

Perspective

No. 53 Summer 2002

PERSPECTIVE 2002



Educational Journal for M.S.C. Schools

CONTENTS

STUDENT LEADERSHIP	Jill Franklin	1
INSERVICE OF COLLEGE BOARDS	Jim Littleton MSC	3
DOWNLANDS COMMUNITY LIVING MANAGEMENT POLICY		6
REMINISCENCES OF THIRTY YEARS' RESIDENCE IN N. S. W. AND VICTORIA	Sir Roger Therry	12
MUSIC AT CHEVALIER	G. Ellsmore and E. Rowe	23
VANDALISM OF LEARNING	Tony Bolt MSC	25
UNDISCOVERED CONTINENTS	Fr George Butler MSC	29
PATHWAYS' RESTAURANT	Peter Cuzner	33
EDITORIAL		41

ISSN0155-9699

Editor	Fr. Tony Bolt, M. S. C.
Advisory Board	Sally Brideoake Liz Phelan Paul Skippen
Editorial Address	Downlands College P.O. ox 250 Toowoomba Q 4350
Email	boltt@downlands.qld.edu.au

STUDENT LEADERSHIP

Jill Franklin

Jill Franklin has taught at Downlands for many years, and was Year 12 Co-ordinator this year.

Over the past two years we have introduced a Committee structure of student leadership at Downlands College. This is not an original concept, but has been developed after extensive consultation with staff, parents and particularly our current Year 12 students with the aim of empowering each person in our community with the possibility of Leadership.

Under the present Community Living Programme, Year Co-ordinators and CLP staff work with the same group of students throughout Year 11 and 12. After a tradition of nominating and electing a limited number of Prefects towards the end of Year 11, the staff working closely with all students in the Year group observed developmental growth in maturity and responsibility that naturally occurs in a two year period of an adolescent's life. The Prefect system of voting was emphasising potential for leadership rather than actual performance. Some Prefects worked very well and were often unrecognised for their service while a far greater number of individuals were quietly serving the community in their own way without wanting to be recognised. Natural leadership emerges during a person's life and cannot be predicted in many cases.

The decision to change to a horizontal system of Pastoral Care – called the Community Living Programme – provided us with the opportunity for change. With Steve Shaw, the Year

11 Co-ordinator in 2001, we developed a pastoral programme based on the concept of community. We believe that effective leadership should be collaborative and shared amongst more people in the spirit of service and commitment to the community. We were also conscious of our responsibility to adequately prepare students with values and attitudes for life.

Each CLP teacher spent a lot of time talking to their Year 11s about the proposed changes. We encouraged each CLP group to have a voice and be represented at Year Group Forums or debates. We were conscious of increasing the whole groups awareness of Community Service and the fact that we can all make a difference to others in our daily life. The resulting Community Service Project to buy an electric wheelchair for Br Herman was a highlight for us all.

Training for leadership began with the Year 11 Retreat in August 2001, where students attended in CLP groups with their teachers. Small and large group discussions and voluntary Twilight Sessions were held in Term 4, resulting in the formation of a Committee structure based on the Downlands areas of service.

Students were encouraged to nominate for service in any area of their interest and formed committees during Term 4. Goals and directions were established, with leaders being elected or nominated by Committee

STUDENT LEADERSHIP

members.

Those leaders meet weekly with Year Co-ordinators and form the Senior Committee. Committee leadership may change as other obligations arise. Students organise their own meetings, under the guidance of a staff member, take minutes and a roll, and regularly report via College Assemblies, the noticeboards, newsletters, etc.

The formal role of College Captains has also been modified. As part of their leadership training, all Year 11 students were given a specific job and character description for people holding these leadership positions. We were attempting to give all students the sense of individual responsibility to be fairly represented. Each CLP group nominated two males and two females who they felt fulfilled the required criteria, a short list resulted and students invited to accept or decline nomination. Each nominee was required to formally address Year 10 and 11 students outlining what they appreciated about Downlands and what they would want for the College. Year 11 students and staff then voted by secret ballot and the results were counted.

We believe that effective leadership should be collaborative and shared amongst more people in the spirit of service and commitment to the community.

When the students returned this year, we already had eight Committees in place. These had developed naturally from the five major spheres of Downlands' focus, ie Religious, Service, Academic, Cultural, and Sport. The students themselves recognised the wide range of needs in the Service sphere and had broken into Global, Local, and Downlands Service Committees. We decided we needed a Senior Committee with two leaders from each Committee and the four College

Captains. This Committee meets weekly with the Year Co-ordinators for support and sharing of direction. Representatives are also invited to lunch with the Principal for similar reasons.

To reinforce the model of shared leadership being for everyone, a concerted effort was made to involve all Year 12 students in the first week of school. CLP groups and Committee meetings resumed in the first week of Term 1 with a Leadership Day spent at Emu Gully with CLP teachers cementing a firm, enduring sense of collaboration.

From the outset, this model has evolved to satisfy the needs of our student population. We strongly feel that these Principles of Leadership are being developed within the present system:

- ◆ *Developmental* – throughout Year 11 and 12
- ◆ *Emergent* – opportunities for service in areas of interest, for a short term with alternating leadership
- ◆ *Shared* – time and commitment with less disruption to studies
- ◆ *Collaborative* – consensus and teamwork in order to succeed
- ◆ *Recognisable* – badges, reports to Assembly, working closely with staff
- ◆ *Rewarded* – Honour pockets and Certificates for individual achievement in areas of service.

At the final College Assembly in November 2002, Certificates were awarded to 61 students who had demonstrated service to at least one committee during the course of the year. We are very proud of the outstanding achievement demonstrated by 33% of the Year 12 students and feel confident that in time the majority of our students will have accepted the challenge for leadership in some way before leaving Downlands Col-

STUDENT LEADERSHIP

lege.

In conclusion, we are feeling rewarded every day by the independence and maturity most of our students are showing. They feel they can make a difference and have

grown to understand the concept of being responsible adults – even if it is not always evident!! What is very evident with our current Year 12 people is that each one of them is empowered with potential for leadership and the life skills that are part of

VETNET member recognised in the National Teaching Awards

Daramalan College's Peter Cuzner wins joint National Teaching Awards for Excellence in Secondary Teaching and a Specialist Australian Teachers Prize for Enterprise and Career Education.

The Commonwealth Government in Partnership with The Australian Scholarships Group presented the Australian Teachers Prizes for Excellence and ASG Excellence in Teaching Awards through the NEITA Foundation on Sunday, March 3rd 2002 at Old Parliament House in Canberra

"The NEITA Foundation aims to highlight examples of excellence in the teaching profession and to build status and respect for teachers for the important work that they do in contributing to the education of children in Australia and New Zealand. It seeks to foster greater public and community recognition for all teachers who make excellence their pursuit." Sir Gustav Nossal- Patron of the NEITA Foundation

As a part of the selection process, teacher nominations came from the community for the awards and required the endorsement from their Principals. Nominees were required to make oral and written presentations on their teaching experiences at state and national level.

Peter's citation for the Awards said, "Peter Cuzner is recognised as a leader in vocational education and training in the ACT and beyond. His nominators point to his natural leadership, interpersonal and negotiation skills used to build college, trainee and industry partnerships. One nominator says, "He can visualise a positive outcome and hastens to slowly achieve the desired result." Another praises "his capacity to work with new ideas and bring them to fruition."

Dr Brendan Nelson in presenting the Awards and addressing the National Awardees, acknowledged that teaching was a challenging and rewarding career, and thanked all teachers for the work they do in educating young Australians, nurturing their idealism and overseeing their transition to adulthood.

"Each of us has only one life- one opportunity to use in the service of others and shape the society we leave the next generation. There is no better way than teaching to shape human development and leave a footprint on the future." Dr Brendan Nelson MP

Congratulations, Peter. Account appears on page 33.

*Fr Jim Littleton
is stationed at
Daramalan and
works with all
our College
Boards.*

INSERVICE OF COLLEGE BOARDS

Jim Littleton MSC

In May 2001, Daramalan College employed the services of Dr Maureen Cleary to provide an in-service weekend for the College Board. This was held at the Silver Wattle Conference Centre at Bungendore, about 40 minutes east of Canberra.

In August 2002, both Chevalier College and Downlands College invited Maureen to give a similar in-service to their Boards.

A few years ago, Maureen completed doctoral studies in the governance of boards of non-profit organizations; she is possibly the only such person in Australia to have undertaken this sort of research. In her presentation she was assisted by her husband, Jim, who was formerly a Religious Education Coordinator at Daramalan College.

Maureen informed us that there are in Australia about 700,000 non-profit organizations, of which 140,000 are incorporated; 9,000 of these are companies limited by guarantee, as are the four MSC schools. Boards such as ours not only have legal ownership of the organization, but also have the moral responsibility to act as a steward of the organization's mission, policies and resources. It was for this very purpose that we MSC had our schools incorporated some years ago.

The words "governance" and "management" are frequently used in connection with non-profit organizations. Maureen defines governance as the work of the Board; it is how

the Board goes about exercising its authority over an organization. It is a collective effort, through suitable processes, to take actions that advance a shared purpose consistent with the mission. The Board governs the life of the organization by sustaining the mission, ensuring the necessary resources, developing guiding principles (policies). It is also the ultimate authority for the school, but is accountable to the Company members (MSC).

Management on the other hand refers to the work of the Executive Officer (Principal) and staff. In schools such as ours, the Principal manages the operation of the organization and support the Board with strategic information, ideas and reports; and by planning, coordinating and implementing the programs and policies established by the Board; the Principal also retains day-to-day authority.

Maureen says that a Board is managing more when Board agendas ask Boards to make decisions regarding short-term administration of programs and services, physical resources, finances and personnel. A Board is governing more when the Board deliberates on broader issues that may impact on the organization's mission and takes action on setting explicit policies to guide the organization into the future.

Maureen also suggested that each Board should have a Governance Committee, whose responsibility is

COLLEGE BOARDS INSERVICE

to plan the operations of the Board, recruit and induct new members, organize an annual evaluation of the Board's operation and ensure that the Board operates effectively. Membership of this committee would normally include the Chair, Deputy Chair, Principal and Delegate of the Provincial.

During the course of her presentation, Maureen covered many other aspects of the legal and moral responsibilities of Directors. She highlighted the hallmarks of an effective Board and explained the key competencies of such a Board. She also provided us with a very effective tool for appraising our own operation as a Board of Directors.

Such in-service days or weekends are also an opportunity for Directors to gain a deeper understanding of the charism of the Missionaries of the Sacred Heart. For example, at the Chevalier College in-service, John Franzmann MSC gave an excellent address on the life and spirituality of

Fr Jules Chevalier. The celebration of the Eucharist also provides the occasion for some reflection on the MSC Ethos by the group.

The social value of such gatherings is also considerable. Being together for a day or a weekend bonds the group together much more effectively than a two hour meeting once a month. By sharing meals, conversation and prayer, the Board gains a greater sense of its own identity as a group.

While the Daramalan, Chevalier and Downlands Boards are grateful to Maureen Cleary for her assistance, Monivae College has also organized effective in-service sessions. In 2001 Dr Helga Neidhart R.S.C. of the Melbourne Campus of A.C.U. gave a very helpful presentation of the responsibilities of Directors of School Boards while Jim Littleton provided some inservice on MSC Ethos. John Mulrooney did the same for the Monivae Board in 2002.

Whether we welcome it or lament it, there is now, at least in popular consciousness, an undeniable split between 'religion' and 'spirituality'. People have no difficulty in claiming themselves to be 'spiritual' or to be on a 'spiritual journey', to have a keen interest in 'spirituality'. And, in the same instance, they disavow themselves of being 'religious'. As the psychologist, Kenneth Pargament, comments: 'Religion is now thought of as the organizational, the ritual, the ideological, while spirituality is associated with the personal, the affective, the experiential, and the thoughtful. As a result an individual can be spiritual without being religious, and religious without being spiritual.'

The churches are seen by many as devoid of spirituality - indeed, even as a threat and an obstacle to a truly spiritual life. Most often, the churches are simply regarded as irrelevant to a person's spirituality and spiritual journey. People are more ready now to assume a certain spiritual nomadism. They do not find a natural home in 'religion' with its prescribed formulations and practices. They find it more than socially acceptable to construct their own personal spiritual itinerary and to wander around the many possibilities that are present. People wish to retain their freedom to select and choose rather than to commit to a tradition in which not everything might make sense to them. For many people, 'spirituality' is in the private realm: 'my' way of seeking meaning, connection and a certain centeredness in life. While 'spirituality' can be a very important dimension in the private life of the person in the street, such a person has no difficulty in seeing 'spirituality' apart from the realm of 'religion' which they regard as public and oppressive. 'Spirituality' is almost the new religion - the religion one can have without being 'religious'. Ranson David, *Across The Great Divide; Bridging Spirituality and Religion Today*, St Paul's, Strathfield 2002 p9

*This policy has
been drawn up
after much
consultation
over about six
years.*

DOWNLANDS COMMUNITY LIVING MANAGEMENT POLICY

COMMUNITY LIVING POLICY

DEVELOPMENT OF COMMUNITY

This statement describes the development of our learning community in terms of the faith that inspires it.

