into genuine conversation with the texts for change. Effective change conversations not only demand a certain quantity of time; they need quality time. At certain points during the IPP project, the change conversation became overly clipped, rushed, terse or punctuated. At other points, time was made available but it was not of a high quality [Ln 420, 466].

Finding the time that was necessary for the conversations that would help people to deepen their understanding of the IPP proved to be an ongoing difficulty throughout the change

process. In the press for time, conversations were either too short, too infrequent, or conducted in groups that were overly large. The change agent needed to have been more insistent in his demands for the time that was necessary for the IPP concepts to be understood at depth.

The Daily Organiser at each campus became a symbol of pragmatic resistance to the change process. The Daily Organiser's world was one of covering classes and ensuring the orderly running of the school. The change agent's world was one of creating the middle space⁷⁶ where teachers could enter into conversation with the change text so that they might develop a deeper understanding of it, and, eventually, an appropriation of the change text into their professional practice. Whilst the Daily Organiser's project was to maintain order, the change agent's project was to create the space for change. The concerns of the Daily Organiser and the change agent were bound to clash at times during the change process. The change agent found it easy to enter the world of the Daily Organiser because the chaos that would follow from classes without teachers was not difficult to imagine. The change agent needed however to have been less ready to enter the Daily Organiser's world. The spaces created during the IPP conversation at the case site were too small and too infrequent in their creation. If the IPP was to have been successful, more time needed to be given to staff seminars and mentoring sessions to open up the conversations about the concepts and practices of the IPP. This is not to suggest that the school needed to be closed down for days on end in order to achieve substantial change outcomes. It is to suggest rather that during the negotiations which inevitably take place during processes of change, the change agent needed to stay more firmly grounded in the world that the change text would open up, and he needed to let the Daily Organisers do their own advocating for the importance of their worlds during the negotiation process.

7.2.2 *Confusion of Purpose*

The participants at the Anglesea workshop were confused by the last session of the workshop [Ln 84]. They thought they had begun to understand what the various elements of the IPP were, and it was not until the final session of the workshop that they began to realise that

⁷⁶ The place where understanding unfolds was described as a 'middle space' in Gadamer's hermeneutics. The middle space is the space (*Zwischen*) between strangeness and familiarity where the interpreter is able to understand the text in its Otherness. Play and conversation were proposed as hermeneutic strategies because, these human experiences, each in their own way, invite participation in a space that is neither mine, nor yours, nor ours, but both together with the text.

those elements were intended to be harnessed in the service of a particular theological agenda, namely, the mission of the Jesuits.⁷⁷ The confusion about the underlying purpose of the IPP proved to be ongoing throughout the IPP project. Most teachers focused easily and naturally upon the teaching and curriculum elements of the IPP, but they were slower to grasp the moral and theological framework undergirding and motivating that pedagogical superstructure. They consistently failed to realise that the IPP was conceived of as a pedagogical means to achieve a theological end.

The hermeneutic challenges of the IPP were perhaps most obvious in the moments when teachers failed to grasp the moral and theological agendas lying underneath the IPP framework. For example, it was not so difficult to ask teachers to participate in a workshop process designed to explore the importance of creating spaces for reflection in the curriculum, but it was a somewhat harder task to explore the ways in which teaching might be understood as contributing to a 'new world community of justice, love and peace'. Concepts that made much sense within the world of the Jesuits did not always translate easily into the horizons and worlds of the many different teachers who worked at the case site. Ironically, the IPP was dismissed as a plagiarised framework for teaching by a number of teachers because in their judgement it was merely a dressed up synthesis of some well-known teaching approaches. Had teachers engaged more with the underlying theological and moral agendas of the IPP, they may have gained an appreciation for the originality of its framework.

The IPP was not proposed as a suite of teaching methods, it was proposed as a pedagogy, with an underlying philosophical and theological framework. This is not to suggest that teachers

77 Elements of the Jesuit mission are described in Chapter 5 - see particularly sections dealing with the *Characteristics of Jesuit Education* (e.g. Table 5.7 and Table 5.5) and the foundational insights of Ignatius (Section 5.2.1). The following quotation from the *Ignatian Pedagogy* document provides a succinct definition of the Jesuit mission.

The mission of the Society of Jesus today as a religious order in the Catholic Church is the service of faith of which the promotion of justice is an essential element. It is a mission rooted in the belief that a new world community of justice, love and peace needs educated persons of competence, conscience and compassion, men and women who are ready to embrace and promote all that is fully human, who are committed to working for the freedom and dignity of all peoples, and who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures. Renewal of our social, economic and political systems so that they nourish and preserve our common humanity and free people to be generous in their love and care for others requires resilient and resourceful persons. It calls for persons, educated in faith and justice, who have a powerful and ever growing sense of how they can be effective advocates, agents and models of God's justice, love and peace within as well as beyond the ordinary opportunities of daily life and work (ICAJE, 1993, n. 17).

would have agreed with the framework had they understood it better, nor is it to suggest that the teachers were the ones to be blamed for the fact that the framework was not well understood. It may well have been that the decision to take a 'teacher-friendly' and 'non-jargon' approach to the introduction of the IPP meant that the curriculum dimensions of the framework were emphasised and the moral and theological dimensions were underplayed. The challenge of change agency is to nurture a conversation in which the terms of the conversation are familiar enough to be inclusive of the dialogue partners, but not so familiar that the 'newness' of what is proposed in the change is drained away. The change agent must employ judgement and taste (a capacity to see the balance of the whole) if the change process is to be successful in this regard.

7.2.3 *Leadership*

The involvement of the Principals in the initial workshop to launch the IPP strategy was a mixed blessing. On the one hand, the Principals' strong involvement was positive because it sent a clear message that they supported the innovation that was being proposed to the schools. On the other hand, the quality of some of the sessions delivered by Principals gave rise to complaint and criticism [Ln 50-83].⁷⁸ If the IPP workshop was to be considered as a conversation, perhaps other voices needed to have been given more prominence in it. The inclusion of curriculum specialists in the presenting team would have strengthened the teaching and learning dimension of the experience. Such an inclusion would have necessitated a workshop prior to the Anglesea conference where the Principals could have explained the principles of the IPP to their curriculum specialists and these specialists could have then identified the ways in which the IPP principles could have been located in a contemporary teaching and learning framework. The scheduling of such a workshop would have been problematic however because it would have placed further demands on the time of people with little of it to spare.

The Principal's letter to all staff at the case site at the beginning of each academic year provided the opportunity for key projects and priorities for the coming school year to be highlighted. In his 1996 letter to staff, the Principal described the implementation of the IPP as 'a continuing and central element in the life of the College' (Stoney, 1996). This strategic support from the case site leadership was in evidence at a number of other points along the way during

78 . Square brackets and the 'Ln' abbreviation are used to refer to particular line numbers in the case narrative.

the IPP project (e.g. Ln 169, 184, 531). At other points during the process, support from the leadership was not forthcoming (e.g. Ln 451, 739, 767). The researcher's assessment is that the case site management team was supportive of the IPP, but more needed to be asked of them. The IPP change strategy may still have failed even if the leaders' voices had sounded more strongly during the change conversation, but a stronger support from the leadership, particularly at critical points during the process, may have increased the chances for success.

A decision was taken very early in the IPP project by the case site leaders to take a 'slow and steady' approach to the implementation of the IPP rather than introducing it with much fanfare and asking teachers to attend residential programs over a series of days [Ln 109]. There was some wisdom in this decision because previous experiences had taught that the 'one shot' intensive approach had little lasting effect on teacher practice. To make the 'slow and steady' approach work however, it was necessary for the school leadership to maintain a sustained commitment to keeping the IPP on the teacher development agenda across a number of years. The case narrative described the competition for teacher formation time at the case site and it traced the gradual demise of the IPP as a staff meeting agenda item. A significant factor in the waning commitment to the IPP was the departure from the school of both the Principal and the Director of Studies.

It was difficult to maintain a focused conversation throughout the change process. At a number of points, presenters were called upon to address staff to encourage them to take a step forward with the IPP but in some of these instances the presenters failed to deliver what had been expected of them. A significant early hiccup in this regard occurred when one of the authors of the IPP was visiting the case site from overseas [Ln 121]. The visiting 'expert' was asked to give an address to teachers that would help them to develop a better understanding of the IPP framework, but his presentation barely referred to the IPP and valuable momentum was lost in its implementation at the case site. There were a number of other instances along the way where the implementation conversation lost focus because co-presenters departed in significant ways from what had been hoped of them.⁷⁹ One of the difficulties of change agency is brought to the fore at this point. When a decision is taken to include a number of people in the presentation of

⁷⁹ For example, the Head of Department who spoke so long in her small group that there was no time for the group to complete its task [Ln 437], or the opposite problem where the Head of Department came to his small group with nothing prepared [Ln 452]. It was difficult to know whether the teacher who prepared a 'Goon Show' type tape instead of a serious presentation on the IPP helped or hindered the process [Ln 733].

the change proposal, there is the advantage that a number of voices are allowed to find expression in the change conversation - as distinct from the change process being experienced as a monologue coming from a single change agent.

There is always the danger though that the pleasant sounds of many voices sounding in harmony may degenerate into a cacophony. Change agency is proposed in this study as being akin to the Bakhtinian notion of the dialogic novel (see Section 3.2.6 above). In contrast to the epic, a genre where the authorial voice is monologic and closed, change agency seeks to harness the energy of the novel where the many voices are dialogical and contesting. The challenge of change agency, like the challenge of novel writing, is to encourage the sounding of many voices without losing the plot in the process.

The goal of change agency is presented in this thesis as being one of fostering corporate ownership of the change text. In hermeneutic terms, this process could be described as a fusion of horizons: a fusion between the horizons of the interpreters and the text for change. The IPP text was never corporately owned by the teachers at the case site. The IPP text never became the teachers' text, it always remained the text from an outside place, or the text that was being written by one or two individuals with designated responsibility for the IPP in the school. The IPP text never became one that was being jointly authored. Various attempts were made to enrol Heads of Department and Leading Teachers in the IPP vision, but these attempts fell short of catching the teachers up into a joint authorship of the change text at the case site.

7.2.4 Moving from Talk to Action

One of Gadamer's insights was that understanding, interpretation and application are all dimensions of the one organic process. In order to engage teachers more fully in the change process, the change agent needed to have been more insistent on the need for workshops, exercises and mentoring processes which challenged teachers to apply the IPP principles to their own classroom practice. The IPP sessions at various student free staff seminar days helped teachers to begin to understand the IPP at a level one step removed from their practice. The IPP process faltered however because it did not continue into the days when students were at school so that teachers were actually doing something concrete about the IPP in their own classroom practice. It would have required strong leadership for the school administration to have

demanded that teachers move from knowing about the IPP to doing something about it in their teaching practice. The culture at the case site was not one where the school administration intervened directly into what happened inside the classroom. The classroom was a private world and teachers tended to share what happened in it with chosen colleagues, or, to a lesser extent, to colleagues at subject department meetings.

Gadamer used the metaphors of conversation and play to refer to the middle space where interpreters engage with texts in order to understand them. The notion of playing with the ideas of the text provides a context for considering the value of workshops and other exercises which ask teachers to 'try out' new ideas in the middle of their professional practice. Teachers have the opportunity to experience what the change feels like when they play with elements of it in properly designed exercises which can take place both in the middle of their teaching practice, and in sessions away from it. Gadamer noted that one of the points about playing a game is that outcome is undecided and he also held that ball games will be with us forever because the 'ball is freely mobile in every direction, appearing to do surprising things of its own accord' (Gadamer, 1989, p. 106). The undecidedness of the game and the free mobility of the ball during ball games point to qualities associated in this study with productive processes of change. The undecided middle space between familiarity and strangeness is the place in which new understanding emerges. The IPP project faltered because it failed to call teachers into this middle place in regard to their teaching practice.⁸⁰

The problem of how to ask teachers to move into the middle space by trialing various activities and exercises in their classroom practice was an ongoing concern throughout the IPP project [Ln 553, 570, 597, 805]. More care needed to have been taken not only with what was asked of teachers, but who did the asking and how and when they did it. Too little was asked of teachers and this stifled what might otherwise might have been achieved [Ln 212, 271]. The problem of asking the teachers well did not disappear either when people other than change agent did the asking [Ln 461]. If the change process was considered as a conversation, the process seemed to go well when it was a matter of providing teachers with information about the change

80 The IPP has been characterised in this study as a failure because it did not end up reaching very deeply into the teaching practice of the classroom. Whilst the IPP may not have had a significant impact upon classroom practice, the process was not entirely without value as there were moments where teachers indicated that they had derived benefit from particular sessions [e.g. Ln 322, 530, 577, 589, 655, 960].

process, but it seemed to die when it came to asking them to do something about it in regard to their teaching practice.

