Teachers' perceptions of their resilience as they teach a social and emotional program: A narrative case study

Angela Marie Vance

BA, PGCE, GCertSpNdsEd, MEd

A thesis submitted in fulfilment of the requirements of the degree of

Doctor of Education

School of Education and Professional Studies

Griffith University

November 2015
Work published in the course of this research

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Statement of originality

This work has not previously been submitted for a degree or diploma in any university. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made in the thesis itself.

Signed: ..............................................................

Student name: Angela Vance

Date: 1 November 2015
Acknowledgements

Thank you to my colleagues and the parents who participated in my research. Over the space of two years you helped me to understand what it means to be a teacher and a researcher. I have been humbled by your dedication, caring and humility in the changing narrative of our school.

Thank you to the principal and deputy who allowed me to follow my dream.

Thank you, Susie and Donna for being such wonderful supervisors. My doctoral journey has been an enlightening experience that has allowed me to grow and explicitly develop the resilience I always knew I had.

Thank you to my parents, Marie and Christopher. Nobody could have better parents. You always told me I could be anything I ever wanted to be. I have finally realised I just needed to want it badly enough to do the work.

Thank you, David, my husband of 33 years. You have supported me through my learning journey since I first went to night school in 1995. I love that you have always been there making endless cups of tea and coffee and, when needed, pouring a glass of red wine. Your quick-fire answers, endless critical comments about my writing and quiet pride in my accomplishments make me love you even more. Now that you have begun a learning journey of your own, I hope you too will achieve your dream.

My eternal thanks to my wonderful adult children, Darren and Louise. You have both been very important to me in many ways as I write this from the perspective of the very proud mother of two amazing people. Louise, I love that you were my grammar guru and Darren, thank you for the gift of our beautiful grandson Aiden. Your support and love is what makes my life so extra special.
Abstract

Resilience education typically focuses on developing the resilience capabilities of students. Worldwide, classrooms are experiencing rapid change as a response to advances in technology, stronger recognition of prior knowledge of students, instant access to more information than the teacher knows, double-income families, children who have grown up in childcare, and multiple varieties of blended families—to name a few trends dominating contemporary times (Jones, 2006; Skaalvik & Skaalvik, 2011). Research confirms that less resilient students may be at risk of failing or dropping out of school (Hess & Copeland, 2001; Luthar & Barkin, 2012). This perceived lack of resilience in students has given rise to the development of multiple off-the-shelf scripted programs so that resilience skills can be taught (Morrison & Redding Allen, 2007).

In this context, there is a growing body of literature that highlights risk factors posed by a lack of resilience in teachers, suggesting if they are not resilient they may be ineffective (Day & Gu, 2009; Gu & Day, 2007) or so stressed they leave the profession (Beltman, Mansfield, & Price, 2011; Howard & Johnson, 2004). In initial teacher education programs preservice students develop a range of capabilities, often dominated by subject knowledge specialisation, but this may not fully equip them for the reality of life in the classroom (Gu & Day, 2007). A critical review of the literature reveals there is a gap in the field regarding the resilience of teachers in regard to the roles they must fulfil outside of their main teaching area, in particular in the role of pastoral care teacher, where they may be required to focus on the development of resilience in their students (Jones, 2006).

The aim of this research was to investigate how teachers perceive their resilience as they teach a scripted social and emotional program to students with the goal of promoting resilience skills of students in their pastoral care classes. This qualitative study took place over 18 months in an independent faith-based school in Queensland, Australia. The school has a proactive approach to the promotion of student wellbeing and implemented the teaching of a resilience program through the pastoral care system in Years 10—12. This research utilised a narrative approach in the form of a case study and participants were teachers, school leaders and parents. Informed by Clandinin and
Connelly (1990, 1996, 2000) and Craig’s (2007) work on narrative, data collection consisted of three in-depth interviews staged over time, field notes, and a journal.

The use of one case study allowed for the uniqueness of this phenomenon in this organisation to be captured in its complexity over the precise timeframe of program implementation. The use of narrative inquiry engaged with the teachers’ authentic lived experiences in order to gain a deep understanding of their views and perceptions, including perceptions regarding the effectiveness of the program. Data have been analysed by deconstructing each individual story and reconstructing the story of the organisation in the form of a story constellation.

The narratives of and about teachers by teachers provides new understanding about perceptions teachers have of their resilience as they teach a program, as a scheduled task, designed to foster resilience in students. This research reveals how teachers perceive themselves within the paradigm of being capable of coping with this aspect of their job and demonstrates differences and similarities between the official narrative of teacher resilience and the narratives told by teachers and school leaders. It is possible to argue, in this instance, that teaching this social and emotional curriculum in a pastoral care role is outside the remit of high-school subject specialist teachers. Key findings of this study reveal that these high-school teachers had some tacit knowledge of their resilience, that is, they identified some common factors from the literature that constitute resilience, in their personal lives. However, they struggled to explicitly apply this knowledge to their professional practices giving rise to questions regarding the expectations of subject specialist teachers and to what extent the professional workplace supports preparedness and efficacy to undertake a pastoral care role.

Key Words: Narrative story constellation, teacher resilience, student resilience, academic performance
Chapter 1. Introduction

1.1. From the beginning

This thesis was undertaken because of questions that arose out of my lived experience within schools and, in particular, as a teacher in a Queensland high school. This chapter will set out my personal lived experiences and how I viewed them, based on my life narrative. Narratives are the stories that tell of happenings experienced by people in a particular setting, because “we organise our experience and our memory of human happenings mainly in the form of narrative – stories, excuses, myths, reasons for doing and not doing…” (Bruner, 1991, p. 4). As I give thought to the research issue, I place my experiences and other people’s stories at the centre of research (Clandinin & Connelly, 1990, 2000; Clandinin, 2006, 2007) before I determine the issue to be one of teacher resilience. I hope to gain a deeper understanding of the why questions regarding these happenings rather than focusing on the causal factors (Bruner, 1991). Humans can work together because, as we work in the same setting, we construct a shared reality, a dynamic teaching context, in a process of “narrative accrual” (Bruner, 1991, p. 20). As the researcher in this study, I have a shared reality with the participants and can fill in background knowledge, with prior knowledge, before any interviews begin.