TO KNOW AND PROCLAIM GOD'S LOVE:

Downlands exists as a learning community so that its members may learn to know the love God has for each of them, witness to it in each other's company at times of worship and prayer and share it with each other in our relationships. Because we are created in the image and likeness of God's goodness, we choose to serve that goodness in others by living the Gospel values of concern, compassion, understanding, respect and acceptance. This choice will form the faithful witness of our lives.

GENTLE RELATIONSHIPS:

Our community grows by the constant gift of God's grace that inspires the efforts of its members as they build it into one of faith and trust and knit it together by gentle social relationships where each is accepted, affirmed, listened to and challenged.

SPIRIT OF SERVICE:

Jesus who came to serve and not to be served, is the model for Staff, Students and Parents in their choice to be available to help one another with openness, simplicity, encouragement and a sense of humour.

COMPASSION IN TIMES OF NEED:

We belong to our community because we have chosen to, accepting, as Jesus accepted, that we will all know times of weakness and failure so that when we need counsel, challenge and care for growth and development to occur, it is offered in a spirit of compassion and forgiveness.

COMMUNITY BEHAVIOUR
This statement guides our learning community in terms of attitudes and activities that faith inspires.

1. KNOWING AND PROCLAIMING THE LOVE OF GOD: We acknowledge God's love, and his plans for our peace, by:

valuing prayer and worship in our daily lives

participating to the fullest in College Liturgies

supporting wholeheartedly retreats and activities of a spiritual nature

respecting sacred places, times and things

valuing ourselves, others and our environment.

2. FORMING GENTLE RELATIONSHIPS:

These relationships, that are witness to our love for God in others, are formed by:

speaking politely and with a friendly tone

COMMUNITY LIVING POLICY

- # listening to others, valuing their opinions
- # affirming each other's efforts and achievements
- # recognising excellence in each other's work and behaviour
- # refraining from unfair criticism
- # requiring of ourselves patient, thoughtful, honest and punctual collaboration
- # respecting the rights of others to privacy and property
- # dealing fairly at all times.

3. SERVING SPIRITUALLY:

Acting spiritually in service of others is an essential part of our community. We serve others by:

- # using our time well, developing our talents and assisting others to do the same
- # honouring commitments, being organised and achieving to the best of our ability
- # being ready to help others, especially if someone is finding things difficult
- # sharing readily in common tasks and supporting community service programs
- # welcoming guests, visitors and new-comers
- # expressing gratitude.

4. FORGIVING WITH COM-PASSION:

Times of weakness and failure create the need to forgive, to accept forgiveness and to accept help compassionately offered. These needs suppose:

- # a willingness to care, counsel and befriend
- # a readiness to help in a way that communicates unreserved forgiveness
- # an attitude which can accept and be grateful for help offered in this way.

DOWNLANDS COMMUNITY LIVING CODE

This framework is an attempt to achieve equity in the management of students' behaviour. Student behaviour is categorised into the following Levels.

All students start on Level 3 and will subsequently move to a level that most appropriately describes their behaviour.

ASSISTING GROWTH AND DEVELOPMENT

The following statement examines the meaning of growth and development in our learning community. Students on Levels 1 –3 show positive growth.

1. FREE COMMITMENT TO GROW AND DEVELOP

Becoming a member of our community indicates a free commitment to grow in faith and to develop our gifts in the service of others, whatever our role in the community. Members of the community strive to assist this growth and development through *affirmation* and *unconditional positive regard*.

Affirmation is the recognition of an individual's special worth and the naming of their contribution to the community. In making affirmation an integral part of the daily community life, each individual feels a sense of belonging and acceptance.

Unconditioned positive regard acknowledges the goodness of others, created in the image and likeness of God's goodness. Relationships forged in the *unconditional* acceptance of this goodness challenge us to grow in faith and to develop all our God-given talents to the fullest.

The table below is still provisional.

COMMUNITY LIVING POLICY

LEVEL	BEHAVIOURS ASSOCIATED WITH THIS LEVEL	COMMUNITY RESPONSE
Level 1 Students who demonstrate active and positive acceptance of Community Behaviours and who demonstrate significant involvement in the creation of community	Their behaviour is an exemplary role model for other students and must include, in addition to Level 2, some (combination) of the following: <ul style="list-style-type: none"> ◆ making a public stand about the core values of the College. ◆ showing initiative and perseverance in liturgical, team and group activities ◆ organising prayer and liturgies for special occasions ◆ participating in an exemplary manner in the academic program ◆ working to their full potential ◆ demonstrating leadership or encouragement of others ◆ modelling the Gospel values espoused by the College ◆ engaging actively in College/community pursuits 	Students at this level will be eligible for election to office of School Captain/Vice Captain and be eligible for Senior Leader positions. Students will receive school recognition and parents will be notified in writing of this achievement. The comment on their report card will be OUTSTANDING
Level 2 Students who are actively engaged in the positive acceptance and support of Community Behaviours	They must consistently demonstrate in addition to Level 3, some combination of the following: <ul style="list-style-type: none"> ◆ being notably courteous and cooperative ◆ giving time generously for service activities ◆ being actively involved in prayer and liturgies ◆ participating diligently in the academic program ◆ being considerate of peers ◆ positively participating in the school community ◆ demonstrating consistent effort at team and group activities 	Year 12 students at this level will be eligible to receive Senior Leader badges. Students at this level will be eligible for election to College Committee/ House positions. The comment on their report card will be VERY GOOD
Level 3 Students who are positively involved in the acceptance and support of Community Behaviours.	Some combination of the following: <ul style="list-style-type: none"> ◆ being considerate and courteous to all members of the College community. ◆ taking part in service activities ◆ showing respect during prayers and liturgies ◆ fulfilling Minimum Classroom Requirements <i>Record Book p23</i> ◆ demonstrating reasonable effort and participation in academic studies ◆ taking part in team and group activities ◆ respecting the rights of others ◆ carrying self well, and wearing college uniform ◆ correctly and with pride. ◆ displaying good manners as the norm 	Students on this level will be entitled to be involved in College, sporting and social events. The behaviour comment on their report will be GOOD or SATISFACTORY To be eligible for election to a position of responsibility, (S.R.C., Sports Team Captain) students must have been on at least level 3 for three weeks prior to the election or appointment

COMMUNITY LIVING POLICY

The following statement examines the meaning of growth and development in our learning community when growth is not taking place. Students on Levels 4 - 7 are in this category.

2. WHEN GROWTH AND DEVELOPMENT DOES NOT OCCUR

In times of weakness and failure, members must realise:

- ◆ that weakness and failure will be forgiven, but directly challenged.
- ◆ that there is an obligation to be reconciled with the community
- ◆ that significant personal growth is achieved by positively overcoming difficulties.
- ◆ that community is strengthened

through individual growth and development.

3. RECONCILIATION WITHIN OUR LEARNING COMMUNITY

Significant potential growth results when reconciliation into full community life occurs through:

- ◆ renewal to witness to the love that God and others have for us. commitment to healing damaged relationships
- ◆ renewal of one's spirit of serving others
- ◆ experiencing the power of another's compassionate forgiveness

LEVEL	BEHAVIOURS ASSOCIATED WITH THIS LEVEL	COMMUNITY RESPONSE
Level 4 Students at this level have experienced difficulty in accepting responsibility to maintain a consistent, positive acceptance of Community Behaviours. They present minor or intermittent disciplinary problems.	Repetitive behaviour associated with this Level: <ul style="list-style-type: none"> ◆ disobeying instructions ◆ being uncooperative ◆ being disrespectful in prayer and liturgies ◆ failing to complete work at school or at home ◆ trying to disrupt or upset classes ◆ absenting themselves from or regular patterns of lateness to classes or College activities. ◆ failing to honour commitment to team or group activities ◆ ridiculing the efforts of others (to carry out service projects) ◆ pilfering, littering, graffiti ◆ using offensive or disrespectful language. ◆ being discourteous to any members of the community ◆ smoking at school, at school organised functions, or in college uniform. ◆ wearing the uniform not in accordance with College expectations. ◆ possessing banned items, as defined in <i>Record Book p 23</i> ◆ misbehaving on school buses, or at any ◆ event where they represent the College 	<p>The Year Coordinator will discuss with the students their inappropriate behaviour.</p> <p>The students should inform parents of being placed on this Level and discuss with them the consequences of being placed on Level 5.</p> <p>The students will be given the chance to do something about the problems themselves with some advice and guidance from CLP teacher, year Coordinator or Counsellor. A Daily Report or Behaviour Contract may be drawn up.</p> <p>The behaviour comment on the report will also contain: HAS BEEN UNSATISFACTORY AT TIMES or UNSATISFACTORY</p> <p>By being helpful, and working with a teacher for a period of three (3) weeks, the students will return to Level 3.</p> <p>Resistance from the students to improvement to behaviour will result in their being placed on Level 5</p>

COMMUNITY LIVING POLICY

To support decisions regarding students who display inability or unwillingness to co-operate, a Support Group, under the supervision of Dean of Students, shall determine

progression to Level 5 and provide intervention programs. The student's response to intervention programs may determine movement up or down.

LEVEL	BEHAVIOURS ASSO- CIATED WITH THIS LEVEL	COMMUNITY RESPONSE
<p>Level 5</p> <p>Students at this level have committed a significant breach of Community Behaviours, or have a continuing disciplinary problem and are not being challenged to return to Level 4. Their behaviour is of a more serious or continuing disciplinary problem.</p>	<p>Their behaviour may include:</p> <ul style="list-style-type: none"> ◆ showing clear unwillingness to co-operate as a student of this school ◆ vandalising and serious graffiti ◆ letting down team or group in serious way. ◆ stealing ◆ absenting oneself from a particular class or classes repeatedly ◆ being abusive to members of the school community ◆ in a continued way disrupting classes ◆ truanting ◆ bullying and sexual harassment ◆ displaying personal contact that is inappropriate in the school context ◆ refusing to complete required assessment work 	<p>The Year Coordinator will inform parents about the students' behaviour. Parents will be strongly invited to discuss the situation at school.</p> <p>Students may be refused permission to participate in excursions, work experience and co-curricular activities outside the school grounds, by the Year Coordinator in consultation with the Dean of Students.</p> <p>Students will not be allowed to take part in school related functions such as socials or over-night excursions, nor to participate in sporting teams at interschool level.</p> <p>Students will be required to give up any office of responsibility. The behaviour will be monitored in some way, which may include being placed on a Daily Report or Behaviour Contract. The behaviour comment on the report will also contain: UNSATISFACTORY_or VERY UNSATISFACTORY</p> <p>Students with issues concerning bullying and sexual harassment will be referred to the Restorative Justice programs.</p> <p>Students will be challenged to work with Year Coordinator and/or Counsellor to bring about a positive improvement and reconciliation; that will allow students to return to Level 3.</p>
<p>Level 6</p> <p>Students at this level have shown major disregard for the Community Behaviours. They have continued to ignore the rights of other people.</p>	<p>They may be involved in some of the following:</p> <ul style="list-style-type: none"> ◆ showing persistent and wilful failure to cooperate as a student of this school ◆ acting in a dangerous and/or ◆ violent manner ◆ committing serious theft or vandalism 	<p>The Dean of Students must inform parents who will be expected to contact the school in order to discuss the student's inappropriate behaviour.</p> <p>Suspension by the Dean of Students may result.</p> <p>A Support Group will be established by the Dean of Students which will draw up a program that may include the following:</p> <ol style="list-style-type: none"> 1 They will be placed on a Behaviour Contract 2 They may be excluded from all or some

COMMUNITY LIVING POLICY

LEVEL	BEHAVIOURS ASSOCIATED WITH THIS LEVEL	COMMUNITY RESPONSE
Level 6 (continued)	<ul style="list-style-type: none"> ◆ committing an illegal act ◆ continuing persistent bullying ◆ and sexual harassment. ◆ displaying persistent personal ◆ contact that is inappropriate in the school context 	<p>3 Students will be given worksheets to be completed before re-entry to classes.</p> <p>4 They will be required to have an interview with the Counsellor and develop a behaviour plan. They will be expected to begin a reconciliation process.</p> <p>5 The Support Group will monitor the way the students return to full entry into the community.</p> <p>The behaviour comment on the report will be: UNACCEPTABLE.</p> <p>Students will not be allowed to take part in school-related functions such as socials, over-night excursions nor participate in subject excursions or interschool sporting teams.</p> <p>Students may not be allowed to participate in work experience (at the</p>
Level 7 Students at this level have resisted efforts to help resolve problems with Community Behaviours. Alternatively, they have been guilty of a very serious breach of Community Behaviours, so much so that it is clear they do not value belonging to the	Their behaviour may include: <ul style="list-style-type: none"> ◆ continued demonstration of complete unwillingness to cooperate as a student of this school ◆ extremely dangerous or risk-taking behaviour ◆ a criminal act, for example, offences involving drugs, weapons, serious sexual offences, etc. 	<p>The Principal will officially suspend these students from school, pending a final decision.</p> <p>The student will be offered help from a Support Group</p> <p>During this period, the Student and his/her parents will be required to attend an interview with the Principal to discuss the student's future.</p> <p>The decision to exclude the student from the school community permanently will be at the discretion of the Principal.</p>

*Roger Therry
was one of the
first Catholic
magistrates in
the British
realm, and
wrote this
account when
he retired to
England*

Reminiscences of Thirty Years' Residence in New South Wales and Victoria

Sir Roger Therry

First published 1863 in London by
Sampson Low, Son, and Co.