As has been noted above, one of the challenges of change agency is to create the conditions for a conversation that is 'friendly' enough so that it is inclusive of all of the change stakeholders, but challenging enough so that there is an impetus for change to take place. The issue of 'jargon' came up a number of times during the change process [Ln 263, 888]. Teachers did not relate well to the special meanings that were invested by the IPP in words like 'pedagogical', 'paradigm', 'reflection' and 'action'. Some of the teachers interviewed for the study were very critical of the jargon that they saw in the IPP. One teacher described the language as being 'devious and tiresome', another as 'too technical' and another again complained that there was too much reading necessary before it was possible to get to the point that was being made. The danger for change agents is that they can become so familiar with the new terminology associated with the change that they lose the sense of alienation that those less closely involved in the change process can feel in regard to the change terminology. The middle space between strangeness and familiarity is not easily created and nor is it easily maintained.

7.2.5 *Resistance*

Another criticism made by teachers was that they were already doing what the IPP was mandating. One teacher felt that the IPP was like the other ethos strategies because it conveyed an implicit (and sometimes explicit) message that the current practice of teachers was less than it ought to be. Her view was that the good practice of teachers is often not acknowledged during processes like the ethos strategies and that there is an implied denigration of the teachers' competence in them. Another teacher reported that he had grown weary of the constant supply of words that characterised what he should be doing in his teaching. He also made the observation that 'polemicising' about things in punctuated bursts at staff days is not really an effective way to bring the ethos alive. A hermeneutic perspective on the first comment might be that the change agent can become so enthusiastic about the world that the text could open up that he or she communicates a negative message about the worlds that the teachers currently practice in. A hermeneutic perspective on the second comment is that the practice of delivering the ethos strategies in the context of sessions at staff meetings on student free days (which largely are

scheduled at the start of each term) is hardly likely to provide the conditions for a change conversation to achieve coherence from one session to the next.

A number of teachers in the media, music, drama and art subject areas felt that the IPP confirmed the processes of teaching that they used in their teaching. One Maths teacher reported that the IPP did not fit all that well in his subject area because of the time constraints which applied. Teachers in the Accounting subject area registered great difficulty with the IPP. Another teacher felt that the IPP was a good articulation of the process that he used with students in the community service program. The heterogeneity of teachers across the various subject areas is highlighted at this point. The experience of being a teacher can vary considerably according to the subject that one teaches and processes of change can sometimes fail to take adequate account of this variation.

7.2.6 *The Status of the Change Agent*

Another problem that the change agent experienced throughout the change process was the status of his role [Ln 753, 859, 887]. The change agent was charged with the responsibility for implementing the change process at the case site but he was not invested with any authority in an institutional sense.⁸¹ Initially the change agent was simply a teacher who had a research interest in the ethos strategy being promoted. Subsequently he was someone who worked collaboratively with the Director of Studies and the Principal to introduce the IPP at the case site. After the Director of Studies and the Principal had departed from the school however, the change agent became increasingly responsible for the IPP project. At the same time as his responsibility for the IPP project was increasing, the researcher's actual participation in the life of the school was decreasing. (See Section 4.2.1.1 for an account of the change agent's increasingly part time employment as the IPP project progressed.) The status of the change agent's voice in the change conversation was problematic: it was one thing for the change agent to lead processes which informed teachers about the proposal for change; quite another thing again for the change agent to have the authority to require teachers to trial change exercises in their own classroom practice. The change process proceeded well enough in the information stage, but it foundered when it

⁸¹ Examples of institutional power would include the power to convene meetings of teachers, determine the length and frequency of meetings, along with powers associated with hiring of teachers at the case site, career progression of teachers and other functions generally associated with the management of an organisation.

came to asking teachers to actually do something about the change. Those leading the change process needed to have been much more explicit about asking teachers to complete certain activities at critical points during the change process.

7.2.7 *The Role of the Jesuits*

At various points during the IPP project, the lack of leadership and support from the Jesuits who were teachers at the case site was a source of frustration to the change agent [Ln 468, 608]. The Jesuits were the ones who had given their lives to a religious commitment in the Ignatian tradition and one could have presumed that they would have been most active in their support of an initiative that was promoting that tradition. Such was not the case. Their lack of active support⁸² made it difficult to present the IPP as a core value project at the case site. In the absence of strong and sustained advocacy for the IPP from both the leadership at the school and the Jesuits working as teachers in the school, it was evident, particularly in the latter half of the change process, that the change initiative lacked a sponsor. It was not clear to the teachers just who was the sponsor for this program. Although the IPP was strongly sponsored by Jesuit leaders at an international level, the strength of this sponsorship was very diminished at the local level.

A number of Jesuits reported during the course of the research that they felt somewhat alienated from some of the ethos strategies promoted at the case site since 1980. Prior to the 1970s, the Jesuits were the principal force in the schools. Figure 5.1 traced the dramatic demise of the Jesuits as a physical presence at the case site since 1965. A number of Jesuits referred to a sense of grieving over their changing demographics as a group. Not only were they becoming fewer, their average age as a group was shifting upwards. These observations are not intended to suggest that the Jesuits were unhappy as a group. In fact, the researcher enjoyed many positive personal and professional relationships with Jesuits during his time as a teacher at the school. At the corporate level however, the Jesuits are in a period of decline and their participation in the

82 Jesuits who were designated leaders in the schools seemed to be more ready to take responsibility and assume a higher profile in regard to their public support for the ethos strategies. The researcher was unsure whether the passivity of those Jesuits not designated as leaders arose out of a wariness about exercising leadership that would be at cross purposes with the designated leadership of their confreres. One or two Jesuits had argued that the Jesuits as a group would have been more supportive of projects like the IPP if they had been given greater opportunities to be involved in the design and shaping of the programs they had been asked to promote. A countering view (from those Jesuits who had been involved in the design of the programs) was that opportunities for shaping the programs had been provided to Jesuits generally in the schools, but these opportunities had not been taken up.

ethos strategies needs to be seen in this context. With only a small number of Jesuits actively involved in the life of the school, it would be unrealistic to expect that they would have a major impact on the ethos strategies being promoted. These points notwithstanding, there does however appear to be room for greater involvement of Jesuit teachers in the programs designed to inculcate the Ignatian ethos of the school.

It was noted in the previous chapter that, in the past, Jesuits had learnt from each other about Ignatian education by a process of osmosis, rather than by one of explicit teaching. Younger Jesuits in training had discovered the meaning of Ignatian education by living with older Jesuits and working alongside them in the school. The process was more one of apprenticeship than one of explicit induction, and the knowledge that was learnt in this way was a 'lived knowledge' and was not written down and documented in any systematic way. The IPP ethos strategy could not rely upon an osmosis model because there were not enough Jesuits alongside whom contemporary teachers could work. The IPP demanded that the bearers of the tradition engaged in some explicit teaching to those teachers who were less well versed in the tradition. This was not a matter of giving lectures, but of discovering together what the Ignatian tradition might look like in a contemporary educational setting with few Jesuits active in it. This process required skills of accompaniment and discernment and whilst these skills were not unknown in the Jesuit order, they had not been the typical *modus operandi* in the school setting.

The Jesuits also faced another difficulty in regard to their participation in projects like the IPP. The IPP presented the challenge of opening up a 450 year old religious tradition in ways that would be accessible to the minds and hearts of contemporary professional educators. In essence, this task necessitated the development of a new language for traditional truths. Although it would be expected that Jesuits would have a better experiential knowledge of the Jesuit tradition than their lay counterparts, it was not necessarily the case that they were better placed to translate that tradition into terms which were comprehensible to lay teachers who had little affinity with, or knowledge about Ignatius, or even Catholicism. Engaging with the insights disclosed from one's tradition is at the essence of Gadamer's hermeneutics. It is a process that unfolds in the middle space between strangeness and familiarity and requires much time for reflection and dialogue. The space for time, reflection and dialogue is not easily found in the busy life of a school.

7.2.8 *The Heads of Department*

Another key group to harness in the service of the IPP project was the Heads of Department. Occupying a ‘middle management’ position at the case site, the Heads of Department were able to directly shape the content of the courses taught at the case site and the methods used to teach them. Although a number of attempts were made to involve the Heads of Department in the IPP project, these were ultimately unsuccessful. Now that the IPP project has ended, it seems clear that those leading the project were too slow to recognise the crucial leadership role that the Heads of Department played in regard to curriculum matters in the school. They were the people most able to translate the general educational principles of the IPP into the specific context of each subject being taught at the school. Although the Heads of Department were used as leaders in a number of small groups on staff days, a more specific, concrete and far-reaching schema for their involvement would have seen the IPP project bite deeper into teaching practice in the school. General addresses to the entire teaching staff (approximately 180 teachers) on staff days were useful up to a point, but in order for change to happen back in the classrooms, it was necessary to enlist the support of people like the Heads of Department or to find other ways of working with smaller configurations of staff [Ln 665, 852].

7.2.9 *The Teachers*

The great majority of teachers, both Jesuit and lay, at the case site were very committed and competent people who worked long hours in the interests of their students. Every teacher at the school had been asked during their employment interview whether they were able to make a contribution to the school that was consonant with this Ignatian ethos. Each of them would have had to have given some form of ‘yes’ to this question before they were employed as a teacher at the school. The nature and meaning of that ‘yes’ varied according to the horizon of each individual who gave it. Although it was not unknown for teachers to comment negatively on some aspect of practice or policy at the school, the researcher never observed any teacher being critical of the school’s Ignatian ethos, even if they were sometimes critical of programs that were designed to develop it.

When the researcher first undertook his duties as an IPP change agent, he operated from the perspective that it was his responsibility to engage teachers in the activities and exercises

associated with the introduction of the IPP. As the IPP project progressed however, the researcher increasingly felt that it was not his responsibility to engage teachers in the ethos strategy. Teachers ought to have already been engaged in the school's ethos by virtue of accepting a teaching position offered to them at the school. The researcher began to see his job as a change agent not as being an engager of teachers who were disengaged from the project, but as a change agent working to create spaces which enabled already engaged professionals to take the project forward. Change agency does not operate at either of the extremes that are being referred to here. The change agent cannot manufacture the teachers' commitment to the school's ethos for them; rather, the change agent has to rely on that commitment already being there to some extent. On the other hand, the change agent cannot presume that a teacher's commitment to the ethos of the school will automatically translate into an engagement with a change strategy designated as an ethos program. The change agent moves around in a delicate dance that draws on the commitment of teachers to the ethos of the school, at the same time as it seeks to develop it.

The 'engine room' was the name affectionately given to the main staff room at the Senior Campus. The engine room was an 8.6 by 7.4 metre staff study area shared by sixteen teachers. The engine room was a place of much humour, camaraderie and work - teaching work, as distinct from administrative work. It was a place filled with the culture of teaching, and the discourse in that room reminded the researcher of Doyle and Ponder's (1977) elaboration of the 'practicality ethic' which was described above.⁸³ At one point during the IPP project, the researcher came to the conclusion that achieving real change in regard to teaching practice at the case site would be a matter of 'converting the engine room' [Ln 627]. If the language, activity and focus of the change conversation made sense to the people in the engine room, it would make sense where it mattered: at the level of the teaching and learning processes actually underway at the school. The IPP ethos strategy had to result in some measure of fusion between the horizon projected by the IPP and the horizons of the teachers being expected to embrace it.

83 The three elements of the practicality ethic were instrumentality, congruence and cost. Instrumentality refers to the concreteness of the proposal for change; congruence refers to a teacher's judgement that a proposal for change will fit well into their classroom situation and cost refers to the belief that the benefits to be derived from implementing the change will outweigh the costs. (See Section 3.2.1 above for a fuller discussion.)

7.2.10 *The Mess of the Change Process*

Textbooks on change management can sometimes seem very neat and tidy when they are compared with the actual experience of change agency. It is not easy to get a sense of the mess and the cut and thrust of living action that characterises change agency when one reads theoretical texts on it. Invariably events and sessions have to be cancelled during the change process [Ln 660] or speakers go overtime [Ln 395, 411] or they do not speak on the topics that they were supposed to [Ln 121, 688]. The industrial climate at the school can sometimes adversely affect the change process [Ln 796] as can the feeling of teachers that they are already overburdened by other demands made by the school [Ln 836]. Even the physical climate - for example, the Winter term - can adversely affect the change process [Ln 825]. The mess of the change process does not always arise from external factors, sometimes problems arise from what is happening in the life of the change agent himself [Ln 642].