Foregrounding the formal research with autobiographical and reflexive content, I am illuminating for the reader my subjective positioning in the research. I will then unpack the problem to be considered in this study offering the reasons why I have been motivated to conduct the study. I will explore the historical background of the issue and my drive to gain a deeper understanding of the teaching of resilience in a high-school setting, and how this understanding may be of value. I will provide a description of the school in the study, giving a moment-in-time overview of current events. This chapter ends with an overview of the thesis organisation.

1.2. The research objectives, aims and questions

Research has clearly indicated that resilient students are less at risk of failing (Bernard, 2001; Christiansen, Christiansen, & Howard, 1997; Fuller, 1998; Grotberg, 1995; Morrison & Redding Allen, 2007). Conversely, there is a growing body of research
highlighting the fact that teachers are leaving the profession stressed and burnt out (Day & Gu, 2009; Howard & Johnson, 2004; Keogh et al., 2010). Teachers are taught in teacher education courses to effectively deliver their subject knowledge, but this may not fully equip them for the reality of life in the classroom (Gu & Day, 2007; Mansfield et al., 2012; Schutz & Lee, 2014). Worldwide, classrooms have changed due to a range of factors, for example, the advances in technology, prior knowledge of students, instant access to more information than the teacher knows, double-income families, children who have grown up in childcare, and multiple varieties of blended families, to name a few (Jones, 2006; Skaalvik & Skaalvik, 2011).

Eisner (1985) suggests that the goal of educational research should be about highlighting the miracles performed daily by teachers, not the minutiae of how they should do the job. Every day, in the institutions in which they are employed, teachers complete herculean tasks for the benefit of their students (Hargreaves, 1998). Research over the past 20 years, using a negative focus or deficit model, that is, only looking at why teachers are leaving (Day & Gu, 2009), has highlighted the many factors that impede the completion of these tasks: time restrictions, workload, continued and continual change, leadership and many more (Cooper, 2004; Gu & Day, 2007; Keogh et al., 2010; Le Cornu, 2009). Day and Gu (2009) and Mansfield et al., (2012) have alluded that this focus is changing; researchers are beginning to look at what teachers do well. Nevertheless, there is little research into the perception of teachers regarding their resilience, as they are increasingly at the forefront of explicitly teaching resilience (Belardi, 2010) in the form of scripted social and emotional programs.

Research by Mansfield et al. (2012) suggests that many teachers are resilient but others are not. They are in the demographic described by Skaalvik and Skaalvik (2011), as having the highest level of stress among professionals. Currently, multiple factors are impacting upon the teaching staff of the school in the study. These include factors such as the intrinsic and extrinsic motivations to teach, such as, “imposed educational change, external evaluation of schools, negative portrayal of teachers in the media, and a decrease in the status of teaching” (Skaalvik & Skaalvik, 2011, p. 1030). The secondary school teachers in this study provide academic care for their students but also provide pastoral care, involving the nurturing of these students, in a structured pastoral care system. This study offers an opportunity to gain a deeper understanding of the
perception these teachers have regarding their resilience as they teach resilience strategies to students at a time of high stress for the school community as a whole.

Research has shown the benefits of teaching resilience-building skills; with scripted SEL programs taught in many educational institutions and private businesses (Ashdown & Bernard, 2012; Cefai, 2004; Esquivel, Doll, & Oades-Sese, 2011; Grotberg, 1995). The school in this study is a faith-based school and the ethos, mission statement and strategic goals all focus on teaching holistically, in order to meet the needs of the whole person, that is, the intellectual, physical, emotional and spiritual needs. In Queensland, while the curriculum seeks to address the majority of these needs, religious instruction is not formally offered in state schools rather it is addressed through the federally funded Chaplaincy Program in high schools. However, adolescents carrying “profound questions” (Palmer, 2007b, p.9) people high-school classrooms. Consequently, in order to authentically educate the whole person therefore, the spiritual development of students belongs in schools (Kessler, 2000, p159). Previously, spirituality, as “life force, purpose aloneness, and detachment” (Mavor, 1997, p.4), was included in the Health and Physical Education (HPE) learning area. Spirituality will be explored in this study as an element of the pastoral care provision in this faith-based setting.

The inclusion of spirituality is relevant in this study because the particular religious denomination of the school in the study has a framework of values that guides the community to reflect the characteristics of God: love, forgiveness, compassion, patience, justice, and service. Although these values are not explicitly taught, they underpin how people in the community relate to each other and there is a hope that students will appropriate these values to themselves as they leave the school and enter the wider community. Conversion or adherence to the tenets of the religion of the school is not a pre-requisite of staff, students, or parents; rather, there is a requirement to support the Christian ethos of the school. The school openly declares in its name that it holds these values and lives by them but it is up to each individual member of the community to decide to adopt the values as his/her own.

The aims of this research are to:

• Investigate how subject specialist teachers in this high-school setting perceive their own concept of personal resilience
• Determine teachers’ beliefs on the efficacy of the social and emotional program in promoting academic success
• Explore teachers’ perceptions regarding spirituality in relation to resilience and the promotion of resilience in their pastoral care role

On the basis of the above aims, questions can now be formulated to direct the study and will be unique to the context of the study. The questions that emerge from these aims are:

• How do teachers perceive their own resilience?
• Do teachers believe the explicit teaching of resilience-building skills is effective in improving academic success?
• Do religious or spiritual beliefs play a role in teachers’ understanding of resilience?

1.3. Research background: My journey to resilience

I begin this section by sharing my personal journey as a mature student in Northern Ireland and then as an immigrant teacher of students with special needs in Australia. By sharing these experiences, I aim to give the reader some insight into how I personally connect to the research issues. Throughout the research, my guiding principle will be “to focus on experience and to follow where it leads” (Clandinin & Connelly, 2000, p. 188). This is because these experiences shaped my identity and my perceptions of the research issue. It is this identity that is linked to the stories I tell of myself, to myself and to others (Huber, Caine, Huber, & Steeves, 2013).