Ch 16 TRIAL FOR MASSACRE OF NATIVES

Soon after the arrival of Sir George Gipps, I was counsel with the Attorney-General in the prosecution of the parties to the atrocious crime I am about to relate, of which, therefore, I am in it position to give accurate details. It is a case, I am aware, that has been written and spoken of lightly, and in it tone condemnatory of the conduct of Government by some, in whose breasts, the gain that is reaped from the terrible mode of clearing the country by a massacre of the poor helpless natives, - the original owners of the soil, - hits stifled a due appreciation of the enormity of its guilt. If the telling of this sad story can aid, in any degree, in checking this species of crime (I fear still prevalent in the remote parts of the Colony) by those who have the power and authority to restrain it, I shall have accomplished all the end I aim at in its narration. It is a disastrous illustration of - *Auri sacra fames quid non mortalia pectora cogis*,

In detailing the facts of this foul deed, I shall endeavour to state them with judicial accuracy. Indeed, it is from the Judge's notes and reports of the trial that the statement of the case is taken.

Early in the month of June, 1838, Mr. Hobbs, superintendent of Mr. Dangar's station at Myall Creek, distant about 350 miles in a northern direction from Sydney, left home for a few days. At the time of his departure about forty or fifty black natives were at the station, of whom from ten to twelve were women, and about the same number of children; the rest consisted of men of various ages. Whilst there, these natives, who had been on the station for the previous fortnight, had behaved themselves inoffensively. On Mr. Hobbs's return, about the middle of the same month, these natives had disappeared, and, in reply to inquiry where they were, he was told by Kilmeister, an assigned servant on the establishment, he "did not know." Mr. Hobbs soon received information which induced him next day to visit a spot distant half a mile from his hut. To this spot his steps were directed by the hovering of eagles, hawks, and other birds of prey in the air. There, he discovered the mangled and half-burnt remains of at least twenty-eight native blacks. Amongst these disfigured fragments of mortality, he recognised ten or twelve small heads that he took to be those of children, and a large body, which he believed to be that of one "Daddy," a native black of a remarkably large frame. For the most part the heads were separated from the rest of the bodies, though by what process he could not ascertain, and there were marks of fire upon

the disjointed limbs. Native dogs and birds of prey were devouring the flesh upon the bones; traces of blood were about; and the tracks of horses' feet and of the trampling of many naked human feet were discernible. Burnt logs of wood indicated that an effort had been made to erase all evidence of the dismal deed by the consumption of the bodies by fire.

It was subsequently ascertained that, of these natives, some had been first shot, some were hewn down with swords, and their bodies thrown upon burning logs of wood. Such was the scene that Mr. Hobbs witnessed on his first visit to the spot. He returned to the place the next day, but the advanced stage of decomposition in the victims did not admit of his approaching the spot closely. On coming back to his hut, Mr. Hobbs intimated his intention of reporting what he had seen to

Government. Accordingly, he wrote

*It is from the Judge's notes
and reports of the trial that
the statement of the case is
taken.*

a statement, and sent
for Kilmeister, and
Burrows and
Anderson, two other
stockmen, and read
to them the statement
he had written.

Thereupon

Kilmeister became very uneasy, and said, "I hope you will not report this," and earnestly and repeatedly implored him not to do so. Afterwards Kilmeister told Mr. Hobbs that while he was away the blacks had been out spearing his cattle - he spoke of the blacks that had been murdered - he did not say this, on Mr. Hobbs's return home two days before. Mr. Hobbs, who appears to have acted most creditably throughout, then said to Kilmeister, "Now you have told me that the blacks have speared the cattle, and that there were some on the run with spears in them, you will

go with me, and show me the cattle." He then went out on the run with Kilmeister: they were out four or five days, but Mr. Hobbs states - "I found no signs of cattle being disturbed. I satisfied myself there were no cattle speared." Mr. Hobbs further stated, "It was Kilmeister who had brought the blacks to the station, contrary to my orders. They conducted themselves quietly; they were not offensive in any way, not the slightest that I saw. Kilmeister always told me he had nothing to do with it, and I always thought him innocent, until I heard the evidence of the witnesses, he being so familiar with the blacks; not a day that he returned from his run that he was not dancing, laughing, joking, and playing with these blacks. He used to get the children to dance, and the women to sing. I have seen that on several days."

As to the mode in which this massacre was perpetrated, it is disclosed in the evidence of the principal witness, Anderson, on the trial of the seven men charged with the murder, which took place at Sydney, on the 15th of November, 1838. It was corroborated in its principal features by several witnesses. This is his evidence, which I cite from the notes of the Judge (Dowling), on the first trial of the prisoners. It corresponds substantially with the notes of the Judge (Sir W. Burton) who tried them for a separate offence.

"George Anderson examined : -

"I am assigned servant to Mr. Dangar; I was at his station at Myall Creek, as hutkeeper, for five months, in June, 1838. Mr. Hobbs lives there as superintendent; he left home to go to the Big River in the beginning of June; when he left there were some native blacks there; I have said there

were twenty, but I am sure there was that number and upwards; I would not swear there were not forty. While master was away some white men came on a Saturday evening, about ten in number; I cannot say how many days after master left; they came on horseback, armed with muskets, and swords, and pistols; all were armed; I was at home when they came, and the stockkeeper; I was sitting with Kilmeister, the stock-keeper, in the hut; I saw them coming up; they came up galloping, with guns and pistols pointing towards the hut; I did not attend to what they said; they were talking to Kilmeister outside.

I know Russel, Toulouse, Foley, Johnstone, Hawkins, Kilmeister, Palisser, Tamb, and Oates. About ten came up to the hut, as near as I could tell. I will not swear Parry was not of the number, but I did not see him. I never saw any of them before, except Kilmeister. I cannot say which came up first; they were all spread about. The blacks were all encamped ready for the night; they were not more than two yards from the hut; this was about an hour and a half before sundown. There were plenty of women and children

*Two little boys .. jumped into
the creek close by the hut;
there was no water in it;
they escaped at a dry part.*

amongst them. The blacks, when they saw the men coming, ran into our hut, and the men then all of them got off their horses; and Russel had a rope, which was round a horse's neck, and he began to undo it whilst the blacks were in the hut. While he was undoing it, I asked what they were going to do with the blacks, and Russell said 'We are going to take them over the back of the range to frighten them.' Russel and some one or two went in. I only took notice of

Russel going in while the blacks were in. I heard the crying of the blacks for relief or assistance to me and Kilmeister; they were moaning the same as a mother and children would cry; there were small things that could not walk; there were a good many small boys and girls. After they were tied, I saw Russel bring the end of the rope out they were tied with, and give it to one of the men on one of the horses, I cannot say which. The party then went away with the blacks; the man who took the rope from Russel went in front, and the others behind; all the blacks were tied together, and this rope tied them all fast; they were tied with their hands - one black fellow had on a pair of handcuffs - they were all fastened with one rope; it was a tether-rope for horses in a field; it is a very long rope; they brought out the whole except two, that made their escape as the men were coming up; they were two little boys, and they jumped into the creek close by the hut; there was no water in it; they escaped at a dry part. One black gin [i. e. woman] they left with me in the hut; they left her because she was good-looking; they said so; I forget which. Another black gin they left that was with Davy, another black fellow that was with me. There was a little child at the back of the hut when they were tying this party; and when the blacks and party were going away, this little child, as I thought, was going to follow the party with its mother; but I took hold of it and put it into the hut, and stopped it from going. I had two little boys, the small child, two gins, and Davy and Billy; they all went away except these; the children were going after their mothers. There was an old man named Daddy, the oldest of the lot; he was called Old Daddy; he was an old, big, tall man. This

Daddy, and another old man named Josey, they never tied along with the rest; they were crying, and did not want to go; they made no resistance. Some of the children were not tied; others were; they followed the rest that were tied. The small ones, two or three, were not able to walk; the women carried them on their backs in opossum-skins. The small

*I asked Foley if any of the
blacks had made their
escape; he said none that
he saw;*

children were not tied that followed the mob; they were crying, in and out of the hut, till they got out of my hearing; they went up towards

the west from the hut. Kilmeister got his horse ready after he had done talking to them, and just before they were going to start; he went with them on horseback, and took the pistol with him; he was talking to them five or ten minutes. I did not take notice what he said; I was frightened; I did not pay any attention to what they were talking about. Hall's Jemmy (Oates) had a pistol. I know Foley; he had a pistol in his hand, standing at the door while the blacks were inside. I did not take any notice of swords at first; at a distance, when they were galloping off, I saw swords and pistols. Kilmeister went with them when they started; they were not in sight above a minute or so after they went away. About a quarter of an hour, or twenty minutes at the outside, I heard the report of two pistols, one after the other; the reports came from the same direction they went; the second was quite plain for any one to hear; I only heard two; I did not hear anything else but those two. It was just before sundown. Next night after, the same men came back to the hut where they took the blacks from; they were all together of a lump, except

Kilmeister, who was left behind.

One of the party gave Kilmeister's saddle off his horse, and I asked him where Kilmeister was; he came in about twenty minutes after. They slept all night. I and Kilmeister slept together in one berth; the rest all slept in the hut; they were talking; I cannot recollect what they said. Next morning three of them, after they had breakfast, took firesticks out of the hut, Russel, Fleming, and another. Before they took the firesticks, Fleming told Kilmeister to bring the leg-rope with him that ropes the cows. Kilmeister asked me for the leg-rope, and I gave it to him, and they went in the same direction as they took the blacks, and that I heard the two pieces. One of the men was left behind, and all the rest went with those who had the firesticks. One was left with me, as guard, named Foley. While they were away, Foley and I were in the hut together, and the rest away. During the time they were away I asked Foley if any of the blacks had made their escape; he said none that he saw; he said all were killed except one black gin. Before the party came back, Foley drew one of the swords out of the case and showed it to me; it was all over blood. During that time Davy and Billy came to the hut; in about an hour the other men came back to the hut. I saw smoke in the same direction they went; this was soon after they went with the firesticks. When they came back I do not recollect what they said. They got upon their horses; and Fleming told Kilmeister to go up bye-and-bye and put the logs of wood together, and be sure all was consumed. I do not recollect his saying anything more. Some of them were in the hut and must have heard it. Kilmeister, directly after the party went from the station, went

in the same direction, and brought back the horse he left behind. He said in the morning he was going after his horse 'he left' down the creek. The smoke was from the creek. I never went to the place; I did not like to go. Davy went, and he came back. Kilmeister was away

On the first trial of these stockmen, they were acquitted, the evidence not being satisfactory to the jury as to the identity of Daddy

in the middle of the day; he said the horse was knocked up, and not able to walk. I saw him; he could catch him anywhere. I saw the smoke pretty well all day; at the first beginning

there was a great smoke; in the after part of the day there was not much. I was there when Mr. Day came; Kilmeister was at home when the police were coming. In the morning after they went away a piece of a broken sword was found; it was a broad piece, all dirty; I saw no blood on it; it was in the hut. I gave it to Mr. Hobbs when the police went away from the station. It did not belong to my station; it came with the party; it looked like a piece of a handle, as a guard. I gave it to him one night as he was in bed; he returned it. This was after the police went away. When the police came, Kilmeister was at home. He said, 'For God's sake, mind what you say, and not to say I went with them, but in a quarter of an hour after them.'

Note. - This witness, on a subsequent trial, stated he did not hear of any complaints made by Kilmeister that the blacks had rushed their cattle."