7.2.11 *The IPP*

The case narrative has been presented in this chapter as a case study within a case study. Many of the issues that surfaced in the IPP project were also in evidence in the other three ethos strategies but there were points of difference too. For example, the Colloquium and the CIP ethos strategies enjoyed strong support from the leadership of the school both at the rhetorical level and also at the level of time and money that was made available to them. In contrast, the IPP initially received strong support but this waned as key members of the administration team departed from the case site. The Colloquium initially received strong support, but in recent years the money and prominence given to this program has also waned and its reception by teachers seems to be less positive in recent years compared to the early 1980s.

The IPP, like the CIP, was criticised by teachers as being a time-consuming exercise that did not relate strongly enough to their professional practice as teachers in a school. Alongside these criticisms were claims that the CIP had been the catalyst for many important changes in the school.

The researcher's perspective is that the IPP project failed to deliver the outcomes that were expected of it. Although teachers reported that particular sessions had been insightful and

helpful, the process as a whole failed to have any substantial impact upon teaching practice in the classroom. (This was a criticism that was also levelled at the CIP ethos strategy.) The reasons for the failure of the IPP ethos strategy were many. As the change agent with designated responsibility for leading the IPP project, the researcher felt that he failed at critical points to advocate strongly enough for teachers to be asked to take steps beyond knowing about the IPP to doing something about it. The IPP was the first change strategy that the researcher had been asked to lead and the mistakes that he made have provided much grist for the learning mill. Issues associated with the ambivalent support given to the IPP from the school administration, Jesuits on staff and teachers, have also been discussed in the reflections above. The purpose of this research was not however to evaluate the success of the ethos strategies, it was to explore how they might have exemplified elements of the hermeneutic framework developed earlier in the thesis. The concluding section of this chapter continues the analysis in that vein.

7.3 *Four Dimensions of Change*

In the analysis of these case narrative issues, four dimensions to the change process can be identified: the environment in which the change unfolds, the nature of the proposal for change, the horizons of the change participants, and the 'middle space' in which change agency is exercised. Figure 7.1 represents these dimensions in diagrammatic form.

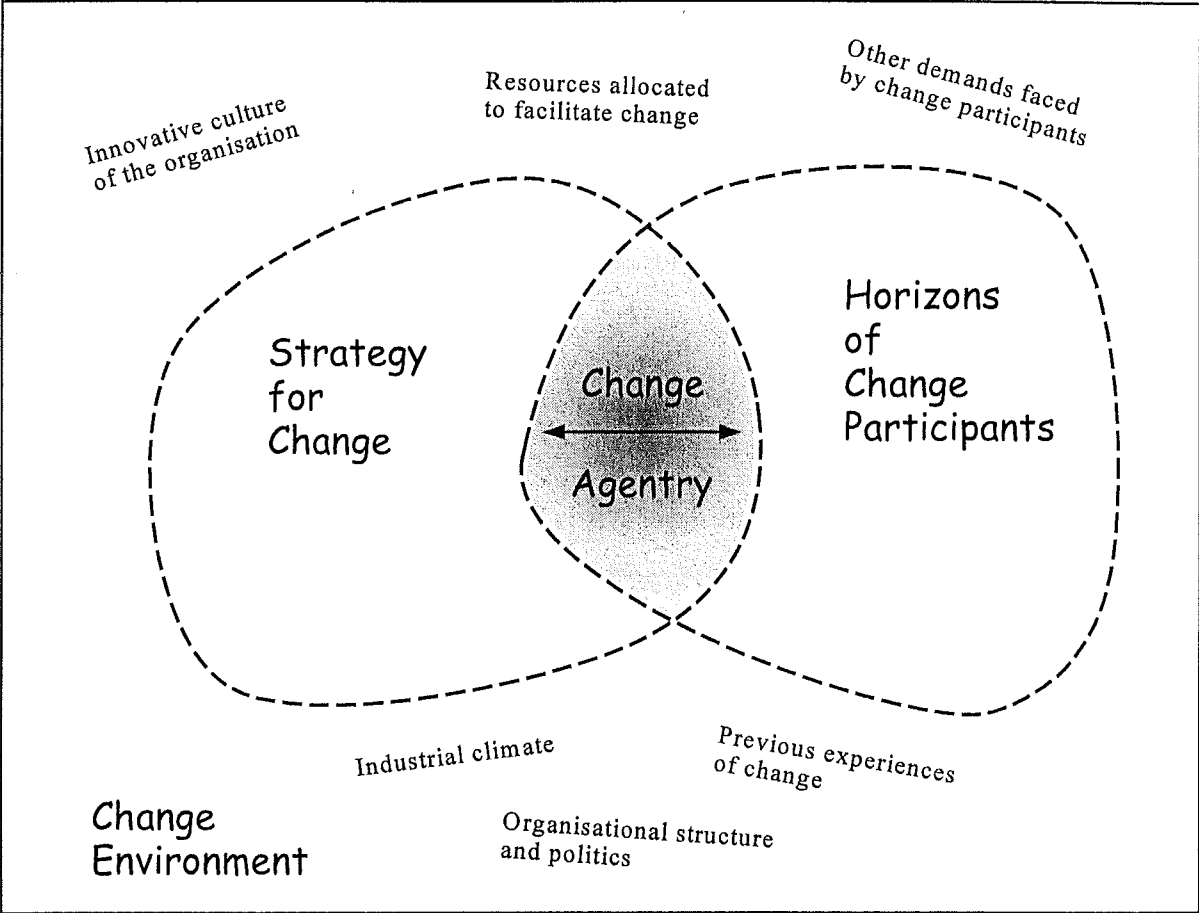


Figure 7.1 The process of change agency

The change environment provides a set of opportunities and constraints which shape the context in which the change process unfolds. In the context of the IPP change strategy, the environmental constraints included the scarcity of time on staff development days, difficult industrial relations at the case site, and a school culture where teachers seemed to regard the classroom as a private world beyond the change agent's purview. The environmental opportunities included the teachers' commitment to the school's Ignatian ethos, their commitment to high standards of professional practice as educators and their strong pastoral care for their students.

Within the context of the change environment, the change agent sought to create the conditions where a fusion of horizons was possible between the change strategy and the horizons of the teachers at the case site. Essentially, the change process involved an application of general Ignatian pedagogical principles to the specific context of the teachers' professional practice at the case site. The eight elements listed in Figure 7.2 represent some of the poles between which the IPP ethos strategy moved. Whereas the IPP ethos strategy was theologically orientated, the teachers' horizons tended to be educationally circumscribed. Whereas the IPP ethos strategy was intended for an international audience and therefore written in abstract and universal terms, the teachers' practice unfolded in the context of a particular school and tended to be centred on concrete and particular concerns. Whereas the IPP ethos strategy was written as a policy statement for education in Jesuit schools, teachers were expected to operationalise that policy in their professional practice. Whereas those who designed the IPP ethos strategy were Jesuits and therefore Catholic and members of a religious order, the teachers at the case site came from a variety of religious backgrounds. Finally, whereas the IPP ethos strategy was designed by Jesuits who were administrators and proprietors, the teachers being asked to embrace the strategy worked in classrooms and were employees.

These eight elements listed above are proposed for heuristic purposes, rather than as dichotomies or mutually exclusive categories. The lived experience of the case was that many teachers were interested in reflecting on the philosophical foundations of their teaching, that many of them were religiously orientated, and that most teachers were quite prepared to move beyond the particular concerns of their teaching practice to take up broader and more abstract issues related to it. Similarly, the IPP ethos strategy was written as an educational document and even though it was designed to be implemented in Jesuit schools around the world, it was also intended

to be appropriated at the local level. The eight elements listed in Figure 7.2 are not dichotomised binaries; rather, they refer to points of emphasis that were discerned as differences between the horizons of the teachers and the world that the change would open up.

The middle space of change agency was opened up when the teachers began to make connections between the various elements of the change and the reality of their own practice as educators. One of the challenges of change agency was to create the conditions where it was possible for the theological concepts of the ethos strategies to make sense in the educational context for which they were intended. Another challenge was to create the space where it was possible to apply the strategy's principles to the concrete circumstances of the busy daily program underway at the case site. The shaded area in Figure 7.2 is indicative of 'successful' change process because points of contact and challenge had been created between the strategy for change and the horizons of the teachers who were asked to embrace it.

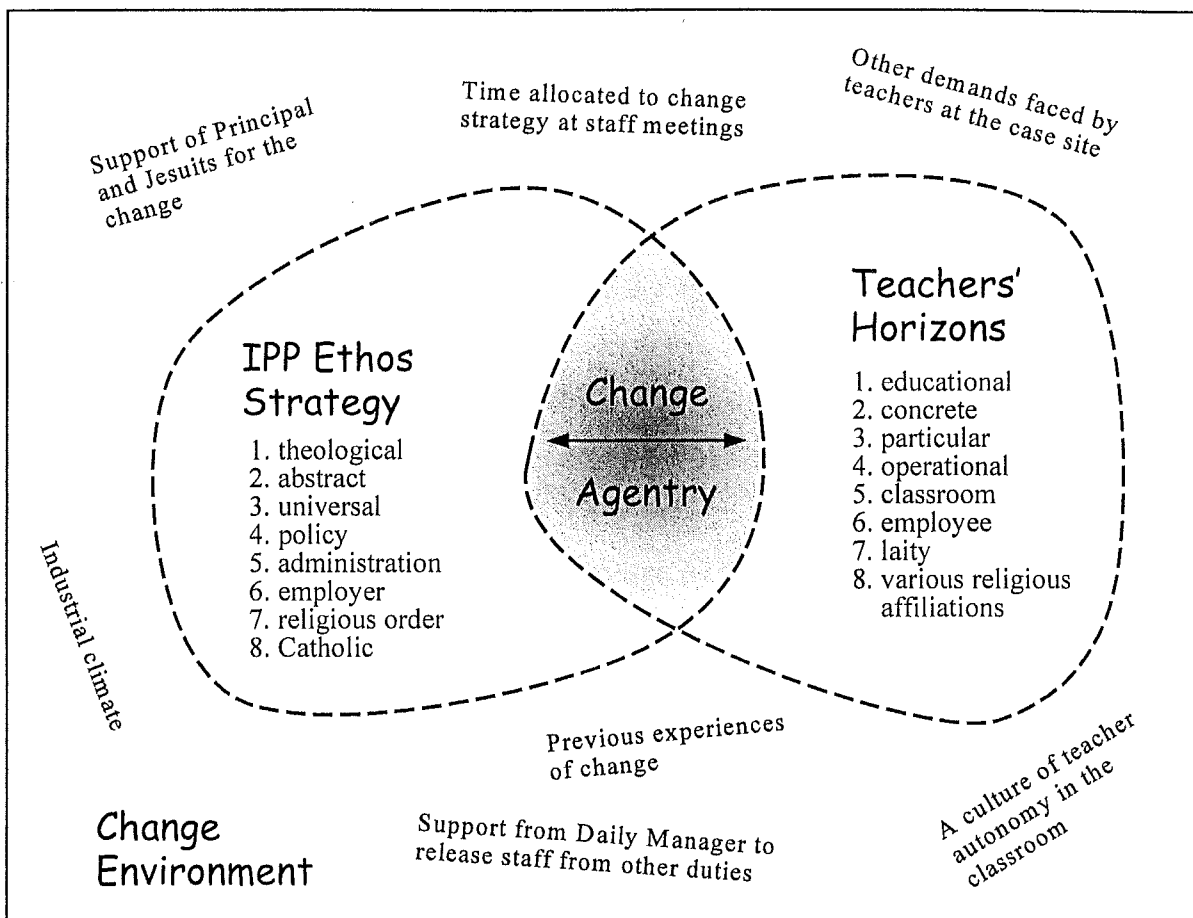


Figure 7.2 The IPP ethos strategy.

If there were no points of difference or tension between the horizon projected by a change strategy, and the horizons of those being asked to embrace it, it is difficult to imagine how there could be an impetus for change. Hermeneutics has been described in this thesis as a process that moves in the middle space between what is strange and what is familiar. The task for the change agent is to move nimbly in the middle space between the familiarity of the status quo and the 'newness' that the change would open up. This movement involves the creation of points of contact and points of challenge between the change and the change participants' horizons. The movement between the points of contact and the points of challenge is resonant with Ricoeur's description of the hermeneutic process as participation, distanciation and then participation again (see Sections 4.4 and 8.1.1). The exercise of change agency in the middle space is a skilful art and requires much tact and judgement on the part of the change agent (see Section 2.5.3).