In order to help the reader, I have written my reflections in italics. By doing this, I am forming a personal research design, utilising methods at hand (Denzin & Lincoln, 2003). I am doing this to illustrate the movement between my perspective of events and the sources of information, telling my own story as I live my collaborative research and teacher life (Elbaz-Luwisch, 2007). Throughout my reflections and my research, I foreground my subjectivity by being conscious of the many voices that may impact on my narrative, for example, my identity construction, history, ideology and politics (Smith, 1993).
My earliest memory of teaching was actually when I showed my little sister how to make a good mud pie. My mother and father both encouraged a love of reading and learning because they wanted my siblings and me to have better lives than they had. Our house was always full of library books and, as I grew, I came to know of the sacrifices my parents had made to keep seven children at school until we all turned 18 years old. I was an average learner who worked hard so I left school with good job prospects but not enough financial support to enter tertiary education. Even though I wanted to be a teacher, work in the Civil Service beckoned and, after just 10 months in the job, I was earning as much as my father.

I met my future husband in Spain and we did not wait long before we married. He lived 100 miles away from my family home in a divided community that was still in the midst of trying to overcome what was termed “British occupation”. Of course, I went to live with him. I worked casually but wanted to keep learning so I began a course in early learning. I completed the study but never worked in the industry due to the birth of our son. Our daughter followed 2 years later and I confirmed my decision to be a “stay at home” mum. The early learning theory was put into practice; and they were two happy bright children and I relished my role. As the children went off to school and were away from the house for longer periods each day, I began to seek other options to fill my time. Study seemed like a good choice that would fit around my household responsibilities. I still wanted to be a teacher.

Beginning in 1995 I undertook 2 years of night school to obtain the high-school qualifications required to gain admittance to university. In 1997, I achieved two ‘A’ levels in History and Politics. Following my enrolment, each day I would pinch myself as I walked under the arch to the quadrangle.
of the beautiful old building of The Queen’s University of Belfast. I could not believe how lucky I was to go to university. I was the first person from my family to attend tertiary education, ever. I obtained a Bachelor of Arts Degree (Hons) in History and Politics in the year 2000 at the age of 37. I was offered one of 20 places on the Post Graduate Certificate Course in Education (PGCE), which began in September 2000.

Following a term of theory, I observed teachers in a primary school setting for 2 weeks before taking up a 13-week practicum in an all-girl grammar school. The head of department gave me a timetable and showed me where the resources were and I spent the first week preparing lessons. I became well versed in using the photocopier. I was given a Grade 13 and Grade 14 Politics class, and a Grade 9 History class. The Politics teacher would not allow me to observe her and was never present when I taught the classes, I saw her only once more, on the day I completed my teaching practice.

The first question asked by the students in one class referred to my perceived religious identity in this divided culture. They asked why someone from the south of Ireland was teaching them Northern Irish politics. They were not friendly. I replied that I had a degree in Politics and if they wanted to pass their exams then they needed to pay attention. I was quite shaken by the blatant sectarianism of their comments but I would not let them see that I was rattled. I held onto the saying that had done the rounds at university, “Don’t smile ‘til Christmas”.

I wore a hard shell on the outside and kept my feeling of absolute terror to myself. As time went on the girls saw that I cared about their learning and they began to accept me. I had two university inspections during this time. One was an external inspection from the Ministry of Education who were auditing the Graduate School of Education. This entailed having my tutor, the Head of the Graduate School of Education, and a gentleman of Her Majesty’s Inspectorate in my class. I have regaled the story of this experience to many, as I actually sang in the Year 9 History class. I received good feedback and felt good about my teaching style.
This validation proved that I was not just telling a good cover story, presenting myself as an expert (Clandinin & Connelly, 1996).

This was important to me as the History teacher was a bit concerned when I taught the Spanish Armada in the style of a Second World War Operations Room using toy boats and “big head” soccer players to represent the leaders. All students passed the exam.

My second placement was at the vocational college where I had studied at night school prior to university. My supervising teachers were highly supportive. I felt comfortable here and developed several study workshops that I continue to use today.

Following my graduation, I had no problem attaining interviews because my résumé read well. I was a mature student with good experience and qualifications, yet I would cost the same as any newly graduated student. However, I began to realise that sectarianism was going to be an issue. Following one particularly good interview for a job I didn’t get, I sought feedback from the school principal. He saw me, off the record, and told me that it would be very difficult for a school in that district to employ me because they could not guarantee my personal safety. Following my experience on my teaching practice, I knew he was right. He continued to offer work to me as a supply teacher. While working there, I was subjected to sectarianism with paramilitary slogans appearing on the board and students humming sectarian songs while walking behind me. Undeterred, I kept applying for jobs.

The principal of the primary school where I had completed my primary school teaching practice offered me a job in Grade 2. Not wanting to let him down (both my children attended the school) I accepted. I worked every night to teach myself the concepts of structured play, basic literacy and numeracy teaching and everything else needed for early learning. I completed my Early Professional Development course (EPD) during this year. Despite repeated attempts to obtain positions in high schools, I continued to work at a primary school. I completed the required 3-year
professional development program in the primary school with the deputy principal as a wonderful support and mentor. I worked on contracts in Grade 4 and 5 during one year and then had a full year in Grade 3.

I immigrated to Australia with my family in November 2004 due to my husband’s early retirement. During the immigration process, which lasted 18 months, I was informed that I could work only in high schools. In order to improve my employability, I enrolled in a Master’s Degree program, beginning February 2005, studying Special Needs Education focusing on resilience building and behaviour management. Just after Easter, 2005, I obtained a contract in a Special Education Unit (SEU) in a Queensland state high school after 2 days of supply work there.

I had a baptism of fire in the SEU! Students were not ready for learning and were often highly anxious and non-compliant. I saw how vulnerable these students were so I reflected on how I could assist these young people to moderate their emotions to enable them to concentrate on learning. I discussed my needs with my university lecturers and began searching resilience literature where I discovered the YOU CAN DO IT! EDUCATION (YCDI!) program while completing a behaviour management module. I stopped teaching literacy and numeracy to my Year 8 students, following consultation, and taught this social and emotional program as a critical action research study. Within 6 weeks the class had changed radically. Previously, I had logged up to 10 reportable, usually violent, incidents per day; I now had one or two. The students were calmer, had reduced their swearing and were attempting to resolve conflicts before punching each other, the windows, doors, or walls or verbally abusing me. I was able to begin teaching literacy and numeracy again.