There were two trials of the same prisoners, but on a charge of the murder of different persons. On the first trial of these stockmen, they were acquitted, the evidence not

being satisfactory to the jury as to the identity of Daddy, the remarkably large black man mentioned in Anderson's evidence, with whose murder they were charged. There is no reason now to doubt that he was one of the murdered men, but the body was so burnt that, though the figure and size corresponded with Daddy's, and his alone, the witnesses could not undertake to swear whether it was the body of a man or woman. On the second trial evidence was adduced which did satisfy a fresh jury that a black aboriginal child, with the murder of whom the same men were charged, was one of the murdered party. They were convicted, and subsequently executed. The case of this child, a fine boy about seven years old, was a very pitiful one. He was not fastened to the rope with the others, but was one of the sobbing children who followed their parents. One of the stockmen who was driving these poor helpless creatures tied and bound together to the scene of slaughter, with whom the child was a favourite, snatched him up, and placed him behind a tree, telling the child to remain there until he came for him. The child, however, true to the instinct of nature, ran from behind the tree, and cried out, "I will go with my mammie," who was fastened with the other adults to the rope. He did go, and with her perished in the massacre.

The master of these men, and other squatters, contributed liberally for their defence, for which they employed three of the principal barristers. This was humane and just on the part of these masters, and, if they had not done more than this, no blame could attach to them. But much more was done, and much that was irregular and indefensible. One of these masters, an extensive

stockholder and a magistrate, visited the prisoners in the gaol previous to the trial, and harangued them. He told them "not to fear; that they were in no danger, if they were but true to one another," and earnestly advised them "not to split" - the usual mode of expression, meant as an intimation that they should not give information of what had occurred. For this act of excessive and unbecoming zeal, the name of this gentleman was removed from the commission of the peace. The press, which these masters influenced, raised a cry against the law officers of the Crown for proceeding with the second trial, which they designated a persecution rather than a prosecution.

On the second trial a plea of *autrefois acquit* was put in, which involved the question whether the prisoners had been previously tried and acquitted of the same offence as that to which their plea applied, which the Judge (Burton) explained to the jury was the murder of an aboriginal male child. The jury returned a verdict for the Crown, negating the prisoners' plea, "that the felonies and murders of which the Attorney-General so laid the former information against them,

*The press ... raised a cry
against the law officers of
the Crown for proceeding
with the second trial*

and of which they were acquitted, and the felonies of which the Attorney General then laid the information, were the same, and not other different felonies and murders." The judgment of the Court, in consequence of this verdict, was that the prisoners should answer over, and they severally pleaded accordingly "Not guilty" to the counts to which their plea of *autrefois acquit* had applied. The trial then proceeded upon the issue "Guilty or not guilty," and the result

was that the prisoners were convicted upon the first five counts of the information only, which charged them with the murder of an aboriginal male black child, name unknown, and to which the demurrer had applied. They were acquitted on the other counts of the information. The circumstances of the prisoners' plea of "*autrefois acquit*," and the verdict thereon, and their conviction, were brought under the review of the other judges, Chief Justice Dowling and Mr. Justice Willis, both of whom concurred with the Judge who tried them, that the former acquittal of the prisoners afforded no ground of objection to their subsequent conviction; and the Chief Justice stated that the prisoners had not in fact been tried by him for the murder of a child, but that he had applied the evidence entirely to the case of one Daddy, or a black adult, name unknown, although the same circumstances were necessarily in evidence on both occasions the transaction having occurred at one and the same time. This decision was at the time angrily discussed, and its propriety questioned; but I apprehend it was as correct in point of law, as it was right in reference to the facts. Try the question by such a test as this: Suppose three persons sleeping in one room had been murdered, and on an information for the trial of the murder of one the evidence failed, and the prisoners were acquitted - could it, for a moment, be contended that with reference to the other two, respecting whose murders clear evidence could be given, no trial could take place, and that the acquittal of a prisoner on the charge of the murder of one person, could be pleaded as a bar to the charge of the murder of two other persons? Each deed of murder was a separate and distinct crime, for

which the perpetrator was clearly amenable to justice.

Colonel Mundy, in his very sketchy style of writing, disposes of this massacre in a few lines, and in these few, conveys a censure on Government for the execution of seven of the white men, the ringleaders in the commission of the crime. "The wholesale execution of white men," he writes, "for the murder of blacks, at a time when hanging had become unfrequent, caused a great commotion among the white population high and low - 'judicial murder' being one of the mildest terms applied to the transaction" (vol. i.p. 233). But, let the reader learn the true character of this transaction from the lips of the principal witness, and decide whether the term "wholesale execution" is not more truly applicable to the slaughter of the many unoffending blacks by the whites, than to the comparatively few white men who expiated their crime upon the scaffold. This at least I know, that their case was fully considered by the Executive Council, and that the Bishop of Australia, a religious and humane man, concurred with the Governor,

The depredations of which they complained might have been in many instances perpetrated by their own convict servants.

the Judge who tried the case, and the whole Council, in the justice and expediency of carrying out the sentence. That their execution was then

spoken of in terms of reprehension in the Colony, by some whom covetousness of gain may have rendered unscrupulous as to the mode of clearing the country of its native inhabitants - quocumque modo, by murder or other means - was undoubtedly true. That there were such persons in the Colony,

Colonel Mundy himself testifies; for in the very next page of his book, in which he briefly records the occurrence, he says that he "was more than once no less shocked than surprised at hearing men of station and cultivation advocating a sweeping and indiscriminate retaliation by their subalterns and servants;" and he adds that "On one occasion a fiery young gentleman of the interior boasted before me that he would shoot a black fellow wherever he met him as he would a mad dog." No doubt it did not occur to the "fiery young gentleman of the interior," or such of the squatters as were clamorous for a clearance of the land, that the depredations of which they complained might have been in many instances perpetrated by their own convict servants, who shifted the guilt of their own misdeeds on the unenlightened black, who was mute and defenceless against any charge these convict "subalterns and servants" might think proper to bring against him.

Whatever may have been the interested opinions of persons on the prosecution, I believe the disinterested portion of the colonists considered that the Attorney General, Mr. Plunkett, deserved well of the country, for the firmness and perseverance with which, despite of the outcry raised against him, he brought to justice men who had dabbled in human blood, with such brutal ferocity, and to such a frightful extent.

Before taking leave of this subject, a defence set up by the apologists of these murders demands some notice. It is, that the blacks were troublesome, and that the stockmen were provoked to the deed they had done by their depredations. In the case of the Myall Creek massacre

this objection wholly failed. There had been, no doubt, instances in which the settlers had been severe sufferers from the aborigines, who with spears rushed at their cattle and sheep, and destroyed a larger number than they could consume. These losses, as was natural, greatly exasperated the proprietors of stock,

*Let it not be supposed that
the squatters, as a body,
sanction such outrages as
the Myall Creek massacre.*

and from these treacherous attacks recourse was had - perhaps excusably - to fire-arms for the protection of property. On some occasions, as in a late one at Queensland, where loss of property was attended with loss of life, retaliation was blameless; and the thirty aborigines who, after murder committed by them at Mr. Wills's station, were pursued and shot, merited their fate, and the vengeance wreaked upon them was an act of justifiable homicide. But the Myall Creek massacre partook not of this complexion. It was an act of coldblooded and deliberate atrocity. The judge (Sir W. Burton) who tried the prisoners thus concludes his report of the trial :-

"With respect to the motives which led to the commission of so great a crime, none appeared in evidence, except that it was alleged by some of the prisoners that depredations had been committed by the blacks upon cattle lower down the river, at the distance of from forty to sixty miles from where the unfortunate objects of their vengeance had resided for at least twelve or fourteen days; having also come to that station from Mr. McIntyre's further up the river, and more remote from the place where the depredations were alleged to have been committed. At Mr. McIntyre's they had resided for a

considerable period - two months at least; so that there was not the slightest reason for supposing that the blacks, who were put to death, were concerned in any depredation complained of."

Previous to their execution, in December, 1838, the seven men acknowledged their guilt to the gaoler, but stated "that in destroying the aboriginals they were not aware they had violated the law, or that it could take cognizance of their having done so, as it had (according to their belief) been so frequently done in the Colony before."

The above trial accounts for twenty-eight of the forty or fifty aboriginal natives whom Mr. Hobbs states he left on the station early in June, on his leaving home. In reporting the whole case subsequently to the Secretary of State, Sir George Gipps, in his dispatch dated December, 1838, states: "On the day following the day of the massacre, Monday, the 11th of June, the same white men scoured the country on horseback, endeavouring to find ten or twelve of the blacks who, having left Dangar's station on the morning of the 10th, had escaped the massacre. These ten or twelve persons have never been seen or heard of since, and it is doubtful to this day whether they were not overtaken and massacred also." I have sketched, in minute detail, the account of this massacre in justice to the Government of the day. It may be said justice was not fully satisfied; if so, it was because it did not overtake some delinquents of a higher class than those who suffered, to whom the clearing the land of the blacks after this fashion, the prisoners believed, would be very acceptable. Let it not be supposed that the squatters, as a body, sanction such outrages as the

Myall Creek massacre. On the contrary, a large majority of the squatters were very kind to the aborigines. Outrages upon them are exceptional instances to the general rule of kind treatment. It is true, however, that by some members of the class, the right to exterminate them was not only practically exercised but openly avowed, and that to the assertion of this right the press in their interest lent its advocacy. The punishment in the case of the Myall Creek massacre may have served for a time to deter persons from the commission of like offences; but it was not accompanied with a permanent discontinuance. Take, for instance, one or two extracts from the 'Sydney Herald' (not then under the management of its present respectable proprietors) at that period. On the 10th of June, 1844, one meets with this bold interrogation in reference to the assertion of a duty on the part of Government to protect the aborigines: - "How does the Government presume thus to lecture colonists of New South Wales on their duties towards the blacks?" Again, with reference to a party that had ventured into the far interior of

Such are the epithets applied to a Governor who would not tamely gape on and see murder perpetrated with exemption from punishment.

the country, where the Government had no means to provide police protection for him, the 'Sydney Herald,' in avowed vindication of the right of massacre, writes: - "We say the Government must interfere, or the settlers will set the government at defiance, by taking the law into their own hands and executing summary justice. to this it will come at last."

In short, matters had come to this

pass, that the question was, whether or not the Governor of a British settlement should with impunity permit murder, or assert the supremacy of law in punishing it. If some of the settlers and squatters of that period are to be judged of by their organ in the press (and if so judged, the judgment would not be, in some instances at least, a very rash one), it would seem that they deemed it an insult to their humanity to deny that they were entitled as a matter of right to slaughter ad libitu partu, this feeble race, whose lands they had engrossed, and whose lives they valued at a "pin's fee." But the following extract, from the above journal, clearly indicates the notion entertained by the writer, at least, of their right to extirpate a whole people whom Providence had placed under their power. On the 5th July the 'Sydney Herald' has an article, of which this is a specimen :-

"Can anything be more impudent than this clause in the Whiggish manifesto now under our notice? His Excellency thinks it right further to inform the public, that each succeeding despatch from the Secretary of State marks, in an increasing degree, the importance which Her Majesty's Government, and no less the Parliament of Great Britain, attach to the just and humane treatment of the aborigines of this country."

.... "We repeat," writes the journalist, "that this official notification is an insult to the settlers. The rest of this notice," the writer adds, "is on a par with many other effusions emanating ostensibly from Sir George Gipps, and will serve to demonstrate in after-times the wisdom of his Whiggish patrons, who inflict upon the colonists their drawling philanthropy and mawkish sentimentality!"

"Drawling philanthropy, mawkish sentimentality," indeed! Such are the epithets applied to a Governor who would not tamely gape on and see murder perpetrated with exemption from punishment by some of the self-styled "pioneers of civilization"! By those who complain of white men suffering on the scaffold for the wholesale

*Their lives have been spent in
roaming their native forests,
and, when condemned to
imprisonment ... in a few
months they pine away and die.*

murder of a tribe of natives, it should be remembered how rigidly the law is enforced against the aborigines on conviction for the murder of the white man. The protection

of the lives of this poor inferior race of our fellow-men is a strict duty we owe them. To that protection they derive the highest possible claim from the sovereignty which has been assumed over the whole of their possessions. If there should not be one law for the rich and another for the poor, surely the same law that dooms the untutored savage to death for a capital offence against the civilised European, ought not, on the principle of equal justice and reciprocal protection, exempt the latter from punishment for a similar crime.

In addition to the clearing of the land of the native population - in furtherance of which the stockman's gun has done heavy work - the courts of justice have added many victims to the scaffold in cases of well-established proof of guilt. Indeed, they may be said to suffer loss of life for offences for which the white man only suffers transportation or hard labour on the roads. The natives, condemned by our tribunals, seldom endure the restraint incidental to sentences of close confinement. Their lives have

been spent in roaming their native forests, and, when condemned to imprisonment or labour on the roads, in a few months they pine away and die.