It is possible to reflect on the issues raised by the case narrative in the light of the four dimensions of change that have been identified in this analysis: the change environment, the nature of the strategy for change, the effectiveness of the change agency exercised, and the horizons of the change participants. Two examples arising from the case narrative are considered below to explore further how the four change dimensions can be used to analyse the change process. The first example considered from the perspective of the four dimensions is leadership, and the second is the pace, form and content of the change process.

Leadership was an important issue in the case narrative and it can be considered from the perspective of the environment in which the ethos strategy unfolded. An analysis of the change environment in regard to leadership would include a consideration of such issues as the powers exercised by case site leaders in regard to the employment and career advancement of teachers, or the relationship that leaders had established with the teachers at the case site (for example, a highly alienated relationship, or a relationship of strong credibility, and so forth). The style and strength of the leadership exercised at the case site shaped the contribution that could be expected from leaders during the change process. The nature of the change strategy itself gives rise to a different set of considerations: How committed was the leader to the change? How well did the leader understand the change? What expertise did the leader have in regard to the change? Leaders who were able to engage with the teachers and make appropriate points of contact or challenge with them are able to make a significant contribution to the change agency exercised

during the change process. An understanding of the horizons of the teachers enables the leader to formulate appropriate points of contact and challenge.

The pace, form and content of the change process can also be considered from the perspective of the four change dimensions. For example, in regard to the environmental dimension, the constraining effects of time have been noted. On another dimension, the content of the change strategy itself also shaped the change process. On the surface, the IPP could be characterised as a suite of teaching methods. Underneath the surface however was a sophisticated theological and philosophical foundation. An ongoing difficulty throughout the process was to create the conditions where it was possible for teachers to make connections between the IPP methods and the pedagogical foundations upon which these methods were built. The teachers' horizons tended to be educationally and practically orientated. In an effort to make the change accessible to teachers, the teaching methods associated with the IPP ethos strategy were emphasised more than the theological and philosophical foundations, and the portrayal of the changes being asked of teachers in the IPP ethos strategy was distorted as a consequence.

7.3.1 A Successful Change Process

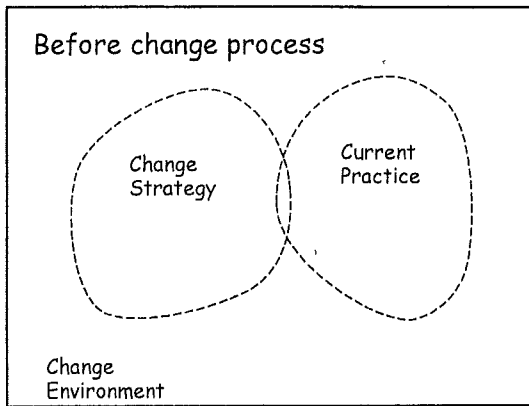


Figure 7.3 Representation of successful change strategy (before change view).

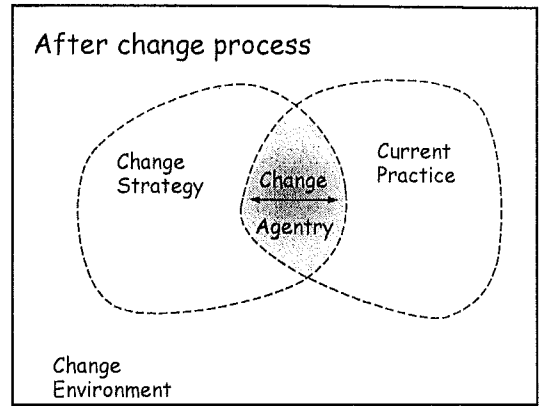


Figure 7.4 Representation of successful change strategy (after change view).

The two figures above (Figures 7.3 and 7.4) represent a successful change process. The diagrams present a 'before' and 'after' view of the change process. The success of the process is represented in the 'middle space' of the shaded area in Figure 7.4. The middle space opened up in these diagrams when the change strategy boundary moved to the right and the current practice boundary moved to the left. These two movements represent current practice altering in the light of the change strategy and change strategy altering in the light of current practice.

Some analyses of change portray the process as a single movement with current practice being the only reality that shifts during the change process. Change is envisaged in this single movement model as the implementation of a predetermined plan. There is no sense that the initial change plan might be modified to accommodate issues and circumstances as they arise during the change process. A diagrammatic rendering of the single movement approach to change keeps the boundary of the change strategy fixed with the middle space being opened up by moving current practice in the direction of the change strategy.

7.3.2 An Unsuccessful Change Process

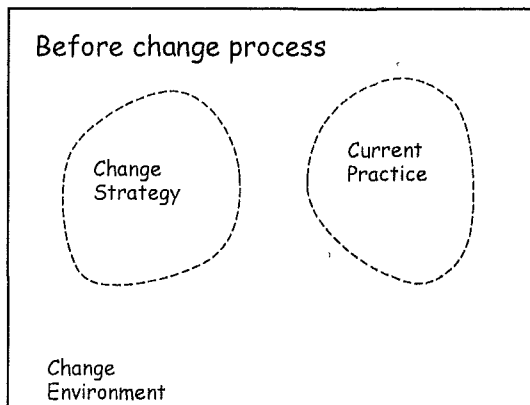


Figure 7.5 Representation of an unsuccessful change strategy (before change view).

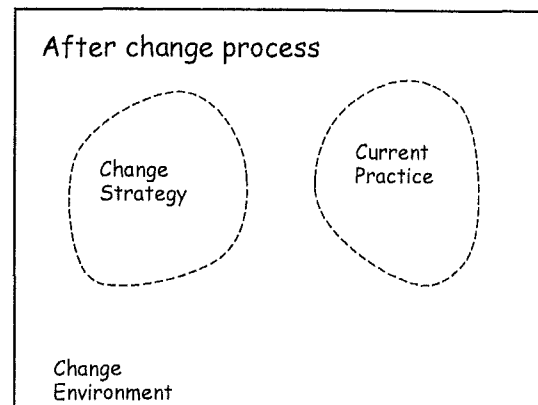


Figure 7.6 Representation of an unsuccessful change strategy (after change view).

Figures 7.5 and 7.6 are labelled as a ‘pseudo-successful change process’. The change strategy is described as being ‘pseudo-successful’ because it there is the appearance of change but not the substance. One name given in the literature to this phenomenon is ‘downsizing’ of the strategy for change (see Section 3.2.2 above). Downsizing is a resistance strategy where the language and concepts of a change strategy are taken up but the actual behaviours and outlooks of the ‘change’ participants remain the same. There are at least two reasons why downsizing might occur: firstly, change participants may delude themselves, or others about the real nature of their current practice; secondly, the change strategy itself may be devoid of any substance and simply a dressed up version of current practice by other names.

Change is proposed as a double movement in this thesis. Not only does current practice change in the light of the encounter with the change strategy, but the change strategy alters in the light of the encounter with current practice. The dialogical approach to change agency presented in this thesis portrays change as an ongoing process of encounter that shifts the boundaries, both of current practice, and also of the change strategy itself.

CHAPTER 8

CONCLUSION

The significant outcomes of this thesis are described in this chapter and the implications of this thesis for the theory and practice of change agency are drawn out. The chapter concludes with some recommendations regarding further research.

8.1 Overview of Significant Outcomes

The thesis outcomes are presented under four categories: hermeneutics, change agency, qualitative research, and the Ignatian ethos strategies.

8.1.1 Hermeneutics: analysing the phenomenon of human understanding

The conceptual framework for this thesis drew upon the resources of philosophical hermeneutics, a branch of philosophy that analyses the phenomenon of human understanding. The writings of Hans-Georg Gadamer provided a foundation for the conceptual framework developed in this thesis, and this hermeneutic foundation was refined and enhanced with reference to a number of philosophers who engaged with Gadamer, most notably Paul Ricoeur and Jürgen Habermas.

Two hermeneutic ‘gestures’ or orientations in hermeneutics were identified early in the analysis: a hermeneutics of retrieval and a hermeneutics of suspicion or critique. The impulse in

the first hermeneutic orientation (e.g. in the works of Gadamer) is to retrieve the truth that the text has to say and to interpret it on its own terms. The impulse in the second orientation (e.g. in the writings of Habermas) is to critique the text, to read it 'against the grain', and to be suspicious of hidden interests and ideological forces that have prefigured the text. Although it is common for hermeneutes to operate largely in one or other of these hermeneutic modes, some hermeneutes (e.g. Ricoeur) have acknowledged the value of moving between both modes during the interpretative process. The task of interpretation involves a preparedness to let the text say what it has to say on its own terms, and the interpretative task also involves a preparedness to step back from the text and critique it, and, in so doing, identify distortions or ideological dimensions that were not apparent at a surface reading. In Ricoeur's analysis however, the task of interpretation moves beyond the distancing of criticism to a stage which he called 'second naïveté'. Second naïveté is a second belonging to the text, but it is not a precritical reception of the text; it is an informed reception that has engaged in critical reflection but with a preparedness to be affected by the truth of what it is that the text has to say. The mediating position articulated by Ricoeur has shaped the approach taken in this thesis, not only in regard to the hermeneutic change agency framework that has been developed, but also in regard to methodological issues associated with the conduct of the research.

A fundamental insight in Gadamer's analysis was that individuals interpret the expressions of life from within a hermeneutic situation, and thus, one's understanding of something is shaped by the unique horizon that encompasses one's field of vision. Interpretation does not happen in a vacuum; it happens, rather, in the context of history and language - so much so, that Gadamer argued 'we understand in a *different* way, *if we understand at all* (Gadamer, 1989, p. 296 - emphasis in original). Understanding was presented in Gadamer's analysis as a 'fusion of horizons' - a fusion between the horizons of text and interpreter. Gadamer's analysis of the phenomenon of human understanding was predicated on the capacity for individuals to broaden and develop their horizons. 'Horizons change for a person who is moving' (Gadamer, 1989, p. 304). The capacity of individuals to grow and develop in their understanding was highlighted in Gadamer's exposition of the concept of *Bildung* and it resonated with the themes of change and development that find expression in this thesis.

The fusion of horizons is the culmination of the act of interpretation and it means that the text is understood in a way that also includes the interpreter's own comprehension. In this sense,

the fusion of horizons is like a conversation where ‘something is expressed that is not only mine or my author’s but common’ (Gadamer, 1989, p. 388). Understanding, in Gadamer’s analysis, is productive, rather than reproductive. The task is not to understand the mind of the author, it is to understand what is disclosed in the conversation one has with the text. In Ricoeur’s terms, the text, once written, has a career of its own that transcends the socio-cultural context of its author. The task of interpretation is not to enter the world behind the text, the world of the author, but to enter the world that the text discloses in front of itself. The implications of this position for both change agency and qualitative research were explored in the thesis.

Gadamer wanted to rehabilitate the notion of ‘prejudice’ in his writing. He argued that it was inevitable that interpreters came to texts with particular notions and preunderstandings. These preunderstandings were not necessarily wrong; they were untested. The task of interpretation was to test the preunderstandings that one had of the text. Without any pre-understanding, there would be no point of initial contact with the text. The interpretative task unfolded as productive interpretations (those that led to understanding) were distinguished from unproductive interpretations. The implications of this insight were also explored in regard to the concerns of change agency and qualitative research.

Gadamer stated the purpose of *Truth and Method* as follows: ‘In my work, heightening the tension between truth and method had a polemical intent . . . ultimately . . . to straighten something crooked - the fact that the sciences had forgotten their reflective self-consciousness’ (Gadamer, 1989, p. 555). For Gadamer, the expressions of life were not understood by the application of a particular method, they were understood by a capacity to enter into genuine conversation with what it is that the text would disclose. The interpretative process relied upon an ability to know how to ask the right questions of the text, and there is no such thing as a method that tells one how to find what is questionable in regard to one of life’s expressions (Gadamer, 1989, p. 365). Gadamer did not articulate a method of interpretation, he referred rather to qualities like tact as being at the heart of the interpretative process. Tact included a capacity for judgement, along with a capacity to maintain a sense of the whole, a capacity to be attuned to the *sensus communis* and the capacity for *Bildung* that has already been noted. Writing in a similar vein, van Manen pointed to scholarship as being at the heart of the interpretative research approach that he advocated. In each of these instances the task of interpretation was not described in terms of a method, but in terms of human sensibilities and capacities that guided the

interpreter in the unique context of each interpretation. The conceptual framework for change agency and the research approach taken in this thesis were informed by this insight.