I remained in this position for almost 4 years before moving to an independent faith-based school, firstly as the learning support facilitator in the high school and then in 2011, as the Head of Department of Learning Enhancement from Preparatory to Grade 12. In this school all students with disabilities are included in the mainstream classes, however, I observed that at times teachers could not cope with the needs of the students who were
highly anxious, were struggling to deal with changes in routine or were several years behind their peers in their learning. The teachers saw me, and others in a similar role, for example, the Dean of Students, as being responsible for these students even though we did not see the student unless there was an issue in the classroom.

I began to listen to the teachers and the reasons why they found it difficult to deal with these students, who were well behaved (in my opinion), in comparison to the students I had dealt with in the SEU. These were some of the comments made by teachers:

- They are your students
- I haven't got time
- They are not going to do well anyway
- Why can't they just do it the same as the others?
- They are just misbehaving
- They need to have a consequence

I observed that not only were the students not coping with school but also the teachers were not coping with the students. My previous experiences meant that I was confident with my classroom management; I knew how to include students with diverse needs. If I had a problem, I persisted until I found a solution. I felt that the teachers in this context were not confident in their ability to manage the needs of students in their classes. I felt that the teachers could not cope with the multiplicity of issues students of today bring into the classroom setting. These teachers were proficient in their subject specific area but could not assist students to overcome internal or external problems that impacted on their learning. This meant the teachers were not implementing the school’s distinctive pastoral care, instead leaving it to others whom they saw as having that responsibility. But from the start of the 2011 school year, all pastoral care teachers were required to
teach a social and emotional program designed to improve student resilience.

1.4. Reflect and ponder: What is the problem?

My questions about resilience were as pertinent in this context as in the SEU. What does a resilient teacher look like? How can a teacher teach resilience skills to students if they themselves are not resilient? I began to ask these questions of senior staff members and they echoed my concerns, but did not seem to have any answers. I returned to resilience literature and found the rise of the exploration of teacher efficacy as an element of teacher resilience in education literature (Day & Gu, 2009; Keogh et al, 2010; Schutz & Lee, 2014).

My story is one of struggle against sectarian intimidation, not only in the workplace but in my personal life as well. This lived experience has honed my resilience skills, making me explicitly aware of how and when to use them and encouraged me to want to help others to develop these. I am fully confident in my capacity to effectively teach these skills to students. So I reflect: Are these teachers resilient? Are they confident in their effectiveness in developing resilience in these students? What will they tell me if I ask?

These experiences have allowed me to observe the fears and worries of teachers, students and parents in a variety of settings. It was following the first training session for the social and emotional program that I began to question the stories I had constructed about my colleagues. I wanted to gain an understanding of the teachers’ prior knowledge and perceptions that fuelled comments (which I judged as negative) regarding the program leading me to pre-suppose that certain staff members would be resistant to the implementation of the program. Such comments included “What’s wrong with what we do now?”, “Just another thing that won’t get done right,” and “How are we supposed to fit this in?” These comments of perceived imposed prescriptions fit the description of sacred stories (Clandinin & Connelly, 1996).

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1 Personal journal
I believed the teachers would comprehend that the program aligned with the school’s vision of the needs of the students but I could not understand their negativity. I had thought they would see this as a positive thing; that, as successful teachers, they would take it on board and run with it. Through personal observation, I saw this was not the case and decided to find out more so that I could explain to senior staff what was happening. I needed to explore each individual teacher’s understanding of his/her resilience, in both the classroom and school context, and in his/her teaching of this social and emotional curriculum. Teachers’ knowledge is both personal and situational (Craig, 2007). Therefore, their narratives are rich data and these experiences, in the work teachers do in schools, are transient and occur on a temporal continuum (Craig, 2007). I wanted to find out where each person was in his or her personal story. It is very clear, as I re-story the personal experiences of the teachers, that events they experienced at the school in the past are still connected to the here and now and will remain connected to what will happen to them in the future. These time-structured stories will enable me to create meaning of the teachers’ past experiences in relation to what is happening now and how they may connect to experiences in the future (Clandinin & Connelly, 1990).

The definition of a resilient teacher is inherently problematic since educational literature offers a myriad of interpretations of what resilience looks like. The literature, across the disciplines of psychology, sociology, medicine and education does not contain a clear-cut definition (Mansfield, Beltman, Price, & McConney, 2012). However, Bernard lobbied the Australian government in 2010 to have resilience (social and emotional education) included in the new emerging Australian National Curriculum (Belardi, 2010). While working in the state education system, I was also made aware of Mind Matters, a social and emotional program for students and, more recently, Staff Matters for teachers has been published. In the literature there is a clear argument that teachers need to be resilient in order to do the emotional work of teaching (Day & Gu, 2009; Schutz & Lee, 2014). There is also clear evidence in the literature that resilience contributes to the academic success of students (Morrison & Redding Allen, 2007; Stafford, Moore, Froggett, Kemp, & Hazell, 2011). These are not the issues I want to examine.
The problem I found when I went to the literature was that most studies look at teachers teaching specific specialist subjects or practices in specific areas, for example literacy (McTigue, Washburn, & Liew, 2009). I could not find any literature asking about the capacity of teachers to teach resilience-building skills. Typically, teacher education programs have modules on inclusive education, focusing on the special educational needs of students, however, these modules are often electives. There is no prerequisite for a student teacher to take the modules. Teachers qualify, are appointed to jobs in high schools and are allocated pastoral care classes. There is no specific training given in how pastoral care should happen. How can teachers develop a capacity to care in a specific way for the students on a roll? Why should teachers care about students, over and above what grade they achieve in a subject? Why is it taken for granted that teachers will do this for no reason other than they are teachers? What is happening in professional development in schools to assist teachers to be good at pastoral care, that is, if the school actually has a pastoral care policy? What is this “pastoral care”?