It is a very painful part of the judicial duty to try these aboriginal natives, where the penalty of death follows upon conviction. Their inferior intelligence and utter unacquaintance with Christian duties render them justly objects of great commiseration, yet for the crime of murder they suffer death. It is almost only for that crime that the last penalty of the law is enforced in their regard. It would be a grievous injustice not to make the black and the white man alike amenable to law. All that a humane Government can reasonably be expected to do is done to assist the aborigines on such trials. A counsel is provided for them, an interpreter procured and paid by the Crown; and when they have intelligence to suggest the names of witnesses who can testify in their behalf, their attendance is provided at the Crown's expense.

It has not fallen to my lot to try many of these aborigines; but one singular case of this class did come before me at Brisbane, on the Moreton Bay circuit, in which the criminal (subsequently executed) was a man of most savage ferocity, his crime of the deepest dye, yet whose intelligence betrayed a sad and pitiful inferiority to the European mind.

He was the largest man I ever looked upon. In truth, he was a giant; and so formidable was his ferocious strength, that the sheriff was obliged to bring him from his cell in the gaol, with his hands tied with ropes, and in that state he was placed in the dock. His very able counsel, Mr. Faucett, remonstrated against his trial being proceeded with in this

manacled condition. I yielded to the objection, and directed him to be released from the ropes that bound him. On the assurance, however, of the sheriff and the small force of six constables in attendance on the court that if he was loosed from his bands he would perpetrate an outbreak which their united strength could not restrain, the objection was withdrawn: an arrangement was made to guard against the apprehended outbreak, and the dreaded exercise of his gigantic strength, and the trial proceeded. The evidence against him was irresistibly strong. He was the ringleader of a party of blacks who had murdered three persons, the family of a respectable settler named Gregson. The object of these murders was merely to obtain possession of some bags of sugar and such provisions as settlers keep in their

stores. This prisoner spoke English, and understood it better than aborigines usually do. He had been domesticated for several months on the station of the settlers. The treacherous murders he perpetrated were the less excusable, as the family, that he and his party destroyed, had been signally kind to him. Yet, in the course of the trial, it was very distressing to notice the indications of marked inferiority of mind that his whole conduct evinced. He beckoned, in the middle of the trial, to a settler whom he recognised in court, and said he wanted to speak to him. When the man approached the dock, the prisoner whispered to him, in a tone sufficiently loud, however, to be quite audible by me, "Lend me one sixpence, and I'll give it to that fellow up there (pointing to me upon the bench), and he'll let me off." At

Spirituality originates from attending to a 'spiritual moment' in our life. Something impresses upon the person to awaken the recognition that something - someone - beckons them, draws them, pulls them, haunts them, seizes them. Many and varied are the ways in which this is experienced: at a moment of deep wonder or delight; at a time of great crisis or transition; in the experience of 'limit' when our ordinary patterns of living are overturned, however this crisis might manifest itself; through intense anguish or creativity. These are the experiences which take us to the limit of, and beyond, our ordinary patterns in life. As John Shea observes:

An old man sits by the sea and knows that the waves he watches will crash on those shores long after he is gone. He is triggered into an awareness of the Mystery within which both he and the waves dwell. A young mother watches her child at the park and suddenly wonder seizes her and carries her into an awareness of Mystery. The car ahead of us spins off the road and crashes down the embankment. We say we are lucky but wonder why; and the persistent question pushes us into the dimension of Mystery.

There are, however, some particularly powerful 'limit experiences' in people's lives that invite them to see life in a new way. The experience of contingency is one, for example: it can be either positive or negative. The experience of communion is another. And, yet, a further 'limit experience' is the one of collapse or disenchantment that Shea defines as the beginning of mature religious consciousness.

The sociologist, Peter Berger, identifies what he terms various 'signals of transcendence' in the life of the individual, and of society, which act in the same way: the experience of the joy of play which suspends time and death and points toward eternity; hope and courage with respect to the future of humanity; the thirst for justice and the rejection and condemnation of absolute evil and, finally, a sense of humour, combining both comedy and tragedy, which in turn points to the finiteness of human existence. 21

Ranson David, *Across The Great Divide; Bridging Spirituality and Religion Today*, St Paul's, Strathfield 2002 p20-21

Greg Ellsmore
and Elizabeth
Rowe are the
old guard and the
new guard in
music at
Chevalier

MUSIC AT CHEVALIER

G. Ellsmore and E. Rowe

Music

It is hard to believe that, after 17 years at Chevalier, I am reporting for the last time. When I came to the school in 1986, the Music Department consisted of two classrooms on opposite sides of the school, one arthritic piano, a malfunctioning record player and a pedal harmonium that did not work. The then Headmaster, Fr Anthony Prentice, had offered to build a Music Centre and I was the one that had to make it a reality. I decided that the best way to start a Music Programme was to put on a musical with an orchestra, and *HMS Pinafore* was the result. The amount of hidden talent unearthed among the students quite amazed me. It was from this musical that the Orchestra and Choir were formed and have continued to this day. The Music Centre was opened in 1988. The first Ensemble to play in it was the Chevalier Brass Band under the direction of Fr Tony Caruana. In 1989 the Brass Band was expanded to a Concert Band.

Since those early days the co-curricular Music Programme has continued and expanded. Our End of Term Music Concerts continue to be a focal point of Music at the school with some outstanding performances over the years. These concerts not only offer an opportunity for performance excellence, but foster a spirit of community among our student musicians. For me, some of the highlights this year were: the Orchestra's performance of Aaron Copland's *Hoe Down* and *Carnival of the Animals* with the verses of Ogden Nash read by the students and Mr. Stubenrauch; the Chamber Choir's moving performance of *The Snow* by Elgar with accompaniment by Nikki Waples on flute and Emma Kelly on violin; and the Jazz Band's highly energetic and exciting perform-

ances which opened each concert. The consistently high musical standard of these concerts continues to attract a wide and varied audience.

Orchestra

Chevalier is one of an ever diminishing number of schools in NSW which can still boast of having a real orchestra - that is where the majority of the musicians in the ensemble are string players and perform music written specifically for orchestra. Such a group must be treasured and carefully nurtured. Next year will see a critical shortage of string players at Chevalier. The reasons for this vary. There is a perception that the violin is not necessarily "cool" or "in" and it is an instrument that is "down right hard" and requires consistent and regular practice to sound good.

As a whole, the Orchestra has maintained the high standard expected of this ensemble, in particular our section leaders - Emma Kelly (Orchestra Leader), Ellen Rigney (Lower Strings) and Tom Hilliar (Woodwind & Brass). The repertoire this year has included works by Copland, Saint-Saens and Purcell with some outstanding performances by Ellen Rigney (Cello), Patrick Clayton (Double Bass), Emma Kelly and Jo Butler (Violin), Tom Hilljar (Trumpet) and Chris Rich (Piano). I am constantly amazed at how this ensemble can perform at such a standard given the number of other activities which are timetabled and clash with rehearsals.

Without a regular intake of new instrumentalists from the lower years, no ensemble at the school can maintain its standards, so we were particularly happy to welcome new instrumentalists - Jill Twigger, Molly Clayton, Alex Knight, Natasha Hanckel-Spice, Melalina Lev-

MUSIC AT CHEVALIER

entis and Sarah de Jongh. These young musicians are our future musical leaders and must never be under-valued.

Concert Band

The Concert Band has had an excellent year and enjoyed much success. We spent a day with Hurlstone Agricultural High, performed at the Chevalier Show and won first place in the Macarthur Eisteddfod! It has been a privilege taking over the conducting of this great group of musicians and I thank them all for their dedication this year.

College Choir

The Choir has been singing strongly all year with performances at the Wollongong and Macarthur Eisteddfods as well as the Chevalier Show. We have acquired a Choir Mascot 'Scooby' and we would like to thank him for his support. The Choir has really taken on the Chevalier spirit this year and become, not only a talented group of singers, but great friends.

Jazz Band

What a year! The Jazz Band has gone from strength to strength and have had an extremely busy time. Term 4 'contained' most of our highlights, with our performance at the inaugural 'Class Act' Wollongong Diocese Concert. The Jazz Band was not only invited to perform as a solo act, but accompany the mass choir for this event. A return to the Moruya Jazz Festival was also greatly enjoyed as well as performances at Hopewood Gardens and Craigeburn Jazz Festival.

Chamber Choir

This is a group of singers drawn from the College Choir. This year we have, once again, been able to sing in four parts (SATB). We have performed a wide ranging repertoire including both accompanied and a *cappella* works. The Chamber Choir competed in the Wollongong and Macarthur Eisteddfods gaining second place in both competitions..

The activities of *attending* and *inquiring* are foundational in spirituality. They are the activities, of course, in which those who declare themselves as 'spiritual' without being 'religious' are engaged. Although, from a specifically religious perspective, these activities may be termed as 'graced' and theological, they are non-creedal or non-dogmatic in nature, and, indeed, may be engaged without commitment to any specific religious tradition. They are the activities common to all those who are committed to a spiritual path, irrespective of culture and tradition; and it is on this level that cross-cultural exchange and dialogue may most effectively and fruitfully take place.

This interpretative, or hermeneutical, moment, is constitutive of 'religion' and is a necessary one in the overall cycle of spirituality. It gives depth and meaning to what we are experiencing. It provides our experience with its reference and context, naming what we have experienced and providing it with its intrinsic meaning, logic and direction. Thus, it enables our experience to grow and mature.

In this sense, 'faith' - usually designated as a religious term - might be imagined as a particular interpretation of the spiritual 'moment'. Through attention and enquiry, it evaluates the relationship in which one has discovered oneself to be. Faith is the conviction that life does have an inherent meaning and direction, that there is an inner logic to the apparent randomness of life, and that, ultimately, life is gracious and trustworthy. This fundamental disposition is constructed by a range of beliefs to which one has subscribed since they resonate deep within one's own experience. These beliefs are received or revealed narratives that provide explanation for the riddle of life and the meaning of one's fundamental relationship. Such shared beliefs characterise 'religion' along with the social dynamics of the common life that preserve the authenticity and transmission of those beliefs.

Ranson David, Across The Great Divide; Bridging Spirituality and Religion Today, St Paul's, Strathfield 2002 p23-6

VANDALISM OF LEARNING

Fr Tony Bolt MSC

*Fr Tony Bolt is
the retiring
editor of
Perspective,
and has been at
Downlands*

The reading of a recent article by two of the Australian gurus of Catholic Education has raised an issue about education in our schools. The authors of "*Missionaries to a Teen-age Culture*" have raised another issue, one that is internal to the way our school are currently running. They have switched their ability to analyse a situation from the world of teenagers to the way our schools are functioning at present – from the students' outside world to the staff and administration of our schools. They claim there is a process taking place in our schools that is preventing students from learning according to their ability.

It is the vandalising of learning in the classroom where some pupils, through a variety of distracting and disruptive behaviours, can cripple the effectiveness of the teaching/learning situation. This problem is not necessarily caused by many, or even by a small number of very disruptive students who are out to consciously sabotage teachers' lessons. However, where students become accustomed to constant chatter in the classroom, this erodes the quality of the learning environment. A considerable amount of teachers' time and energy can then be spent struggling to overcome this negative aspect of classroom culture – getting students to keep quiet; to sit still; to stop distracting others;

to get on with their work etc. Crawford M., and Rossiter G., *The Vandalism of Learning: A Link with the Myth of Pastoral Care in Catholic School Studies*, May 1998 p42

What the authors refer to is something that is only too familiar for those in our classrooms today. It is something that teachers talk about a great deal amongst themselves. That this is the case is simply a matter of fact. Teachers know about it, and talk about it; students know about it, but often take it for granted for it is a way that is normal procedure in many extra-curricular activities, and in some activity-based subject areas. I remember one teacher saying: "In primary school we spend our time getting the students to talk to one another, while in secondary we spend the same amount of time stopping them from talking." If attention to detail and the following of multiple steps in a process are not at issue, then the interruptions may not matter; building a sense of group interaction might be more significant. At any stage of learning, the sharing of ideas is a significant part of the learning process. But when noise and interruptions prevent the development of the grasp of a subject, it is a major handicap.

Crawford and Rossiter then make a statement that needs to be considered carefully; it may or not be a correct explanation of the process. This goes beyond the description of a fact

VANDALISM OF LEARNING

to the enunciation of a possible explanation.