Another element of Gadamer's analysis that was important for this thesis was the inner fusion that he identified between interpretation, understanding and application. In Gadamer's analysis, interpretation, understanding and application are not separate processes, they are different dimensions of the one process. The expressions of life are understood as they are interpreted and applied within the context of the interpreter's hermeneutic situation. The implications of this position for change agency and for qualitative research were explored in the thesis.

The strategies of play and conversation were presented as the means to achieve a fusion of horizons. Interpreters understand the expressions of life when they enter into conversation with them, or when they play with them. The Gadamerian insight here is that the interpreter has to enter a 'middle space' if he or she is to understand the text. Interpretation is not framed as a subject doing something to an object, but as an activity that unfolds in a space which belongs exclusively to neither subject, nor object. Conversations and games are both human interactions which happen 'in the middle' to some degree: the conversation belongs to neither of its partners, but to all of them jointly and the person who refuses to get into the spirit (middle space) of the game is called a spoilsport. The middle space of the conversation is opened up when the dialogue partners incorporate 'the insights of the Other, even as the Other is challenged by what we ask and assert' (Crusius, 1991, p. 39). The responsive and undecided qualities of the middle space are proposed as hallmarks for the approach to change agency and qualitative research articulated in this thesis.

Although this thesis drew heavily from Gadamer's analysis, there was not a unilateral acceptance of his approach. A number of writers had criticised Gadamer for the lack of a critical edge in his hermeneutic analysis. Habermas accepted Gadamer's insights into the shaping effects of language and history, but argued that Gadamer failed to highlight the ways in which language was also a medium of domination and social power. Habermas advocated for a critical social theory that unmasked the constraining and perverting dimensions of dialogue itself (Habermas 1967/1986; 1968/1972; see also Warnke, 1990). Brenkman (1987) criticised Gadamer for emptying the historical situation of the interpreter of all specificity, so that interpreters were

unmarked by the effects of ‘class, race, or gender and unaffected by any concrete social interests or ideological commitments’ (Brenkman, 1987, p. 38). Eagleton continued in the same vein when he wrote that ‘History for Gadamer is not a place of struggle, discontinuity and exclusion but a “continuing chain”, an ever-flowing river, almost, one might say, a club of the like-minded .. there is no speculation that the influence [of tradition] might be anything but benevolent’ (Eagleton, 1996, p. 63). The criticism that Gadamer fails to emphasise the need for interpreters to critically engage with the text is accepted in this thesis. Interpreters not only have to be able to enter the world that the text would open up, they need to engage critically with that world and identify any harmful or distorted elements in it.

Without admitting that he had shifted ground, Gadamer articulated a more balanced position in his later writings when he placed more emphasis on the critical dimension of the hermeneutic process. Gadamer’s insight is also accepted in this thesis that there is no place other than in history and in language where conversations, critical or otherwise, with the expressions of life might occur.

8.1.2 Hermeneutic Elements of Change Agency

This thesis drew a number of concepts out of the change agency literature for analysis from a hermeneutic perspective. The first such concept was the hermeneutic notion of horizon and its expression in the change literature. Some programs of educational change have foundered because they were conceived by people who were out of step with the reality of what happens in a school. Wise (1977), for example, coined the term ‘hyperrationalization’ to refer to the overly rational approach of some change processes predicated upon the assumption that schools operated by setting goals and then rationally implementing programs to realise those goals. Wise called for a new paradigm of policy making that was more cognisant of the non-rational dimensions of the culture and practice of schools. Sikes (1992) found that educational change had been ‘notoriously unsuccessful’ because the actual circumstances of teachers and schools were not taken into account sufficiently enough when proposals for change were designed or implemented. Sarason (1996) found that one reason for the failure of educational change programs was that they

were developed in university settings that were overly abstract and removed from the daily practice of schools.⁸⁴

In each of the instances just given, problems arose in the process of change because of a lack of coherence between the change texts and the horizons of those being asked to embrace them. Change agency was not presented however as a process of asking teachers to engage with texts with horizons similar to their own. Such texts would hardly be expected to act as catalysts for change. Sirotnik and Goodlad (1988, cited in Fullan & Hargreaves, 1992, p. 216) found that it was helpful if there was a moderate degree of dissimilarity among the partners in a relationship between a university and a school because the foreign perspective is a helpful factor in the change process.

Change agency was presented as a capacity to open up the middle space where it is possible for change participants to enter into conversation with texts whose horizons might initially seem strange or foreign. The change process culminates when ‘the elsewhere that had once seemed so foreign proves to be not only a new home but [a] real home’ (Weinsheimer, 1985, p. 70). Gadamer’s image of the fusion of horizons and his affirmation of the human capacity for *Bildung* contributed to the change agency framework that was developed in this thesis. Change agency was portrayed as coming alive in dialogue and as being animated by the human capacity for a continuing expansion of horizons.

Embracing Gadamer’s insight that the task of interpretation is a *productive* rather than reproductive project, the meaning of change is always understood as being co-determined by both the hermeneutic situation of the interpreter and the horizon that the change projects. ‘The artist who creates something is not the appointed interpreter of it. ... The meaning that he, as reader, gives his own work does not set the standard. The only standard of interpretation is the sense of his creation, what it “means”’ (Gadamer, 1989, p. 193). Change agency was not proposed in this thesis as a process of plucking the meaning of a change, ready-made, like an apple from a tree. Rather the process was portrayed as being one of entering into conversation with the change texts, to see what it is that they have to say, given the particular horizons of those who engage with

84 It may well be that Sarason’s criticisms of the university-based educational change has more relevance in North America than it does in the Australian context.

them. The complementary roles of teachers, principals and administrators at the system level were discussed in the context of the dialogical model of change agency developed in the thesis.

Gadamer's analysis of tact, particularly his analysis of taste, informed the reflections on the holistic approach in the contemporary change agent research literature. The change process is no longer dissected into factors like isolated specimens on a laboratory dish; rather, the contemporary research approach is to study change as it unfolds in the context of a dynamic system. Change was not framed in this thesis as a particular input, program or innovation; it was studied 'ecologically' within the context of the whole system undergoing change. In this context, particular factors or recipes for change make little sense; rather, the focus is upon the underlying cultural shifts that need to take place if change is to be effectively realised in a given system.

Orientations towards critique and reception were identified in the change agency literature. Labour Process Theory was identified with the critical gesture where the hidden dimensions of power and distortion were highlighted. The approach to change evident in some journals of business management was associated with the hermeneutic gesture of reception. These journals invariably cast resistance to change in a negative light and portrayed the change process as being one of receiving the world that the change text would open up. In keeping with the hermeneutic framework of the thesis, change agency was proposed as an ongoing movement between the two hermeneutic gestures. Change agents need to unmask the interests and distortions lying hidden and unrecognised in the change process, but they also need to be capable of being challenged by the change texts if their own horizons are to be broadened by the claim that the change texts would make if they were allowed to speak on their own terms.

One of the criticisms made of Gadamer's hermeneutics was that it espoused a monolithic view of tradition and did not take sufficient account of the effects of class, race, gender or the various social and ideological interests that fracture, distort and oppress the context in which interpretation takes place. Similarly, the 'cultural' perspective in organisational theory was criticised as failing to take account of the fact that the differences and disagreements among members of an organisation may well be more significant than those elements held in common. This thesis referred to the interests and relations that prefigure the participation of the various actors in the change process. Whilst the thesis accepts the proposition that organisations have a discernible ethos and culture, the existence of the sub-cultures that Balkanise and fracture an

organisation is also accepted and incorporated into the analysis of the change process. Change agency is not a matter of dealing with a single entity called an organisation, it is a matter rather of responding sensitively to the multiple systems and sub-cultures that shift and interact during the course of the change process.

The criticisms of a number of writers in regard to the Vision Statement phenomenon observable in so many organisations was noted and accepted. The task of change agency was presented as being one of opening up a new vision in the sense of creating a space that was conducive for the engagement between individuals and the world that the text would open up. It is possible that writing a vision statement might be one step in the change agency project, but the paper product of the vision statement is not the creative, undetermined, potent 'middle space' that animates substantial change. The task of change agency was proposed as a process that invited people to enrol in the vision. This is a process akin to conversation or play where individuals find themselves caught up in the to-and-fro that harnesses the personal creativity and commitment of the change participants. The challenge of change agency was presented as being one of successfully building the conversation between the various dialogue partners. The change conversation is heterogeneous in the sense that many voices sound in it and they do not all come from the same place, and nor do they all say the same things. The robust energy of the change conversation was identified with Bakhtin's analysis of the power of the novel. Unlike the epic, which is a monologue characterised by strong authorial voice, the novel is dialogic, contested, spontaneous, undetermined, dynamic and incomplete. Just as it is possible for the novelist to lose the plot, so too with the change agent, and the art of change agency is the capacity to harness different sounding voices into the service of a whole with enough cohesion for its energy to be realised not as chaos but as living action.

The strategies of dialogue and play have been emphasised in this thesis because they point to an important dimension of change agency. There is no recipe for having a good conversation, nor for having a good game, and the same is true of change agency and qualitative research. Good conversation happens when individuals become caught up in pursuing the conversation's subject matter. The conversation takes over and assumes a life of its own. Similarly, in a good game the players not only play the game, they are played by it. This is so because the good game has a dynamic that catches the players up and draws them into its spirit. The 'good' change process has been construed in similar terms in this thesis. An important

dimension of change agency finds expression when the change participants have engaged with the change, play with its possibilities, and have their horizons broadened by what is disclosed as the change conversation unfolds. In good conversation, the dialogue partners incorporate the insights of the Other, even as they challenge and respond to what the Other has asked or asserted.

Although there are conditions that are conducive to good conversation, there is no mechanistic recipe that guarantees it. The art of conversation involves a capacity to listen, to discover what is questionable and to respond in such a manner that the conversation's subject matter is opened up in an engaging way. Reference was made earlier in this thesis to the various modes of conversation - for example, interrogation, exploration, persuasion and confrontation - and each of these conversational modes yields a different outcome. Change agency can be framed in each of these conversational modes and the change agent moves between modes according to the subject matter of the change and the contexts of the various participants in the change process.

The model of change agency presented in this thesis was likened to the jazz group 'improvising continuously' within the bounds of specified parameters, rather than a more tightly scripted music-making specified by pre-determined dots on a page (Huberman, 1992, p. 9). The freedom of the to-and-fro between change participants engages (enrols) them in the change process and provides the space in which a shared commitment and ownership might be developed. A playful space is the place where experimentation and trial of elements of the change can take place. When individuals are able to move into a playful space away from the pressures and pace of the daily working rhythm, they are able to test the change possibilities in a more creative environment and the fixity of the status quo can be loosened. It is difficult to experiment and shift one's ground when ideas are debated under high pressure (Senge, 1990a, p. 259).

The playful middle space also provides the opportunity for change participants to develop a deeper understanding of what is entailed in the change. The model of change agency proposed in this thesis was not divided into an initial stage where the change is understood at a theoretical level, and then a subsequent stage of implementation. Change agency was proposed as the challenge of developing an initial understanding of the change, a trial, or a playing with some elements of the change, a deeper understanding because of what one learnt from the trial, further

trial, deeper understanding, and so on. This model of change is developed from Gadamer's insight that application, understanding and interpretation are all interwoven dimensions of the one organic process. The change process proposed in this thesis also embraced Huberman's (1992) insight that individuals learn about change by trialing some aspect of it and then reflecting on the experience of the trial. The findings of Joyce and Showers (1980) regarding the importance of modelling and coaching in regard to elements of the change with teachers in simulated classroom settings were considered to be germane here.

8.1.3 Hermeneutic Insights for Qualitative Research

A fundamental insight of hermeneutics is that the interpreter's horizon provides the place in which the expressions of life are interpreted and understood. This insight has fundamental implications for the conduct of qualitative research. A researcher's interpretation and understanding of the action of the field will be affected by his or her position in it. The researcher's role as a change agent with designated responsibility for coordinating a program of change at the case site affected the researcher's sense-making of the action of the field. The researcher had privileged access to some data and problematic access to other data because of his position and role in the field. Any researcher is positioned in some way or other in the field, whether the position is one regarded as being detached and outside of the action, or engaged and right in the middle of it. The research task was portrayed in this thesis as entailing a movement towards the best vantage point available for the conduct of the research.