The term “pastoral care” has been in education since the 1950s and refers to a professional expectation of teachers (Australian Institute for Teaching and School Leadership 2014) (ATISL). Teachers are responsible for aspects of student education that fall into the pastoral care role. This involves, for example, developing the social and emotional wellbeing of students (Swinson, 2010), an aspect that, at times, can border on mental health issues such as stress (Carroll, 2010). However, in order to move the concept of pastoral care beyond Carroll’s work, the school in this context has engaged with research that relates to student resilience and academic success as it is in the process of refining its pastoral care system (Jones, 2006). The school in the study is renowned locally for its faith-based approach to the pastoral care system provided via a ‘House’ model. The house system originated in British boarding schools as a method to sort students into accommodation. More recently schools have used this system to group students vertically, across year levels, as a way to forge group identity. These groups work toward a common goal, sharing a group identity through a group name, colour, mascot or logo. Through the House system relationships are forged, providing stability over the years of schooling and regular interaction occurs via “House” related activities. (The Collegiate Way, 2009). Students are allocated to a “House” with a pastoral care teacher and a Head of House. Regular contact is maintained with parents and close relationships are forged in the teacher, student and parent paradigm.
Pastoral care, that is, quality pedagogy, is expected of all teachers generally, however it is more than the delivery of high quality lessons. Pastoral care involves caring for students outside of the learning domain, providing care for their wellbeing so they may develop to their full potential (Hearn, Campbell-Pope, House, & Cross, 2006). In this study, subject specialist teachers have a role in a formal Pastoral Care program in the structured “House” model. These teachers are designated as pastoral carers of a small number of students. Table 1.1 shows this structure.

The questions I had were being asked of high-school subject specialist teachers, teachers of, for example, Mathematics, English, and Home Economics. These teachers are tasked to teach a pastoral care class as an allocation of their timetable, in fulfilment of the expectations described on the AITSL website. That is, to take a step outside of their specialist area into a pastoral care role, knowing how to support the wellbeing and safety of students within the school system (AITSL, 2014). This is an element of their employment contract, just the same as playground duty, a sport allocation or class time. Thus, there is a perceived expectation that they will spend time teaching a designated curriculum to a pastoral care class. Below is an illustration of the network of support (Figure 1.1) available for students at the school in the study, with every teacher considered a teacher of pastoral care. Each class has a designated class teacher responsible for that group of students. The teacher and students meet in a “pastoral care period” (De Jong & Kerr-Roubicek, p.5) several times per week. Each of the teachers and students are allocated to a House with a Head of House who has responsibilities for programs and activities that support student development and wellbeing.

**Table 1.1  Structure of the House system**

<table>
<thead>
<tr>
<th>Form</th>
<th>Teacher</th>
<th>Room</th>
</tr>
</thead>
<tbody>
<tr>
<td>6-1</td>
<td>Class teacher</td>
<td>MS2</td>
</tr>
<tr>
<td>6-2</td>
<td>Class teacher</td>
<td>MS1</td>
</tr>
<tr>
<td>6-3</td>
<td>Class teacher</td>
<td>MS6</td>
</tr>
<tr>
<td>7-1</td>
<td>Core teacher</td>
<td>MS5</td>
</tr>
<tr>
<td>7-2</td>
<td>Core teacher</td>
<td>MS3</td>
</tr>
<tr>
<td>7-3</td>
<td>Core teacher</td>
<td>MS4</td>
</tr>
<tr>
<td>8-1</td>
<td>Core teacher</td>
<td>MS7</td>
</tr>
<tr>
<td>8-2</td>
<td>Core teacher</td>
<td>MS14</td>
</tr>
<tr>
<td>8-3</td>
<td>Core teacher</td>
<td>MS13</td>
</tr>
</tbody>
</table>
In Figure 1.1 below, further designated specialist personnel, for example, Dean, Director of Student Services and Chaplain, are elements in a whole school approach to pastoral care, constituting substantial network of support for the planning, implementation, and evaluation of student support services.
This system of pastoral care, while effective, is reactive in nature, in that problems are addressed as they arise. With increasing pressures on students, pastoral care must be proactive and teach coping strategies and be easily accessible by the students (Cardoso, Thomas, Johnson & Cross, 2012; Carroll, 2010; Centre for Education Statistics and Evaluation, 2015). As the school determined its strategic focus, a decision was made to implement an off-the-shelf social and emotional curriculum (School website\(^2\)). The YOU CAN DO IT! EDUCATION program developed by Dr Michael Bernard will enable staff to teach the skills required to develop resilience. The researcher became the trainer for the school.

\(^2\) School website cannot be identified for ethical reasons.
The YOU CAN DO IT! EDUCATION program is one of a number of social and emotional education programs, examples of others being Mind Matter, Bounce back and Aussie Optimism. The development of these programs stems from research that demonstrates that young people with a delay in their social and emotional development are likely to experience social and emotional difficulties; however, the implementation of SEL programs in schools can promote a variety of improvements in student outcomes (Bernard, 2007). YCDI! Education is a sequential curriculum for students from Preparatory to year 12 for the development of SEL capabilities through a concentration on five core skills: confidence, persistence, getting along, organisation and emotional resilience. Focusing on ways of thinking the program teaches students to challenge a negative mindset and thus influencing their emotions and behaviours (Bernard, 2007).

1.5. The location: Queensland Australia

The school is an independent co-educational school teaching students from Preparatory to Year 12, with an enrolment of approximately 1100, and is located in Queensland, Australia. The school offers a range of educational programs designed to meet the varying needs of students. It does so with distinctively faith-based philosophy, aims and objectives and endeavours to put into practice faith-based guidelines so that all who are involved interact with one another to the glory of God. The school has previously won an award for its pastoral care program. The social and emotional curriculum was to be implemented initially in Years 10, 11 and 12 through pastoral care classes. These are run on a House system, which focuses on pastoral care, student wellbeing, teamwork, and service. The students, allocated to one of the three Houses, also compete against each other in academic, cultural, and sporting activities. There are 18 pastoral care teachers and three Heads of House. Technology is an integral part of teaching and learning at the school and leaders at the school have developed comprehensive cyber-safety policies in the context of an innovative iPad program (school website). The school is situated on the edge of a residential area; however, it also buses students in from a wider area. The demographic of the parent body ranges from single working parents, through small business owners to those who are more affluent.

Subject specialist teachers have a pastoral care class that is timetabled four times per week and that consists of students from all three Grades: 10, 11, and 12. Pastoral care teachers from Year 9 have input into the placement of students in pastoral care classes,
where the criteria include placing family members and friendship groups together where possible. For some students it will be the first time they will have interactions with the pastoral care teacher, as most of the subject specialist teachers do not teach below Year 10. Pastoral care is undertaken with a whole-of-school, restorative approach where the spirit of the Christian Gospel underpins all practices. As a Christian school, there is a compulsory qualification that teachers must achieve through a two-year program, for a formal qualification for competency to teach in the particular Christian ethos of the school.