The problem can be exacerbated by an unbalanced notion of pastoral care which tends to justify giving more tolerant attention to the problematic students who dominate teachers' attention while the students who are interested in learning are neglected. The priority for individual attention and tolerance is in conflict with the need for justice to the whole class. Ibid. p42

What is the minimum amount of self-discipline required if learning is to take place in a classroom? One statement that we often make is that the behaviour of an individual must not be such that it prevents others in the class from learning. This is neat, but it does not indicate the steps an individual needs to take if he or she is to be responsible for his or her learning. And until a person is self-motivated, little learning can take place.

While the importance of pervasive pastoral care is not in question, misguided thinking about pastoral care can inhibit concerted efforts by the school executive and all staff to develop self-discipline for students - the sort of self-discipline that allows for quality teaching with minimal interruptions by disruptive student behaviour. Ibid p42

Help for Troubled Youth

In some of the United States Catholic and public schools where the most satisfying thing that can be done for disadvantaged and troublesome youth is to have a well disciplined school where they can experience successful academic work and some sense of achievement. Ibid p43

The authors point out that schools overseas have found that the development of a climate where students can experience success in academic work can bring about an appreciable sense of achievement, and so a change in behaviour and approach to life. This change in climate is something that Pastoral care programs are trying to address in our schools. Often this is done by the very time-expensive method of counselling.

There is no denying the need for counselling, but in the price-bracket of our education system counselling cannot be the main plank of our education platform. There have to be other, wider dynamics involved. The building up of relationships is a feature of our schools, but so also is an appreciation of peaceful order. Team work with the understanding of various styles of leadership is very important. So also is the need to go out of one's own comfort zone to be part of a service activity to share with those in need. We have tried to develop a Pastoral Care system that is not just a question of counselling or correction.

A Structural Problem in Contemporary Schools?

So, is there really a structural problem in our catholic schools today?

This is not to suggest that students with behaviour problems or students with difficult backgrounds should not be given special pastoral attention, but what it is saying is that teachers should avoid misusing the parable of the lost sheep to justify a lack of attention to the students who do not disrupt classroom learning. Counselling students is certainly an important element of a teacher's role in the school, but some balance needs to be restored, if extensive counselling work begins to compromise

VANDALISM OF LEARNING

teachers' work in the classroom. (This is similar to the justice problem that occurs when members of the school executive are constantly late for lessons or when they regularly miss lessons on the grounds that it seems more important at the time to attend to administrative matters rather than the lessons they were scheduled to teach.)

A consistent and demanding, but not inhumane, discipline is not incompatible with sensitive pastoral care. To fail to address even low-level but consistent disciplinary problems is not being truly caring to the individuals concerned. If the bothersome students consistently get the dominant share of the teacher's attention during lessons then this is a justice issue that needs to be resolved. *ibid* p43.

Very often people remark on the time spent on helping a few, very difficult students, while neglecting the less radical help needed by so many others. It will always be difficult to get the balance right. When Downlands was operating on a Merit/Demerit system, the focus was on the demerits rather than on the

merits. This was not the fault of the overall system, but just an indication that when people are pressed for time what is really urgent will get

done first, not what is most important thing.

Like so many things in life, as in our faith, the choice is not between one thing or the other. It is not choice between pastoral care or educational standards. It is possible to have both pastoral care and reasonable educational standards. It is possible to work on a one to one basis and to work with the dynamics of the group. But people have to be

aware of the demands and requirements of each area, and aim to harmonise the needs of both.

The cultural tradition that characterises the learning environment in a school is built up over time and it generates a certain momentum. It is like an unwritten statement about what sort of behaviour is acceptable and about what is unacceptable; it gives a sense of behavioural boundaries. To bring about a significant change in the boundaries requires the following - recognition that a problem is occurring; articulating the desired and appropriate standards; developing strategies for bringing about change; a concerted effort on the part of staff to help move the culture to the new position. *Ibid* p44

Computer Assisted Learning

What Crawford and Rossiter have dealt with is a part of the challenge of our present schools, where a higher percentage of students is staying on at schools. But I feel that it is shown in a different area as well. Computers must be a very important part of our current teaching, principally because they place the students in contact with an incredible amount of dated and up-to-date knowledge and opinion that is their raw material. Students use computers in a variety of ways outside school time, and often this is in a social context - chatting is the appropriate flavour. The chatting comes into their classroom use as well. It is hard to convince computer enthusiasts that they are not handling in a rational, critical way the vast information base available to them.

One basic task we have as teachers is to get students to work together as a team. Computers have great potential for providing a challenging task that will extend the co-operative

The cultural tradition that characterises the learning environment in a school is built up over time ...

VANDALISM OF LEARNING

efforts of the students. The task can be current, wide-ranging and complex. But the untidy work approaches of so many computer enthusiasts make this co-operation difficult. Students know that they can cut and paste enough material to cover the whole land surface of Australia in a week – if the printers could keep up. But there might not be a coherent idea in the whole exercise. How is it possible to get students to perform high-level operations like assessing the worth of material, comparing it with what others are saying, defining tasks, breaking tasks into workable sections, sharing ideas?

Our aim in education is not simply to have quiet classrooms where students take in what they are told. We must have active, thoughtful, co-operative and productive classrooms. But even in such active places, the vandalism that Crawford and Rositer have spoken about can be very real. Students have to develop sufficient maturity to be part of a team, and to adjust what they do spontaneously to what is required to function as a part of a group. All this is part of education, and all those engaged in teaching must strive courageously to bring it about.

There are, I believe, six questions which mark our own time and which generate spiritual aspiration and questing in our contemporaries. These are the 'trigger points of transcendence', and they are, I believe, specific to our time. They are, therefore, the questions with which religious beliefs must manifestly resonate if the divide is to be bridged. How might life become enchanted once again?

- How do we experience true and lasting relationship?
- How do we hold, and enter, the paradoxes of our life?
- How do we experience continuity with our past?
- How do we remain connected to one another in truly satisfying ways?
- How do we resist all that would render us less than who we are?

ENCHANTMENT. There is a drive today for the 're-enchantment' of life. More and more, we live removed from the earth. Our life is mediated through machinery, through the electronic, and even, perhaps, through the 'virtual'. In all of this, we have experienced a loss of simplicity in which the small, the ordinary, has difficulty in holding our attention. In our audiovisual culture, in particular, we are exposed to a rapid rate of image exposure for our sense of entertainment. But, whilst people tend to look for that which is bigger and brighter, one of the things that the ever increasing popularity of the New Age movement has taught us is that people, paradoxically, hunger for a sense of the sacred in life, for the mystique of life and for a new sense of connection with the earth. People desire that the 'natural' become enchanted once again.

RELATIONSHIP is under particular stress in modern experience. Constant change over the last forty or so years has evoked questions about the very possibility of permanence. Such a trend percolates through to the structures of relationships. Yet, even beyond the explosion of revocable relationships, studies reveal that the widespread experience of depression and suicide, especially amongst youth, is in no small part due to the difficulty in finding meaningful relationship and community. Some suggest that newer generations have 'learnt to go it alone' in their distrust of intimacy and dependence and in their fear of the pain of separation.³⁴ At the same time, our fascination with relationship and the aspiration for meaningful relationships endure as primary concerns for us. The hunger for relationship continues alongside a fear about its risk.

Ranson David, *Across The Great Divide; Bridging Spirituality and Religion Today*, St Paul's, Strathfield 2002 pp42-3

UNDISCOVERED CONTINENTS

Random Reflections on Catholic Teaching

Fr George Butler MSC

*Fr. George
Butler
was the first
Prefect
of Studies at
Downlands,
and was the one
who set it on its
feet*

How is it that people speak so easily of the "dull, drab routine of the classroom" and of the "endless monotony of the teacher's life"? These are phrases which might have been culled from almost any work on education. But life, as the painful old Victorian pun reminds us, depends on the liver, and so the schoolroom and the school teacher's life depend on the school teacher. There is another side to the picture. Let us think more readily of this other side. See the old teacher as he nears the end of his mortal span, and his palsied fingers take up the newest issue of his old school magazine and he reads the notes on the past pupils of the school; traces their achievements; joys in their triumphs; recalls their first stumblings on the highroad of knowledge. ...and glows with satisfaction as he realises that only now does he see the finished product of the work of all his years. True, he will recall other faces and names not included in the college roll of fame and honour; maybe they are of the "great undistinguished," or maybe the college has preferred to forget them. But the old teacher will not forget. Perhaps the "failures" are nearest to his heart and dearest to his memory, if he has learnt, from the greatest Teacher of all, how to be the Friend of the failures. Possibly his conscience may squirm a little as the thought crosses his mind that maybe some of these failures are his - his failures. But in the main, as he looks

back over the years, he will behold the work of his hands and pronounce it good. His life has gone to the shaping of lives, and does any work of man approximate nearer the work of man's Maker than this? The doctor looks after our bodies, the lawyer looks after our property, but the teacher looks after our lives (and if it: be remembered here that it is the Priest who looks after our souls, why that is because the Priest is sent to "Teach" "docete omnes gentes" and any teacher has a function that partakes of the sacerdotal). Thus when the teacher is old, he dreams dreams.

He has lived an ideal and others have caught its fire

But when the teacher is young he sees visions ...and he wonders what the future will hold for his charges. Compared with the teacher's work, there is no task more satisfying, more fascinating, and in a very real sense, more adventurous. He makes the makers of the world; he moulds the moulders of the nation; he leads the leaders of men. Is there no adventure in all this? Perhaps only a born enthusiast and an incurable optimist would consider that sort of thing an adventure. But all explorers and discoverers are born enthusiasts and incurable optimists ... and so therefore must be all true teachers. The teacher sets out to discover the greatest thing in all the world - the potentialities of human souls. In the biography of that incomparable edu-

cationalist, the late Mother Janet Erskine Stuart (a name not half as well known outside Catholic circles as it deserves to be), we read: "To make people think and develop their gifts was one of her great objectives. She often said that few had any idea how much they could do, and that we had within us undiscovered continents. 'Let no one think they are played out; there are indefinite possibilities in each one' she wrote." No true teacher is deluded into believing

*He has professed a creed,
and others have believed.
He has lived an ideal and
others have caught its fire.*

that his work is done when he has distributed certain neatly wrapped parcels of knowledge over his rostrum, as a grocer might deliver his goods over the

counter; nor does he ever think the potentialities of his class are definitely calculated by the intelligence tests that are the order of the day. He does not worry too much about reckoning "efficiency" with a sort of yard measure ... and indeed he has many reflections that might be grouped under the heading "Efficiency versus Culture." But he knows that the only reckoning that counts is one not made of this world ... and since he can never read that reckoning, there is always hope for him and always an irrepressible optimism even as he thinks of his most dismal failures. Who will ever dare tell him he has irrevocably failed? Who will evaluate the worth of his work? Who will measure the extent of his power and influence? During the most impressionable and receptive years of their living he had lives in the palm of his hand. What did he make of them? Who knows what he has done? what ambitions he has fired? What passions he has quelled? What inspiration he has given? what nobility he has fostered? and what plan-

nings and dreamings came from his words and works? He has apprehended beauty and has set other feet in quest of "the vision of the Grail that makes life fine forever," to borrow the wording of Wells in his immortal "Kipps." He has professed a creed, and others have believed. He has lived an ideal and others have caught its fire. "And his look" or a word he hath spoken, wrought flame in another man's heart."

The Catholic teacher who searches for the undiscovered continents

Is this all an idealised version of the teacher's vocation? It falls short, if anything, of the true teacher's aim. Of A certainty, as far as the Catholic teacher is concerned, this is all a vague hinting of the loftiness of his office. For the Catholic teacher there is something holy and sacred about his task, and hence the Church has entrusted the work of the education of her youth always by preference to those whom God has called into his Sanctuary or to His Cloister. For as the Catholic views education, the stocking of the mind with knowledge is quite a thing of secondary importance; it might teach us how to make a living, but it is of far greater importance to know how to live. And as eternity exceeds time and heaven is greater than earth so the Catholic concept of the teacher's office is more lofty than men of the earthly mind, "practical-minded" men, efficiency experts, "finished and finite clods untroubled by a spark" - as the vehement Browning wrote - could ever appreciate. Could we hope that the earthly-minded politician and the materialist mind in general would ever understand what we mean by education and what we mean when we say that for us there can be no education that is not Catholic education. How could the un-Catholic

mind sense the atmosphere of eternal things that is in the Catholic school, for atmosphere is a thing as elusive, as defiant of definition as is style in a writer, or magic in a musician, or charm of personality in man or woman. If the secular teacher delight to think of his work as the work of an explorer bent on the discovery of an intellectual El Dorado in everyone of his charges, how much more keen is the delight of the Catholic teacher who searches for the undiscovered continents with the knowledge that his quest may bring him to the Kingdom of God that is within.