The interpretation of the various documents encountered or written during fieldwork is a matter of some importance in the research process. In some research approaches, documents like field notes, or interview transcripts are taken as the record of the experience of the research. In other approaches, such documents only point to the fieldwork experience and do not circumscribe it. On the one hand, for example, Miles and Huberman (1994) argued that if an experience was not in the fieldwork documentation, it did not happen. Van Maanen (1988), on the other hand, described the research documentation as being only a tiny fraction of the field worker's own memory of the research period. The approach taken in this thesis was to develop detailed and accurate field notes and interview transcripts and these became a record that maintained its capacity to take the researcher back to the immediacy of the action in the field.

The fieldwork documentation was not reified however and the researcher regarded these texts as being a catalyst for reflection on the fieldwork experience, rather than as a circumscription of it.

The distinction that Gadamer drew between reproductive approaches to interpretation and productive approaches resonated with Dening's (1996) distinction between the *real* and *actual* action of the field. The real was like stilled action on a film whereas the actual was described in theatrical, processual and unfinished terms. Embracing Gadamer's insight, Ricoeur argued that the task of interpretation was to enter the world that the text opened up in front of itself, rather than the world of the author behind the text. Qualitative research that is informed by these insights does not seek to describe the world in an 'imitational' way, rather it seeks to transcend what is experienced on the surface to open up the universal quality or essence of the experience being depicted (van Manen, 1990, p. 97). Gadamer argued that the world presented in the play of presentation is not a copy next to the real world, but it is that world in the heightened truth of its being. A hermeneutic research approach understands that researchers select events from everyday life and incorporate them into a narrative that bears the marks of the author's shaping and interpreting hands. This is not to suggest that hermeneutic research results in a fantasy bearing little relation to what transpired in the field. Hermeneutic researchers are simply aware that they construct the narrative of the fieldwork experience and they take various steps to improve the strength, adequacy and substance of the constructions that shape and animate the research process.

The status of interview transcripts has been discussed with Mishler (1986), for example, urging researchers not to take their own transcripts too seriously as *the* reality of the study. Transcripts only ever provide a partial and imperfect representation of what was communicated during the interview, and research interviews only ever provide a partial and imperfect representation of the interviewee's view of the world. This is not to suggest however that interviews or transcripts are meaningless. Like their field note counterpart, transcriptions are capable of opening up a world that can be interpreted in meaningful and insightful ways by the skilled researcher.

A fundamental insight in philosophical hermeneutics is that the person who would understand something does not do so by relying upon a method. Understanding is the fruit of a process where one has entered into conversation with one of life's expressions and responded

tactfully to the questions raised by its subject matter. Gadamer argued that there were no methods by which the interpreter might discover what is questionable in the text and Van Manen (1990) argued that the critical moments of inquiry were ultimately elusive to systematic explication and were dependent upon the researcher's interpretive sensitivity, inventive thoughtfulness and scholarly tact. A capacity to reflect deeply on what has been disclosed in the encounter with the events and people in the field is what lies at the heart of qualitative research. Reference was made to Heidegger's notion of *Lichtung* (clearing) where the text has the capacity to call to the researcher and requires him or her to respond openly and respectfully to the world that the text would open up or unconceal.

The notions of insider and outsider research were also given some consideration in the thesis and were framed as endpoints along a continuum, rather than as mutually exclusive categories. The boundaries separating insiders from outsiders were portrayed as shifting and porous because the research process inevitably crosses a range of values and statuses (e.g. gender, age, ethnic identity) and the lines of separation shift accordingly. Insider and outsider research both have distinctive assets and liabilities, and, as has been noted, the research task is to move towards the best vantage point available for the conduct of the research

8.1.4 *The Case Study*

Catholic schools conducted by religious orders are currently in a state of transition from religious to lay leadership. The theological and demographic currents underneath this shift were described in the thesis. The contribution of lay leaders was welcomed at a theological level by the Second Vatican Council but their contribution was also a necessity in many instances because religious orders did not have the personnel in their own ranks to fill leadership positions in their schools. The description of the ethos strategies given in the thesis began with reference to the theological and demographic contexts in which they were created.

The three chapters of the thesis that presented the experience of the case (Chapters 5, 6 and 7) were each organised around a different point of focus. Chapter 5 presented a 'top down' perspective on the ethos strategies and described them in the terms used in the texts published by the Jesuits to describe the process and objectives of the strategies. Chapter 6 provided glimpses of the worlds of the teachers who were asked to embrace the ethos strategies. Chapter 7 described

the experience of the change agent as he executed his responsibility for promoting one of the ethos strategies at the case site. The theology and philosophy given in Chapter 5 was reasonably sophisticated and somewhat remote from the daily experience of the teachers at the case site. The story of Chapter 7 is, in large part, the story of the change agent's struggle to bridge the gap between the Jesuit world out of which the ethos strategies came and the teachers' worlds in which the change strategies were expected to find a home.

Some important elements in the world of the Jesuits needed to be understood before it was possible to understand the ethos strategies. The declining numbers of Jesuits and their ageing as a population meant that the Jesuits increasingly had to rely upon their lay co-workers for the leadership of their schools. Alongside this demographic imperative was a theological impetus in the same direction which welcomed a greater contribution from lay teachers at all levels of the school's life. A central purpose of the ethos strategies was to induct lay teachers more fully into the culture and ethos of the Jesuit educational system. An important thread running through the ethos programs was the emphasis placed on the development of a social conscience and a commitment to justice among students. Schools were regarded by some Jesuits as being elitist institutions and the ethos strategies were intended, in part, as a means to counter this perception.

The principles and philosophy of Jesuit education were reasonably sophisticated in terms of their underlying theology and worldview. One of the challenges in promoting the ethos strategies was to find a way to bridge the gap between the ethos strategies and those teachers who were not familiar with the concepts and language of the Jesuit Order, or even, in some cases, were not familiar with Catholic beliefs and practices. Regardless of whether or not a teacher was familiar with the Ignatian terms and outlook, the change agent was still faced with the challenge of asking teachers living quite practical and rushed professional lives to engage in the type of reflection that was required to translate the underlying theological principles of the ethos strategies into the fast action of the school and classroom.

The ethos strategies conducted in other Catholic schools represent an obvious point of comparison with the present case. The researcher's contact with change agents working in similar ethos projects has led him to conclude that the challenges associated with the translation of a theological and philosophical agenda into the setting of the school were not confined solely to ethos strategies in the Ignatian tradition. Chapter 6 provided glimpses of the teachers' worlds at

the case site and they were filled with relationships between students, colleagues and the school administration, along with the daily practice of working with students at the individual and group levels. Change agency was proposed in this case as a capacity to engage in the type of productive conversations and processes that culminate in a fusion of horizons between the worlds of the ethos strategies and the worlds of the teachers being asked to embrace them. One of the particular challenges faced by ethos change strategies like those being investigated in this study is that they seek to translate the values and world view of the horizon of a figure from a previous age into the horizons of those who work in the setting of a modern-day school.

A simplistic view of the ethos project is to distill key elements from the religious tradition underneath the ethos and to then ask teachers to take them up. Teachers who respond positively to the ethos strategies can be regarded as cooperators and those who respond negatively can be portrayed as betraying the core values of the school. The experience of this case study has been that the ethos project is more complex than this. The difficulties of translating ideas and practices from previous centuries into the context of the contemporary school have already been mentioned, as have the ramifications of industrial unrest in the school. Another example of the complexity of the ethos project arose out of the observation that the culture at the case site was such that the inner workings of the teacher's classroom was a relatively private world that was shared with trusted colleagues, but not readily with a broader audience. It was possible to conduct sessions which introduced teachers to the key concepts of the ethos strategies, but it was much more difficult to structure activities that asked teachers to examine and change their practice in the light of those strategies. Change agency did not seem to run into an ethos barrier per se at the case site, the barrier was rather one of resistance to 'outsiders' telling / asking teachers to do things in a different way in their classrooms. Even a strategy which asked teachers to engage in a process themselves that turned a set of ethos principles into classroom changes seemed to run into the privacy of the classroom world. The teachers were prepared to engage in ethos activities delivered in staff days when students were not at the school site, but it was a much more challenging task to structure activities that would happen in the middle of classroom practice during the school week. The researcher was reminded at this point of the attitude of religion being confined to Church on Sunday with the rest of the week being allocated to another world altogether.

Religious Orders who seek to harness the creativity and commitment of their lay colleagues contend with some essential differences at the level of lifestyle and practice. Lay teachers, in many instances, are immediately responsible for such commitments as a mortgage, a family and the running of a household. Religious, on the other hand, live in single-sex, celibate communities that are structured in many instances more as institutions than they are as domestic households. Religious are not immune from the financial responsibilities faced by the rest of the community but there is often a corporate dimension to their financial lives. Financial realities like the ownership of property, the amount one is paid for one's work, the boundaries placed around one's professional and personal life, and the provisions made for one's career advancement and retirement tend to be treated differently by members of Religious Orders and the laity. Members of the Religious Order also tend to be the proprietors of the schools in which they work. One example of the effects of the financial differences between Religious and laity was given in Chapter 7 and it concerned the difficulty of promoting an ethos strategy during a time of industrial unrest at the case site. Some teachers reported that their feeling of disaffection with the proprietors of the College during a dispute over salaries spilled over into their response to the Jesuit ethos strategies. Change agency does not happen in a vacuum, it happens in the middle of realities like those that have just been described.

Change agency was presented in this thesis as a project that opened up the middle space of encounter between a change strategy and current practice. It was not easy to keep this middle space open at the case site during the IPP change strategy. The struggle to secure sufficient time for staff development exercises was described in Chapter 7, as were the effects of the departures of the Principal and the Director of Studies from the school during the course of the change process. Towards the end of the IPP change strategy, the middle space seemed to close up, just at the point when teachers ought to have been applying their understanding of the change strategy to their own classroom practice. In part this closure of the middle space arose out of the inexperience and low organisational status of the change agent with responsibility for promoting the ethos strategy; in part, the middle space closure also arose out of the lack of strong and sustained leadership⁸⁵ mandating the exercises and activities⁸⁵ that would have taken teachers the

85 This observation is not intended to make a statement about the leadership of the school generally; it is a statement that refers to the leadership that was exercised in regard to the IPP process in particular. The Principal and the Director of Studies were the initiators of the ethos strategy at the case site and their departure meant that others had to pick up the baton in the middle of the process. Whilst the school leaders did support the ethos strategy, it was understandable that valuable momentum was lost in the changeover of significant leaders in the
(continued...)

next step forward into applying their understanding of the ethos strategy to their classroom practice.

Whilst the IPP change strategy has been described as a failure, there were moments during the process when teachers reported that they had gained an insight into their own professional practice, or the practice of the colleagues with whom they taught. These moments are framed in this thesis as experiences in the middle space, moments of encounter between the change strategy and the world of current practice. The early experiences of the Colloquium ethos strategy seemed particularly richly laden with middle space moments and the program was appreciated by teachers accordingly.

8.2 *Implications of the Thesis for Theory and Professional Practice*

This thesis began with an exploration of hermeneutic theory, then it moved forward into a consideration of some change agency issues from a hermeneutic perspective, and the thesis then concluded with a study of a particular case of change. The following section considers some of the implications of this thesis at the levels of theory and practice.

8.2.1 *Hermeneutic Theory*

The study of human understanding is a much broader project than the study of change agency in particular. The contribution made by this thesis to hermeneutics was to take up a mediating position between the two hermeneutic gestures identified by Ricoeur (1986b). Hermeneutics is not a matter simply of critiquing the text, nor one of creating the space for understanding the text on its own terms; hermeneutics is the study of human understanding at a more general level and the elements of critique, encounter and reception of the claim made by the text all need to be incorporated into the analysis. Hermeneutics was presented in this thesis as being multi-modal. The interpreter needs to be able to call upon a repertoire of strategies during the organic process of interpretation, understanding and application. The hermeneutic strategies were likened to various modes of conversation: inquisition, exploration, confrontation and

negotiation. A hermeneutic analysis that stays simply in one mode (e.g. in a mode of critique, or in a mode that focuses only upon receiving the text in its own terms) narrows the space in which the project of interpretation unfolds. Hermeneutics was presented in this thesis as not being a matter of being in one mode or another; it was presented as a matter of judgement as to which mode leads to the most adequate understanding of the life expression being interpreted and understood.