1.6. Historical context of the study site

Research demonstrates that social and emotional competency is a significant predicator of academic success (Ashdown & Bernard, 2012). Thus the school determined, in its strategic plan (school literature\(^3\)) to develop the whole child and identified \textit{YOU CAN DO IT! EDUCATION} as a suitable program to promote social and emotional learning in students. This program is currently being implemented in school across Australia and is based on a cogitative-behavioural approach to the teaching of SEL (Ashdown & Bernard, 2012). Highlighting the importance of the role of students thinking on their emotional regulation and behaviour, the program is based on a number of “social learning, educational, and cogitative-behavioural theories, including those of Vygotsky, Ellis, Bandura, and Seligman.” (Ashdown & Bernard, 2012, p. 398). As the delegated staff member, I attended a 3-day “Train the Trainer” professional development and then provided in-house training on the program for all teachers with a pastoral care role. One staff meeting, of 1-hour duration, per term of non-contact time was given for planning and the Heads of House supported the pastoral care teachers. Lessons consisted of one 25-minute session per week. Through collaboration and teamwork, the pastoral care team had a sense of direction and purpose, thus building and strengthening community connections (Jones, 2006). The participant teacher stories have been shaped by outside influences, including the National Curriculum reform, publication of school data from The National Assessment Program–Literacy and Numeracy (NAPLAN), the global financial crisis (GFC), and internal school leadership restructuring to meet external demands.

\(^3\) School literature cannot be identified for ethical reasons.
The narrative history of the school extends for 30 years and several teachers, who began teaching in the school’s first years, remain on staff. Others with long years of service, who have recently retired, continue to support the school. Founded as a church school, the school has the church building at the heart of its campus. In order to meet the demands of the changing times, detailed above, a new narrative for the school is currently under construction. To survive in the market place, the school has begun a process of rewriting its narrative to contain a focus on academic excellence whilst maintaining a distinctive identity of a caring and inclusive community. In the past 5 years, the school has undergone two waves of managerial structural reform, which has also included a number of retirements, resignations and new staff appointments. Three years ago, middle management was downsized significantly. This resulted in staff members with many years of service having to interview for their positions and others having to renegotiate their positions, for example, to move from an administrative position to full-time teaching. The following year, senior administrative staffing was revised and staff had to interview for a range of new positions. Advances in technology have also required implementation and the school moved to 1:1 iPads in 2012. While not quite paperless, the school has drastically reduced the number of hard-copy textbooks. In a rebranding exercise, a new school logo and new uniform was launched in 2011. The staffing appointments, the general economic situation and continued uncertainty regarding tenure means the professional knowledge landscape has been in flux for a significant period of time.

The current principal has been in the role for over 10 years and is also the chairperson of the religious body’s board of authority. The school council can link the current school reform initiative to the school’s 4-year strategic plan. The plan contains the name of the social and emotional curriculum to be used in order to promote social and emotional learning in students with a view to improving academic success. This is clearly set out in the context of developing well-rounded students. When I took up my teaching position in January 2009, the school was beginning to recover from the transition to middle schooling with different centres of hegemony apparent. In particular, the senior school was divided along departmental lines. Staff rooms and the professional knowledge landscape had to be navigated carefully to attain knowledge of political sensitivities. As the strategic plan was implemented and structural changes began, experienced teachers shared privately that their sense of security had been
shaken. It was from this point that I saw teachers beginning to create narratives to leave by (Craig, 2013). Although the motives for change were well understood and the principal had excellent motives for instituting the changes, teachers began to see their positions as insecure and themselves as replaceable. Indeed, in 2012, the administrative welcome-back-to-school was that teachers needed to be not only be on the bus but on the right seat on the bus.

When I took up my role as the Learning Support facilitator in the senior school, I had been allocated a pastoral care class. I did not teach the students for any subject and asked the House leaders what I should do. There was a suggested format of faith-based devotion, checking uniforms and diaries and getting to know the students. Being mildly obsessive compulsive, I followed the format closely but also complied with students’ wishes and brought chocolate cake each week because they told me that their previous pastoral care teacher had done this. I wanted more direction; I could see that some of the students were struggling with school and other personal issues but I could do little practically, apart from refer them on to another staff member. I judged this to be reactive in nature, as well as absolving myself of the responsibility to be proactive, so I actively sought a pastoral care curriculum. I had previous experience of the You Can Do It! Education social and emotional program and supported the idea that coping skills can be taught. Following a presentation to the administrative team, I was given approval to become the trainer and to train staff. After attending the 3-day professional development, the first major training session for teachers was held in January of 2011. I delivered two further sessions of professional development to staff. The House leadership team are now the drivers of the program, with myself as a resource. I have no further responsibility regarding the implementation of the social and emotional curriculum.

1.7. Current events—Reform story 1

Following the adoption of the Melbourne Declaration on Educational Goals for Young Australians (Ministerial Council for Education, Early Childhood Development and Youth Affairs, 2008), schools in Australia are still determining what the implementation of the National Curriculum means in their school at the point of writing. This school completed planning for 5 subjects of the new national curriculum for English, Mathematics (to Year 10), Science, History and Geography through 2011 and 2012 with
implementation in 2013 (Australian Curriculum, Assessment and Reporting Authority (ACARA), 2013). This is forcing a focus on academic achievement. Previously, this was something not perceived to be prioritised over other elements of the school narrative. Rather, focus had been on meeting the diverse needs of an inclusive student body. In order to reform this narrative, a three-year collaboration was engaged to enable senior staff members to investigate the school data, with a view to improvement. Therefore, this national reform has been a significant thread in the teachers’ narratives during this study.

A change for all schools has been the publication of the schools results of the National Assessment Program-Literacy and Numeracy (NAPLAN) and Queensland Core Skills (QCS) testing on the My School website. The school in the study is one of a large number of independent schools in the area, each in either direct or indirect competition for student enrolment. This ongoing situation has been exacerbated more recently with the publication of academic data, an increase in the number of alternate learning facilities, such as a trade school, and continued change in the local demographic. Previously, these issues were considered less significant due to the schools’ unique focus on pastoral care, Christian ethos, and its place in the community. However, with the combination of the above-mentioned factors, the school’s enrolment numbers have dropped, necessitating an internal leadership reform.