Send them out upon the Highway of Life with a passion

The Catholic teacher, then, sets out to do much more than press his pupils through the public examinations - the straight and narrow path that leads to the Universities or to the Stock Exchange. He sets out to

*He longs to send them out, upon
the Highway of Life with a pas-
sion, a ruling passion subjecting
all baser notions to its aim*

awaken in the soul, of the child the Vision of the Eternal Hills; to beget the realisation that time is the night and eternity is the day; to invest each

"page" or "squire," as mediaeval terminology designated the apprentice of Chivalry, with the panoply of a Crusader, the armour of mail and the sword of the Knight of Christ that he might advance in the Cause of the Leader of the Mightiest Empire in the story of man. The Catholic teacher sets out to reveal to Catholic youth the might and the majesty, the beauty and the radiant charm of Holy Church - a Queen of Limitless Love who calls for the service of the least and the humblest, and in the service evokes the highest and holiest endeavour from every man. He strives to set before the

children of the Church the glories of the past which she has made, and he bids them hold their heads high and proud in the thought of the lineage that is theirs by reason of her Motherhood. He longs to send them out upon the Highway of Life with a passion, a ruling passion subjecting all baser notions to its aim, of working and striving for the resurgence of a world from its chaos of nihilism to the Kingdom of Christ.

Leave no detail of natural culture out of his programme

This is the all-comprehensive aim of the Catholic teacher. Any plan that is less ambitious is too confined, too exclusive, too narrow for him. But the greater includes the less. And since it is his plan that is comprehensive and the plan of the secularist that is narrow, he will not proceed to exclude the natural virtues and accomplishments of the natural culture, if you prefer the term, from his plan, even as the secularist has excluded the supernatural from his. The fundamental maxim of St. Thomas to the effect that super-natural grace does not destroy the natural, but builds upon it as on a foundation, has taught the Catholic teacher not only how to appreciate the worth of the natural graces in education, so that all natural advantages will be requisitioned for his work, but it has also taught him that the natural is a means and not an end. It is a fine thing to be a "gentleman"; it is ever so much more important to be a "godly gentleman." With this right sense of the proportion of things, the Catholic teacher will leave no detail of natural culture out of his programme. He will appreciate fully the function in living of natural charm and personality, of refinement and the social graces, the right taste for beauty in nature and art, and the

ability to spell out its message to man. As far as maybe the environment of the school will be such that it preaches its silent message uplifting the soul, sounding its "sursum corda."

The master of his fate

Discipline and order will come the easier to the Catholic teacher for that he advocates a morality that comes from the conviction of Faith and not from compulsion. The atmosphere of the barracks is not that of the school. The boy must lead an individual life when school days are over, and in a sense will be "the master of his fate" and "the captain of his soul." Is that not the truest education, then, which gives, not compelled discipline, but the motives for self-discipline. Rules and the sanctions thereof must be found wherever humans are gathered together. But the rules exist for the school and not the school for the rules. And there is for the Catholic but one Master over all, and but one leader at the head of the ranks - Christ.

We do not hope that the votaries of materialism and the servants of secularism will be moved by the ideal of a Catholic school. We would only expect that they would label our real-

*Why should I yearn to play
a greater part
Who carve white souls to
grace Eternity?*

ism as so much rhetoric. But are there not many Catholics who, perhaps unconsciously, are on the side of the secularist? What of those Catholics who will find excuses for their children's attendance at un-Catholic schools? What of those - happily the few - who would criticise the Catholic system or in querulous tone speak of "too much catechism" or "too much religion"?

Carve white souls to grace Eter-

nity

But for one who grasps the Faith, what a field of splendid endeavour is this of Catholic education. The hopes of the Church are centred on the Catholic School, and doubtlessly it is there that the spade work of Catholic construction is done. If each child of a class is an "undiscovered continent," so, too, is the whole Catholic school system. What possibilities for new conquests of the Faith we visualise, especially here in Australia, where our Catholic Education is only now beginning solidly to establish itself? Surely the most casual Catholic must be stirred to give to our schools the co-operation and support for which they cry. And the support that is called for is not merely financial, but moral. The negligent and careless ones in our midst must be persuaded to see any education other than that which the Church provides, as unthinkable for their children. And further, the youth of Australia must be stirred to an ever more generous response to the vocation of the teaching Sisters and Brothers and the Orders of Priests engaged in educational work. To what nobler cause could young energy and enthusiasm be consecrated than to this? And for what mightier character in life's drama could any soul be cast than for this? An American poetess places on the lips of a teaching-Nun the pointed query:-

"Why should I yearn to play a greater part
Who carve white souls to grace Eternity?"

We face an undiscovered continent. Let the youth of Australia press on to the discovery of a Southern Kingdom for Christ here, where He has claimed it with the standard of a starry Cross!

'Pathways' Restaurant.

Peter B Cuzner

Peter Cuzner
has been an
Assistant
Principal
at Daramalan for
quite a
number of years.

Brief:

Training renewal through 'Pathways' restaurant.

Approach:

Reflect and comment on the 'Pathways' initiative in the light of renewal and major course readings, by addressing the following:

- The Pathways story
- Quality assurance- assessing the goals
- Does Pathways support a structured approach to training and assessment?
- Does the Pathways experience offer future opportunities

Renewal at Daramalan College in Vocational Education and Training has been characterised by reflection, dialogue, vision and a creative response to change. It has acted as a revitalising educational movement that has focused on the future and has been driven by ownership, risk taking and energy on the part of people "aware of their cultural focus". (Spry and Sultmann, 1997, p143). The success of the Pathways initiative is a direct result of the Principal's ability to empower a team of people to creatively establish an environment and training culture (Halsall, 1998) using "real passion and commitment." (Senge, 1995, p22)

Daramalan College- a Registered Training Organisation. The story of innovation and initiative in training

through Pathways café, restaurant, bar.

In 1999 Daramalan College became a *Registered Training Organisation* (RTO), a player and participant in the National Training reform agenda. Although this was not an easy process, it was 'a natural occurrence of change' (Spry 2000) in the ACT College education system. RTO status of ACT colleges provided the vehicle for change and renewal of our educational structures and curriculum.

Daramalan College is about growth, innovation and creativity; it is about creating a flexible and durable 'learning organisation', where we prepare students for their future and not our past. (Whitby, 1998) Daramalan College embraced and viewed Vocational Education and Training as a contemporary educational initiative embedded in modern day industry competencies. With only 30 % of the student population going directly from school to university, Vocational Education and Training offers 70 % of our student population viable options and pathways.

In January 2000 a restaurant in Dickson shopping centre had gone into liquidation. The college accepted a staff proposal to purchase the restaurant and use it as the hospitality training arm of the college. The College took and overdraft, registered a trading company, renamed the restaurant 'Pathways', and the

PATHWAYS' RESTAURANT

College became Industry as well as an Educational Institution. The vision had become a reality. (Spry and Sultmann, 1997)

- Pathways Café-Restaurant-Bar, Shop 3 Dickson Shopping Centre, came into existence in March 2000 as a first school training center of its kind.
- The project is owned by Daramalan College trading under the company name of Black and Red Pty Ltd. Daramalan College takes the responsibility for underwriting the business and managing the Café as a quality training and best practice environment.
- Pathways is open from 9am – 11.00 pm on Wednesday through to Saturday and from 9 am – 6 pm Sunday – Tuesday. Trading in excess of 90 hours per week as a commercial enterprise and training facility located in a large inner-city commercial shopping center.
- The management team, in consultation with industry is committed to operating a business for the purpose of training within the framework of the National Training Packages for Hospitality, Tourism and Business Administration studies. Structured workplace learning, on-the-job training is directly facilitated, monitored and assessed in relation to the off-the-job training undertaken within the RTO/School (Daramalan College). The huge advantage is that the restaurant is only 5 minutes walk from the College allowing the restaurant classroom delivery capabilities on a daily basis.
- As the RTO, Daramalan College uses its RTO status and scope to ensure the on-the-job training relates directly to the school-based training, this is done in consultation with the Hospitality Industry Training Advisory Board- Barry Cooke, the Board of Senior Secondary studies, the Canberra Chamber of Commerce and the Australian Hotel Association. In doing this a new learning culture (Hansen & Liftin, 2000), has been created which is interdependent, cooperative, collaborative and transforming. (Ellyard, 2000)

Quality assurance-assessing the goals.

- *Pathways' enterprise goals:*
 - o To provide a sustainable, industry based quality training venue
 - o To achieve financial viability
 - o Equity of access for all ACT College students and disadvantaged groups
 - o To facilitate school based traineeships
 - o To create community and business partnerships
 - o To provide employment leading to future employment and training pathways
 - o To develop a new learning culture that fosters lifelong generic enterprise skills
 - o To integrate the restaurant into the college, making it the public face and window to the college
 - o Raising the profile of Vocational Training at the college through public recognition of excellence in training and capitalising on this for future marketing purposes.
- *To provide a sustainable, industry based quality-training venue.*
 - o In 2000 restaurant training facilitated 43 completed Certificate II's in Hospitality and many statements of attainment
 - o 85% of Hospitality students from 2000 are continuing in this vocational Path-

PATHWAYS' RESTAURANT

- way through the Canberra Institute of Technology or other provider and 70% have either part-time or full-time work in this industry with venues ranging from the Hyatt to small café's.
- o The accessibility aspect of the restaurant/initiative is a major advantage. Past and present students can on request go and work at the restaurant to refresh competencies and skills that directly lead to increased confidence and jobs. Any student who has done a vocational placement at 'Pathways' or Hospitality at the College feels comfortable to do this.
 - o In 2000 over 200 ACT college vocational students accessed training through the restaurant
 - o In 2001 eighty percent of the staff at Pathways are currently involved in Hospitality training aligned to the training package within the national training agenda.
 - o Pathways strives to create and maintain a quality training environment, in 2001 to date 100 Vocational Students, from various colleges in the ACT studying for a Certificate 2 in Hospitality Operations have been placed at Pathways for structured workplace learning placements in 2001. On average the restaurant takes two ACT college students per week for structured workplace learning placements. These placements focus on generic enterprise skills imbedded in the training packages. These generic competencies are being used by many colleges in the ACT and directly resulted from the Pathways initiative.
 - o Students on work placement are constantly monitored by Hospitality Teachers and Restaurant Managers who also assist them in making the transition from the theory training given in the classroom to the real working environment dealing with customers, time constraints and working with other employees.
 - To achieve financial viability
 - o The estimated cost of the facility has been in excess of \$250,000. To date \$25,000 has come through skills center funding for capital costs.
 - o Financial viability is a significant motivator as we wish to maintain the facility to be of benefit for other ACT students. The Canberra chamber of commerce is being of assistance in this matter. If business continues to improve we should be at breakeven point by the end of our second trading year.
 - o Some of our larger suppliers like Tooheys, Hardys and Rosemount have been of great assistance.
 - *Equity of access for all ACT College students and disadvantaged groups*
 - o The ACT's School to Industry Program (SIP), which is a central placement agency operating in partnership with all ACT colleges uses the restaurant to place students in vocational placement for structured workplace learning.
 - o On all the tables in the restaurant there is a sign displaying that it is a training facility for all ACT colleges.
 - o Our commitment to stewardship (Spry & Sultmann 1997), means no student or individual from a disadvantaged group is ever refused a placement or on the job training. Caloola an employment agency in the ACT has placed people from this category for retraining.