Hermeneutic writings are philosophically dense and not accessible to a popular audience. One of the contributions made by this thesis is to present the hermeneutic analysis in a language that is accessible to a wider group of practitioners. In the first instance, this thesis was addressed to the concerns of change agents and qualitative researchers. One of the disadvantages of the philosophical depth of the hermeneutic literature is its inaccessibility, but reflection on the writings and thought of the hermeneutic philosophers repays the reader with an analysis that has both substance, theoretic power and relevance. Because hermeneutics is the study of human understanding at a more general level, the concepts presented in this thesis have a broader relevance than simply to change agency and qualitative research.

Many of the hermeneutic qualitative research studies reviewed in this research built the research approach around a single hermeneutic insight or element. The studies that aligned themselves with hermeneutics by focusing on Gadamer's analysis of the power of the genuinely open question provide a recurring example. These studies were built on Gadamer's insight that the expressions of life are understood by interpreters who know how to ask the right questions of them. The capacity to find what is questionable in a text was presented by Gadamer as a tactful activity, rather than a procedural one that followed a particular method. 'There is no such thing as a method of learning to ask questions, of learning to see what is questionable' (Gadamer, 1989, p. 365). Whilst this insight is a central to Gadamer's analysis, there were other valuable insights in his writings too, and this thesis sought to harness the power of a broader range of hermeneutic concepts, not only from within Gadamer's work, but also in the writings of hermeneutes more generally.

8.2.2 *Ethos Change Strategies*

This thesis focused on four ethos strategies that were implemented in a particular school. The content of the ethos strategies is of direct interest to schools founded in the Jesuit tradition and the description of Ignatian education given in Chapter 5 of this thesis provides an example of the type of hermeneutical work that is necessary if the principles and priorities in a religious Order's horizon are to be made available to teachers in a school. Gadamer's notion of 'the Classic' (see Section 3.2.1) is a useful concept for the ethos project. The Classic discloses 'permanent possibilities of meaning and truth' (Tracy, 1981, p. 68) and, in the context of the ethos project, the Classic is the founder of the religious Order whose world view, writings and actions provide an ongoing source of inspiration and guidance for the life and works of the Order. One of the challenges of ethos projects is to make accessible to teachers a matrix of priorities and insights that would otherwise be meaningless given their estrangement in time, and, for some teachers, the foreign discourse of a religious Order. Gadamer's analysis of the phenomenon of human understanding highlighted the importance of tradition and provided a framework for those projects that would bring into focus the underlying traditional elements that shape and animate the endeavours of a contemporary educational institution.

Change agents who contribute to ethos strategies are faced with an important task of translating the theological and philosophical insights stemming from the religious Order into the busy and practical life of the school setting. An important task in the ethos project is the translation that is necessary if the concepts and ideas of the religious Order are to be understood in the midst of school life. Whilst the task of translation addresses an important challenge of the ethos project, this thesis has referred to the various other issues that also need to be considered by change agents. The change agent needs to secure sufficient resources, especially the resource of time, to open up the middle space of change agency. This is essentially a political task in the organisation. The quality of leadership and the industrial climate in the organisation also have their impact upon the change process and these elements have been included in the case study presented in this thesis. One of the contributions this thesis makes to the theory and practice of ethos projects underway in various Catholic schools is to situate the ethos project in the broader context of the political, industrial, professional, interpersonal and cultural worlds of the school. Some approaches to the ethos project decontextualise the change process by ignoring these worlds and simply focus on the acceptance or otherwise of the religious ideas by the teachers receiving

the strategies. Teachers who reject the religious ideas are cast as betrayers of the essential mission of the school and teachers who take up the ethos strategies are cast as the 'true believers'. Change agents who focus narrowly on single inputs and outputs to the exclusion of the broader realities of the school's culture are likely to fail in their efforts as agents for change (see Sarason, 1996; Fullan, 1991; McLaughlin, 1990).

8.2.3 *Change Agency*

This thesis has drawn on the philosophical resources of hermeneutics to construct a conceptual framework for change agency. An extended case study of a particular program of change was then presented. The researcher was actively involved in the field during the conduct of this case study. The conceptual framework and the case study each made a contribution to the theory and practice of change agency. Change agency is enhanced by an engagement with a philosophical analysis of the phenomenon of human understanding, and it also profits from empirical investigations which consider how the various theories about change play themselves out in practice.

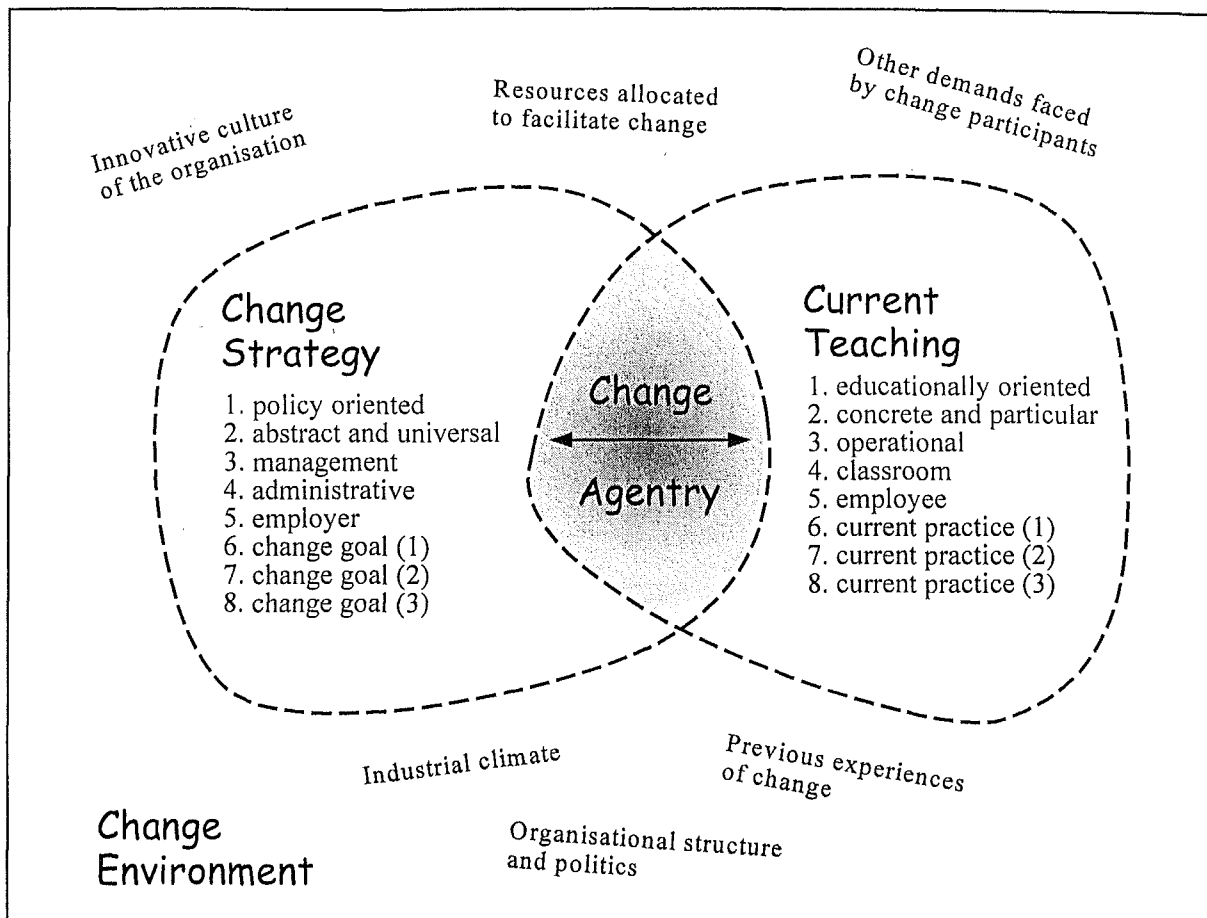


Figure 8.1 Representation of a hermeneutic approach to change agency.

Figure 8.1 represents the hermeneutic approach to change agency that has been developed in this thesis. The goal of the change process is to open up the middle space (shaded area) between strangeness and familiarity. The content of the various numbered items in the diagram will vary from one change situation to the next, as will the various environmental factors affecting the change situation, but the items given in Figure 8.1 represent a common educational change scenario. It is not uncommon for educational change initiatives to be given in the form of frameworks for change. The change framework articulates policy and principles and some broad guidelines for action, but the concrete details of the change program are worked out at the local level. Items 1 and 2 in the list in Figure 8.1 point to this type of change process. In many instances the frameworks for change are designed by people who hold administrative positions and exercise management responsibility, as opposed to teachers whose work is in the classroom. Items 3 and 4 refer to this aspect of the change framework. It is also common for processes of change to be designed and promoted by employers and this dimension is referred to under item 5. Over and above these contextual considerations will be a particular set of change goals that

are targeted at deficiencies or lacks in current practice, and these are referred to under items 6 to 8. The nature, scope and number of these change-specific items will vary from one change process to another.

A hermeneutic approach to change agency does not unfold as a procedural response to a method or recipe for successful change. The metaphor of conversation has been used throughout the thesis to characterise the change agency approach that has been advocated. Instead of a method, a *methodos* (way) has been articulated. The *methodos* is the way of conversation. Just as there is no recipe for the good conversation, so too is there no recipe for the approach to change agency that has been presented in this thesis. Good conversations depend upon the subject matter, the environment in which the conversation takes place and the dispositions of those who converse. It is not a requirement of good conversation that the dialogue partners all agree with each other; rather, the requirement is that the dialogue partners engage with the subject matter as it is opened up in the course of the conversation. The specific details of what it takes to be effective in the project of opening up the middle space of change agency will vary from one situation to another and need to be worked out in context. The elements of Gadamer's analysis of tact (judgement, taste, *sensus communis* and *Bildung*) provide the change agent with the means by which the right judgements might be made.

In the context of the four ethos strategies that were investigated in this study, there were many moments along the way where the middle space of encounter and fusion of horizons was opened up. This was especially evident in the early stages of the Colloquium ethos strategy. The IPP ethos strategy was successful in terms of bringing teachers to an initial understanding of the general terms of the change strategy (e.g. see positive responses to initial workshop in *Appendix B*), but the strategy failed to open up the middle space where it mattered: in the midst of teaching practice. The change agent needed to secure more teacher development time and a much stronger mandate from the school's leaders before the middle space could have been opened up. This would not have been sufficient in itself however for the change process to have been successful. The teachers would have had to have been convinced of the merits of participating in a conversation about their teaching in the light of the Ignatian principles and values. Whilst it was not overly problematic to engage in an Ignatian conversation that addressed professional practice in general terms at the case site, it seemed much more difficult to move that conversation into the daily practice of teaching. The researcher's assessment was that this was not so much a matter

of ethos as it was a matter of the culture of the school not being conducive to public conversations about the rather private world of the teacher's classroom.

The reluctance of teachers to engage in a public discourse about the specific details of their teaching provided an environmental constraint to the change process but this constraint did not necessarily mean that it was impossible for the change process to have moved forward. Under a different set of leaders and change agents, this constraint may well have been overcome. The broader point being made at this point in the thesis is that the middle space of change agency is not always easily achieved and the space is deeply shaped by numerous contextual factors which need to be considered.

8.3 *Implications of this Thesis*

Change agency was presented in this thesis as being a matter of creating the conditions that open up a middle space where it is possible for change participants to move backwards and forwards between the world of their current practice and the world that the change text would open up. Just as there is no method that guarantees the good conversation, neither is there a method by which the middle space might be structured. Further research into the strategies that open up the middle space would develop and enhance the change agency framework presented in this thesis. In regard to the IPP ethos strategy, reference was made to exercises which introduced teachers to key concepts of the IPP. These exercises included workshops away from the school setting, the use of Heads of Department and Senior Teachers to introduce the IPP concepts to teachers across the school, the use of small groups where teachers reflected on the relationship between the IPP and their teaching practice, and the use of plenary sessions where selected teachers were asked to present how the IPP principles could be applied to their teaching practice. Although these exercises effectively communicated what the IPP was about, they did not take the IPP into the middle of teaching practice where it would have been possible to move from knowing about the IPP to doing something about it. Further research could point to the coaching, trialing and mentoring strategies that could open up the middle space where it mattered: in the midst of the professional practice of teachers.