1.8. Current events—Reform story 2

In order to implement the internal leadership reform, a 4-year strategic plan was developed. This included, but was not limited to: a change in the school image to aid rebranding; a 1:1 iPad program; and the creation of Centres of Excellence for a number of subjects. There has also been a two-wave structural reform of staffing, including the creation of managerial positions, putting senior staff members in position to review each area, enabling continued, ongoing changes to be implemented as necessary.

This study was focused on those subject specialist teachers and their perception of their resilience as they implemented a social and emotional curriculum in their role as pastoral care teachers in order to teach resilience skills to students in Years 10, 11 and 12. A critical review of the literature reveals that there is a gap in the research regarding the resilience of teachers in regard to the roles they must fulfil outside of their main
specialist teaching area, in particular that of pastoral care teacher (Mansfield et al 2012; Schutz & Lee, 2014). The literature predominantly suggests that teachers must be resilient generally in order to be effective and remain within the profession (Day & Gu, 2009; Gu & Day, 2007). This study will provide greater understanding of the resilience required by teachers in order to perform an element of the pastoral care role that entails the teaching of a social and emotional curriculum to students.

The following section describes the research objectives and aims, including the theoretical lens employed in this study; and the significance and contribution of this research to the field.

1.9. **Significance and contribution of this research to the field**

The leadership team at the research site has been engaged in the resilience debate while being cognisant of the national changes and local factors impacting on the school due to the prevailing economic climate. Within resilience research in the educational field there appear to be four specific areas: resilience of the school as a system; resilience and its impact on academic success; resilience and students; and, resilience and teachers (Beltman et al., 2011; Cefai, 2004; Doll & Lyon, 1998; Esquivel et al., 2011; Johnson et al., 2014). With regard to the resilience of teachers, the research does not place any focus on teachers’ perception of personal resilience nor their attitudes and beliefs regarding their role in the development of resilience in their students (Howard & Johnson, 2004). A shift in research is required, away from the focus on attrition (a deficit approach, as to why teachers are leaving the profession), to what actually makes teachers resilient (Mansfield et al, 2012). Teachers and schools play a critical role in developing resilience in students (Cefai 2004; Day & Gu 2009; Gibbs & Miller, 2014; Henderson & Milstein, 2003; Howard & Johnson 2004; Morrison & Redding Allen, 2007; Stafford et al., 2011). Research is required on teachers’ perception of their resilience, as they teach a social and emotional curriculum in a pastoral care role, in order to develop the resilience skills of their students. Studies on high-school teachers generally focus on the teaching of specific subject areas or teaching practices, for example, literacy, (McTigue, Washburn & Liew, 2009). Also there is a paucity of research on how to train high-school subject specialist teachers in relation to the
teaching of social and emotional literacy (Kimber, Skoog & Sandell, (2013). This research is significant because it is in this context that this study has been conducted, seeking to provide insight into how subject specialist teachers, in a pastoral care role, in a high-school setting perceive their resilience as they teach a social and emotional curriculum.

1.10. **Organisation of thesis**

Chapter 2 is an exploration of the literature on the provision of pastoral care by subject specialist teachers in the high-school setting. I explore teacher resilience and expose the problem of defining resilience. More specifically, I review the literature to examine spirituality as a factor of resilience. To date, the relationship between spirituality and resilience in the educational setting has been largely unexplored in the literature. Literature regarding pastoral care is examined as it is in this arena that a social and emotional curriculum is being taught by subject specialist teachers.

In Chapter 3, I discuss the methodology used to conduct the research; I describe the narrative inquiry method and then explain the story constellation approach that I use. I conclude with a section on my reflexivity and subjectivity.

Chapter 4 presents a description of the study. The study is presented as a story constellation containing the voices of administrators, pastoral care teachers and parents, showing the complexity of teaching resilience in a school community.

Chapter 5, through the use of narrative analysis, discusses the findings from the study of pastoral care teachers as they teach a social and emotional program. As it draws this thesis to a conclusion it will also endeavour to untangle how this thesis may contribute to academic knowledge and open avenues for further research.

1.11. **Conclusion**

In this chapter I have identified the issue to be researched and, through my narrative autobiography, which details my journey to resilience, have begun to unravel the problem. I have set out the context of the study with a historical overview of the location for the study with a snapshot of relevant current events.
Chapter 2. Literature Review

This study investigates the perceptions of senior school teachers with a pastoral care role, regarding their resilience, as they teach a social and emotional program, YOU CAN DO IT! EDUCATION (Bernard, 2001), to senior school students with the goal of improving academic success in a faith-based school. In the previous chapter, my lived experience was explored, to show how the purpose for the study arose, and to clarify the context for the study (including the aims and objectives).

This chapter explores resilience literature, including the SEL curriculum of YOU CAN DO IT! EDUCATION (Bernard, 2001) and provides a theoretical framework on the resilience of teachers. The chapter then discusses the emotional nature of teacher work and the growing requirement to teach resilience-building skills to promote the social and emotional development of students. Through this exploration it is possible to see how researchers in education and other disciplines, for example, sociology and psychology, have increasingly come to chronicle the impact of resilience development, or lack thereof, on schools, teachers, students, and academic success (Lantieri, 2008; Stafford et al., 2011). I will also review the literature to examine spirituality as a factor of resilience.

The literature is interrogated to determine what pastoral care is in the educational setting, in order to understand the expectations placed upon teachers in a pastoral care role. This will be followed by an exploration of the tensions affecting teachers as they carry out this role by examining the current reforms to the curriculum in Australia and the positioning of pastoral care. I will investigate the understanding of pastoral care contiguous to what is promoted about pastoral care within the community. This literature review, by incorporating theories of teacher resilience, including spirituality as an element of resilience, and the history of the development of pastoral care, will provide a rich and complex picture of the work undertaken by subject specialist teachers as they undertake a pastoral care role in a high-school setting. Studies from qualitative and quantitative traditions will be included in the review before a summary is provided at the end of the chapter.
2.1. SEL curriculum: You Can Do It! Education

The elements of the scripted SEL program, initially called *Program Achieve*, now titled *YOU CAN DO IT! EDUCATION* (YCDI!), (Bernard, 2001), will be explored here to give an indication of the skills being taught.