PATHWAYS' RESTAURANT

- *To facilitate school based traineeships*
 - ♦ In 2000 successful achievement and retention of Trainees through the School Based New Apprenticeship Programme - 95% (26 out of 27 completed to certificate II)
 - ♦ In 2001 there are 22 Trainees undergoing Hospitality, School Based Apprenticeships (SNAPS) with a 100% retention rate.
 - ♦ Many other hospitality venues and operators request to use our trained staff giving excellent feedback. The trainees experience broadens through this experience.
 - ♦
- *To create community and business partnerships*
 - o This has been one of the most rewarding, enriching and beneficial results
 - ♦ Over 70 partnerships have been established with the public and private sector which have led to significant sponsorship and support for the college breaking down traditional barriers of schools, reintegrating Daramalan College back into the wider community.
- *To provide employment leading to future employment and training pathways*
 - o Since Pathways was opened in March 2000 the venue and training offered in partnership with Daramalan College has facilitated and nurtured 56 school based traineeships and in excess of 200 vocational placements.
 - o A 2001 survey for ANTA statistics determined that 85% of Hospitality students from 2000 are continuing in this vocational Pathway through the Canberra Institute of Technology (CIT) or other providers and 70% have either part-time or full-time work in this industry with venues ranging from the Hyatt to small café's.
 - o Pathways acts as the initial training facility for Hospitality students currently working in ACT clubs, restaurants and hotels. It has also been a partner with government in job retraining and reskilling for disadvantaged people/groups.
- *To develop a new learning culture that fosters lifelong generic enterprise skills*
 - o Every week a minimum of two new vocational placement students do a minimum of one week of work in the restaurant. The focus for these students is on lifelong generic enterprise skills, creating a new learning culture (Hansen & Liftin, 2000) which the manager and teacher make Pathways specific and continuously improve and modify to individual needs. Adaptability and flexibility are the key. (Ellyard, 2000)
 - o Students participating in this structured workplace learning are evaluated, given a certificate of achievement and do regular self-assessment. For trainees of Daramalan College a special registered course called 'Traineeship' has been developed and approved by the ACT Board of Senior Secondary Studies that recognizes and acknowledges students' skill acquisition, training and on the job time through credit to their year 12 certificate.
- *To integrate the restaurant into the college, making it the public face and*

PATHWAYS' RESTAURANT

window to the college

- o After 20 months of operation the community recognizes the restaurant as a training facility owned by the Daramalan College for all ACT students.
- o Pathways and Daramalan College provide community courses on a fee for service basis in three beverage competencies.
- o Student artwork, drama and band performances integrated into restaurant operations.
- o Business Administration Studies prepare and laminate menus and perform other administration tasks as needed.
- o Accounting students have access to the business to develop marketing and business management skills.
- o Professional educational, training organisations and community groups like Rotary use the venue for meetings, breakfasts, dinners and official launches.
- o Daramalan College staff, parents and past students use the venue socially.
- o Employers use the restaurant as an employment link seeking trained employees for short term, long term and function work.

Raising the profile of Vocational Training at the college through public recognition of excellence in training and capitalising on this for future marketing purposes.

- Recognition and acknowledgement has been received from many sources and have been used in our marketing of Daramalan College.
 - o Three articles in The Canberra Times – one in the food section where Rosemary Bridssendon wrote “*Without doubt such a pathway to training is an excellent one and deserves full support.*”
 - o This Week in Canberra
 - o The Australian
 - o The Catholic Voice
 - o The Chronicle
 - o The ACT Chamber of Commerce
- Media recognition:
 - o Radio National, 2CN and a Melbourne Radio Station have all conducted interviews with Hospitality Trainers working with Pathways because of the uniqueness of the project.
 - o Television – WIN, Prime and Capital have all televised segments for their local news segments at various times.
 - o The ACT Chief Minister took time out from a busy schedule to attend the official opening of the Restaurant on March 30 because she was impressed and fully supported the initiative.
 - o The ACT minister for Education has shown support through his custom.
 - o Mick Doyle, Executive Officer of the Student to Industry Program has commended the project for its uniqueness and relativity to the needs of Vocational Education along with Richard Broughton of the Association of Independent Schools (AIS) and Deborah Durie – Vocational Education Training Consultant with the Catholic Education Office (CEO).
 - o Warren Whitaker Head of Hospitality at the Canberra Institute of Technology said at a CASTT dinner at the restaurant that “*The CIT was no longer the role model for Vocational Education training in the Hospitality Industry in the ACT, Daramalan College had assumed that position with its Path-*

PATHWAYS' RESTAURANT

ways initiative."

- Training Excellence Awards sponsored by the Australian National Training Authority:-
 - o At the 2000 ACT Training Awards Daramalan College won the VET in Schools Excellence Award, Pathways Café-Restaurant –Bar received special awards in 2000 ACT Business of the Year (Vocational Placements) Special Commendation and Small Business of the Year - Special Commendation for Innovation & Initiative.
 - o In 2001, Peter Cuzner Licensee and Trainer received the ACT Hospitality trainer of the year award from Tourism Training Australia, a Rotary Pride in Work award from the Sunrise community Rotary chapter and is a National Excellence in Teaching Award (NEITA) finalist for Enterprise and Career Education.
 - o Pathways in partnership with Daramalan College won the ACT Training Award for excellence in 2001.

Supports a structured approach to training and assessment.

Pathways' vision and approach to training and assessment must be transformational for learners. The realm of learning has the capacity to encapsulate all needs: lifelong, just in time, learner driven, customised, transformative, collaborative and contextual. (Ellyard, 2000)

Pathways promotes competency based training within the Australian Qualifications Framework (AFQ) and the National Training Framework?

- *The employees/students*
 - 5 full time employees
 - 1 part-time employee
 - 14 part-time school based trainees
 - 100 vocational placement students per year
- *Training and education provided to employees is aligned to the Hospitality Training Package focusing on food and beverage and commercial cookery to Apprenticeship level – certificate 3*
 - The manager and the chef deliver on the job training in line with the training package and are qualified in their respective fields
 - Peter Cuzner does the off the job training and some on the job training for the Daramalan College trainees and the other government colleges deliver the off the job training for their trainees.
 - This year some 100 students from various colleges have done a one week vocational placement at Pathways and the manager and chef provide a compact structured workplace-learning package for all students on placement.
- *Number of employees involved in training or education activities*
 - Eighty percent of the staff at Pathways are currently involved in Hospitality training aligned to the training package within the national training agenda.
 - Fifteen percent of staff involved in training are being serviced through outside providers-CIT and other ACT Colleges. The other eighty five percent through Daramalan College, the inside provider.

PATHWAYS' RESTAURANT

- *Cost of training employees as a percentage of payroll*
 - 25 percent of the payroll budget is spent on training.
- *The Training plan*
 - Initially the training of all vocational students at the College begins with their structured work place learning 1-week placement.
 - Any student who does a traineeship with an outside business will initially begin their training through the restaurant before being placed with an outside employer.
 - If the business can financially cope, any student interested in progressing to a higher certificate in the Hospitality area will be kept on by Pathways as an apprentice or trainee and continue their training at a higher level by an external provider like CIT. There are three examples in 2001 where Pathways has fostered and resigned employees from last year.
 - o The first year apprentice chef was a trainee in 2000
 - o Two trainee managers were trainees in 2000, both are continuing their hospitality studies at CIT and further developing their hospitality and management skills through Pathways. One is signed as a certificate 3 trainee.
 - 100% of all training undertaken by staff and clients is nationally recognized
 - Combining on the job and off the job training is a result of close liaison between the RTO and Pathways, providing opportunities for the Pathways to hone associated skills and competencies.
 - Continual communication with the employees and students focusing on off the job competencies and linking them to on the job competencies.
 - Students are able to resit competencies to achieve competencies.
 - A policy regarding the recognition of current competencies is in place.
- *Training plan is an integral part of the business plan?*
 - The reason for the establishment of the restaurant was to create a training venue within industry- this has not changed. Examples have been given above to indicate the nurturing process and encouragement of students to continue in their vocational training pathway. The expenditure on training is a vital element in our business plan.
 - The College covers the cost of the rent for Pathways as it views the business as another classroom for the delivery of training.
- *Determining the training needs of our employees and clients*
 - By also being the RTO in most cases it means that the link between on the job and off the job is closely related. The manager and chef along with the trainee managers that have recently completed the national certificate can identify areas of concern and weakness and develop immediate strategies to improve performance.
- *Measuring the success of our training.*
 - Success is measured by customer feedback at the end of a meal.
 - Requests from outside hospitality venues and organisations for staff.
 - Survey of past students and their continued study and career direction.
 - Discussions with current employers of past students and trainees.
 - Certificates and statements of attainment issued.

PATHWAYS' RESTAURANT

- Discussions with current SNAPS employers whose trainees gained their initial training through the restaurant.

Offers future opportunities.

Students who complete a National Certificate 2 in Hospitality Operations-Food and Beverage gain advanced standing at the Canberra Institute of Technology (CIT) and can complete their Advanced Diploma in Hotel Management in 2 years. They can then using a CIT tutor complete their Degree in Business majoring in Hotel Management through Adelaide University in 12-18 months or use the CIT partnership with the University of Canberra and complete their degree in Hotel Management in 2 years. The Pathway in both cases reduces their HECS fees and gives them a guaranteed university pathway.

After 18 months of operation Pathways and Daramalan College trained graduates with National certificates have no difficulty gaining employment. Several students from the class of 2000 are working overseas this year and have had no difficulty gaining hospitality work.

Student Testimonial

"Pathways was purchased by Daramalan College when I was in year 12 in 2000. I applied for a Traineeship through the restaurant and was successful. I experienced front of house and back of house and enjoyed myself, gained some terrific work and hospitality skills that led me to successfully completing my traineeship.

I combined my hospitality vocational course with two other vocational courses-Business Administration studies and Tourism. In 2001 I scored a great job where I can use all my skills and competencies at the Kaleen Sports Club. The club manager is amazed I can do most things from the front office and all the administration to food and beverage.

Maria Arena Class of 2000-Trainee (School Based New Apprentice)

Conclusion

Ellyard cites the work of Colin Ball, where Ball introduced the concept that people would need to simultaneously develop in three educational arenas. He named these Educational Passports. Daramalan College in its traditional educational role has always provided the Academic Passport comprising literacy, numeracy, cultural, linguistic, scientific, artistic, technological and social knowledge. In 1999 in moving to a Registered Training Organisation Daramalan College added a Vocational Passport focusing on competency based industry training and generic enterprise skills for effective performance in the world characterised by rapid technological and social change. In 2000 Daramalan College added the Enterprise Passport in the form of Pathways, a commercial enterprise that would synergistically recreate a learning culture, ensuring that our students achieve both thrive and thriveability in the 21st century "Planetist world". (Ellyard 2000, p. 2).

The new growth (Handy, 1995) and opportunities created by Daramalan College's Educational Passports are only limited by imagination. Daramalan College is ensuring that *"The future is not a place to which we are going. It is a place we are creating. The paths to it are not found but made and the activity of making them changes both the maker and the destination."* (Birch, 1993, p 1)

This is my last edition of Perspective; I have been happy to work on it for the past eleven years, and I am sure that dozens are lining up to take my place. I wish them well.

I regret that it has not been possible to get out several issues a year. My interest in it has not been terribly academic: I see that there is a need for such a publication amongst our MSC teachers if there is a culture that values ideas and the wish to share them. My willingness to be involved came from the realisation that ordinary teachers like myself have at hand the means to get a magazine to the ready-to-print stage from what we have in our schools. Any practitioner in our schools should be able to do it; and doing it gives a sense of satisfaction. At first I used Pagemaker 3 (then 6), but now I simply use Publisher from the Microsoft Office suite – that is available to any teacher(or student) in our schools. Nowadays the challenge is for any practitioner to produce a multi-modal presentation.

Being at Downlands means that I have been on the fringe of the system, so I have not had direct contact with the various schools – though I have been at them all. At no stage have we had a surfeit of articles. This used to worry me, but I reached the conclusion that if people have not found a need to put into writing something that they want to say, and think is worth sharing, then there is not much of a need for a publication. Regularly the MSC Education Committee notes the infrequency of editions, and decrees that the Principals will make sure that there will be a plethora of short, scintillating articles available. It will happen, because they will chase them up. But they have been as effective at the chase as the staff have been in thinking up ideas for sharing. We have reached a situation of dynamic equilibrium.

The article from Fr George Butler is taken from Downlands Magazine of 1932, and so is our first education article. It is worth reading. The article from Sir Roger Therry is interesting historically. It was written before the present controversies about the attitude of the colonists to the Aborigines. Roger Therry is no relation of Fr. John Joseph Therry, our pioneer priest. Roger Terry was born ten years after Fr Therry, and died ten years after him. He was one of the first Catholic magistrates in British territories since the Reformation, being appointed just after the Emancipation Act for Catholics.

As I leave MSC Education after 42 years in the classroom I note the many changes that have taken place. In my first year at Chevalier in 1963 there was only one typewriter in the school, and it had Greek fonts. The Principal's office for interviewing parents was his bedroom. Things have changed. I am delighted that we have Boards in all our schools. I hold strongly that our schools do not belong to the MSC, but belong to the school Community – MSC, Parents, students, local church, staff and the local area. The land is owned by the MSC, but it is a trust. A properly functioning school Board, representing all of these groups, is essential for a healthy school community – and not just for the security of its finances. I maintain that until decision-making boards came about, our principals were the last surviving absolute monarchs (apart from Saddam Hussein). The blot on the eschutcheon is that teachers are not part of this Board. I know the reason offered for this: when Boards were first proposed, the same argument said that Principals could not be on the Boards. It was soon seen how silly this would have been for the Principals. It is a basic principle of Catholic Social teaching that employees should have representatives on the top decision making body of an enterprise. Even without waving this big stick, does not an unwillingness to have them on the Board show a lack of trust? The Education Conference asked that this matter be investigated thoroughly – I wonder if it has been. Someone might like to write an article on it.

A. Bolt MSC