A mediating position between the hermeneutic modes of critique and reception was articulated in this thesis. Further research could deepen the reflection on the process of moving between these modes. Many hermeneutic analyses are developed in a single mode and further research would add to the understanding of the relative merits of the hermeneutic modes and the benefits to be derived by moving strategically between them.

The hermeneutic framework developed in this thesis recognised the situatedness of human understanding without at the same time falling into relativism where every interpretation is understood to be of equal merit. The hermeneutic model of conversation provided a framework by which change agents, or qualitative researchers can test the interpretations and understandings they have formed in regard to the life expressions that have been interpreted. In dialogue the subject matter of the conversation assumes primacy, and the art of conversation rests upon a capacity to discover what is questionable in what has been said. Responsive engagement and the capacity to discover what is questionable were highlighted as key elements in the hermeneutic approach to change agency and qualitative research developed in this thesis. Further research would continue and deepen the reflection on these themes.

The meaning of Ignatian education was discussed in this thesis. Further research would continue to translate insights from Ignatian spirituality into terms that would be accessible to teachers in a contemporary school. The ethos programs were not evaluated in this thesis and further research would be necessary before it was possible to evaluate the extent to which the ethos strategies succeeded in realising their goals. Given the time and money invested in the ethos strategies, and the fact that they address core values of Jesuit schools, such an evaluation would seem to be warranted.

The thesis also referred to some of the differences between the worlds of teachers in a busy school, and the world that is opened up in ethos change texts. The importance of practical considerations like the press for staff development time and the industrial climate of the school was highlighted. Some analyses of ethos projects in schools focus solely on the principles of the ethos strategies and pay scant attention to the actual circumstances in which those strategies will be received. Further research would develop a deeper understanding of the contextual issues that need to be considered by change agents who exercise responsibility for the implementation of ethos projects in schools.

Another implication of the thesis concerns the training and formation of change agents. When the hermeneutic dimension of the change process is highlighted, the many acts of interpretation which take place as the change process unfolds are brought into sharp relief. The change process is not a single program that is taken up by a homogenous group of implementers; rather, it is a process that is subject to a variety of shifting and localised interpretations and appropriations at varying levels. Change agents who understand the nature of these interpretations and appropriations are in a position to exercise agency in regard to them.

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DISSERTATIONS

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APPENDICES

Appendix A: Responses to Australian Launch of the IPP (Anglesea Workshop)

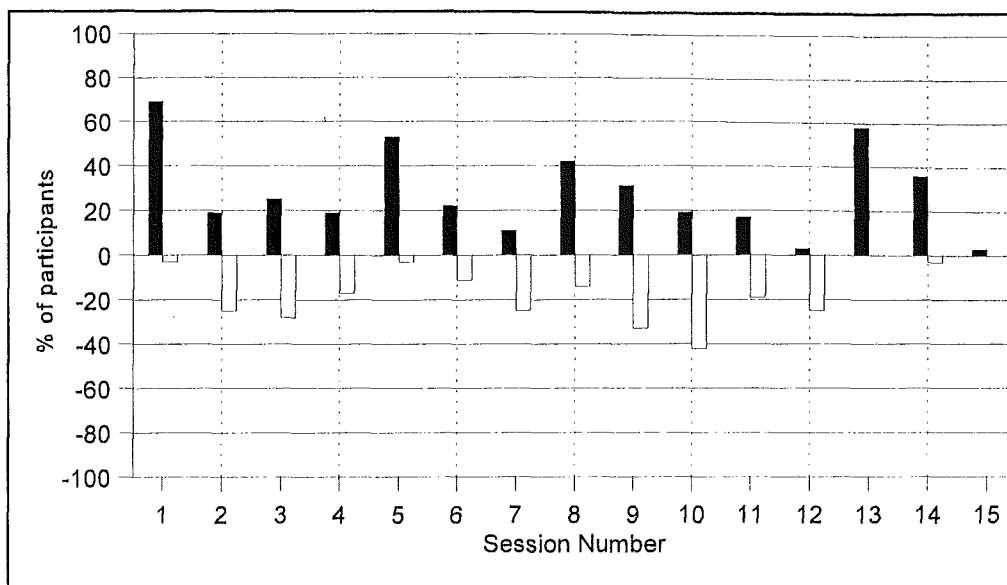


Figure A-1 Positive bar graphs indicate percentage of participants who found a session most helpful and negative bar graphs indicate percentage of participants who found a session least helpful.

Participants were asked to nominate the sessions they found “most helpful” and least helpful. For example, nearly 70% of participants found Session 1 most helpful whereas only 3% found it least helpful. The extent to which a session had bars going in both directions indicated the extent to which it polarised the group attending the workshop. For example, Session 9 was evaluated as most helpful by over 30% of participants and least helpful by about the same proportion.

The sessions were as follows:

- | | | | |
|----|---|-----|-------------------------------------|
| 1. | an overview of the Jesuit Schools Renewal Program | 7. | learning styles (context) |
| 2. | guided reading of the <i>Ignatian Pedagogy</i> document | 8. | Experience |
| 3. | guided reading of the <i>Ignatian Pedagogy</i> document | 9. | Experience - cooperative learning |
| 4. | examples of completed paradigms | 10. | Reflection - mentoring |
| 5. | write a paradigm (subject areas) | 11. | Reflection - case studies, Dilemmas |
| 6. | the context of learning | 12. | Action and Evaluation |
| | | 13. | write a paradigm (administration) |
| | | 14. | critique paradigms |
| | | 15. | planning for individual schools |

Appendix A: IPP Workshop at Anglesea (continued)

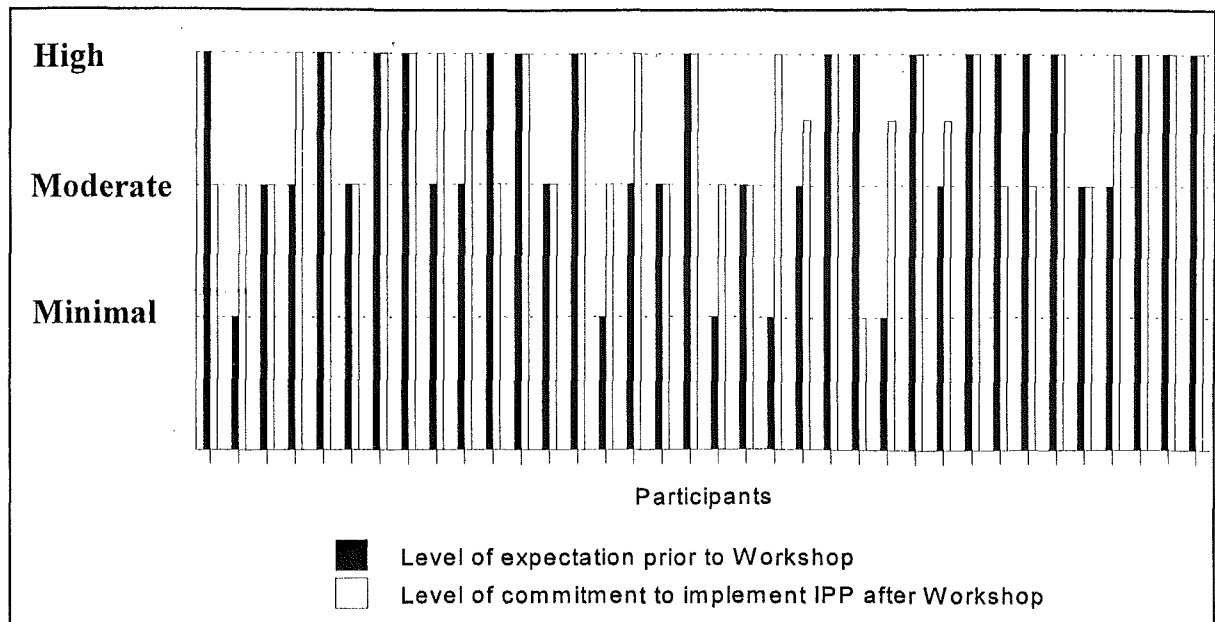


Figure A-2 Level of commitment to the IPP before and after the Anglesea IPP Workshop. Left hand bar in each pair represents participant expectation regarding the value of the IPP prior to the workshop; right hand bar in each pair indicates the commitment to trialling the IPP in the participant's school upon return.

The left hand bar in each pair (the black bar) is a response to the question "What expectations did you come to the workshop with: High, Moderate, Minimal?" The right hand bar in each pair (the white bar) is a response to the question, "What commitment do you now have to put the workshop into practice: High, Moderate, Minimal?" 31 of the 36 respondents gave a higher rating to the second question than they did the first.

Appendix B: IPP Workshop

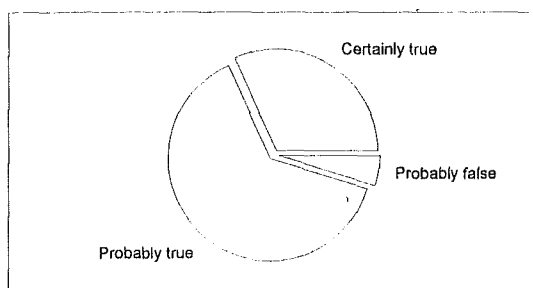


Figure B-1 Response to Question 1: *I came away from the inservice with a clear understanding of the Ignatian pedagogical process.*

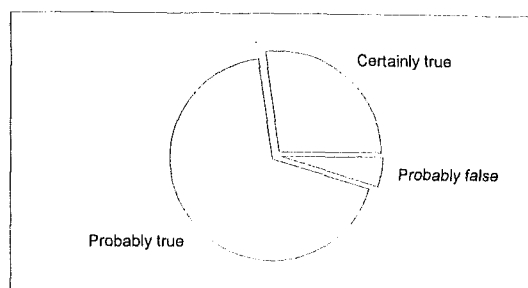


Figure B-2 Response to Question 2: *I believe that my teaching would be enhanced by implementing the Ignatian pedagogical process.*

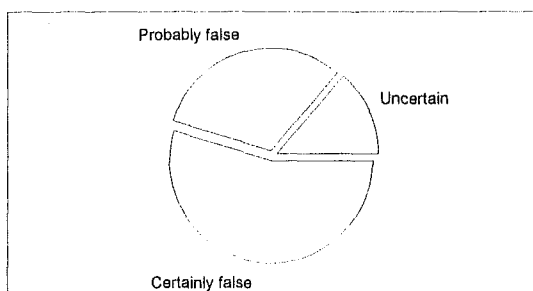


Figure B-3 Response to Question 3: *The Ignatian pedagogical process did not seem all that worthwhile to me.*

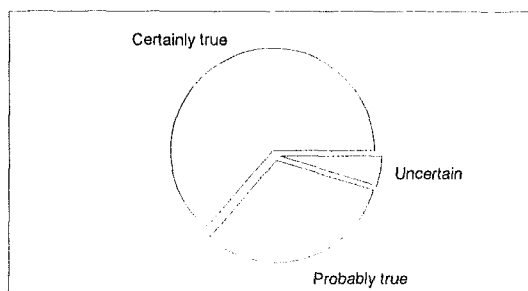


Figure B-4 Response to Question 4: *I am committed to the task of communicating the principles and practices of the IPP to other teachers in my department.*

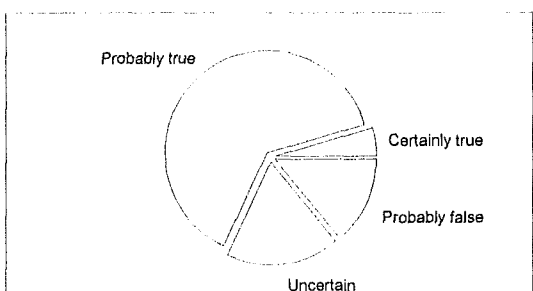


Figure B-5 Response to Question 5: *I am well equipped to be able to pass on the principles and practices of the IPP to other teachers in my department.*

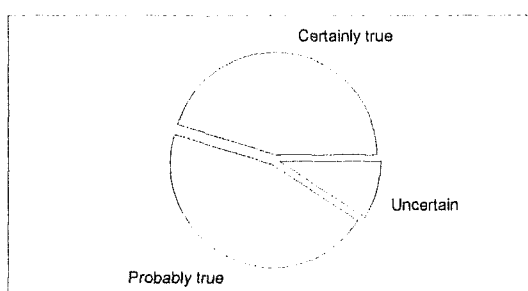


Figure B-6 Response to Question 6: *I would feel more comfortable about the task of communicating the principles and practices of the IPP in February if I had the opportunity to meet for an hour or so with others on my campus to revise and plan for the February sessions.*