The program is based on the theory that it is not adequate to provide access only to academic curriculum content; social and emotional learning must also be addressed explicitly. Grounded in “rational–emotive/cognitive-behavioural and allied theory” (Ashdown & Bernard, 2012, p.24), the program offers scripted lessons and researched practices for use with children and adolescents that “illuminate different attitudes, ways of thinking, and coping skills that moderate achievement, behaviour, relationships and emotional wellbeing.” (Ashdown & Bernard, 2012, p24). The program is widely used in Australia, New Zealand, England, and North America (Ashdown & Bernard, 2012). The purpose of the program is to focus on the internal characteristics of the student and develop these to promote success for the individual. It aims to encourage students to strive to achieve their full potential. Using this type of program can also benefit the student with behaviour problems to become more proficient socially (Frey, Hirscheinstein, & Guzzo, 2000). Through the program, students gain access to socially acceptable language, problem-solving skills (Earvolino-Ramirez, 2007), and strategies needed to be resilient (Grotberg, 1995).

Bernard (2001) illuminates the link between thinking, feelings, and behaviour. Extreme negative behaviour can lead to undesirable results. Usually, when students feel a strong negative emotion, they find it difficult to act in their own best interests. The *YCDI! Education* program, like others, locates one aspect of the building of resilience in the individual (Nickolite & Doll, 2008). In secondary school, there are few opportunities to access success experiences in order to boost personal confidence (Bernard, 2001). No matter how positive an outlook one has, experiences of constant failure may lead to a lack of belief in one’s self. A powerful way to promote confidence is to communicate high expectations (Collins & McNiff, 1999; Esquivel et al., 2011; Earvolino-Ramirez, 2007; Herrman et al, 2011). In the school setting with these high expectations, however, must be the support from teachers that is needed to live up to them (Benard, 1993). A lack of self-esteem or low self-confidence can lead to a withdrawal from the learning process (Bernard, 2001; Hess & Copeland, 2001; McTigue et al., 2009). A student who
is a high achiever in one area, for example, is good at Maths, may have low self-esteem in another area. Thought processes or levels of self-efficacy can affect whether a student will attempt or will persist when a task appears to be difficult (Bernard, 2001; Pianta & Walsh 1998). Persistence, or a desire to see the job done, requires motivation. In the program Bernard, (2001) suggests that internal motivation has specific characteristics that allow educators to frame a teaching strategy because persistence can be taught.

Organisation and planning leads to the achievement of a goal. Generally, those who set goals and plan are better able to problem-solve and have higher achievement levels (Earvolino-Ramirez, 2007). Teachers subconsciously set goals in the classroom by encouraging students to achieve quantitative goals as opposed to qualitative goals (for example, complete 100 sums in 5 minutes, as opposed to learning how to multiply). Process oriented goals help students to achieve and promote motivation. Students who are taught by their teachers to set specific achievable goals become more adept at self-directing their own learning; this promotes self-determination and independence (Bernard, 2001). Those who are concrete learners will develop these competencies through demonstration of the practices by others around them (Newhouse-Maiden, Bahr, & Pendergast, 2005).

Creating and sustaining strong empathic relationships, both with peers and adults, creates community and provides a sense of belonging or connectedness (Benard, 1993; Hanko, 2002; Swinson, 2010). This ability to get along with others is a “salient domain” (Newhouse-Maiden et al., 2005, p. 82) for young people and is influential in terms of peer acceptance and the development of friendships and is particularly relevant as students enter high school. In particular, Frey et al. (2000) examine the effect of aggression on the individual’s capacity to get along with or empathise with another. This is necessary in order to ensure the respectful and supportive relationships needed for success experiences in schools (Schaps, 2009). In order to be empathic, a child must be able to regulate the emotional ability to feel for another, and their age and grade level will impact on their awareness and ability (Drevets et al., 1996). There may be gender-specific difficulties; boys are generally seen as being less empathic than girls, and while some students perceive female teachers to be more empathic than males (Strayer & Roberts, 2004). These are some of the issues teachers must be aware of as they attempt to teach empathy, or good relationship-building skills, as part of any resilience program.
As students mature, their perception of the value of their relationships will be lived out as they may choose “to be around those who make them feel good about themselves” (Drevets et al., 1996, p. 788).

Research has shown that participation in SEL programs, such as YCDI! Education, has moderated the behaviour, academic achievement and emotional health of young people as well as lowering risks to their social and emotional development (Collaborative for Academic, Social and Emotional Learning, 2008). Bernard lobbied the Australian government for the explicit inclusion of the teaching of resilience skills in the National Curriculum arguing that “social and emotional health should be taught in a formal and structured manner like traditional subjects” (Belardi, 2010, p. 10).

2.2. Resilience defined

According to Rutter (1987, 2012) resilience comprises the varying responses that a single individual may use in response to risk and the resultant development of effective problem solving. Other researchers have defined resilience as a “universal capacity, which allows a person, group or community to prevent, minimize or overcome the damaging effects of adversity” (Pinnegar & Daynes, 2007, p. 1). This particular definition came about following an international study in 14 countries (Grotberg, 1995). Having researched the topic over the past 8 years, the simplest and most humorous definition I have found, with a distinct Australian perspective, is set out in the Top Ten Hints for Resilience: “Resilience is the happy knack of being able to bungy jump through the pitfalls of life” (Fuller, 2000, p. 25).

Despite a multidisciplinary interest in resilience, there is not one clear defining sentence, no universally agreed-upon definition (Earvolino-Ramirez, 2007). In the first instance, the discipline from which the researcher approaches the construction of a definition will determine whether resilience will be viewed as an internal characteristic or something that is impacted upon by external events (Herrman et al., 2011). This is an important factor for educational researchers because students and teachers exist as individuals in complex organisations engaged in dynamic processes.

Second, there are two perspectives from which to look at resilience. The narrow view of resilience is that it is a deeply personal characteristic or trait and is present only after a
traumatic event (Herrman et al., 2011). Often it is seen as not failing as opposed to identifying success or competence (Pianta & Walsh, 1998). Ultimately, the bulk of the research maintains that everyone has the capacity to develop resilience (Benard, 1993; Grotberg, 1995). The second perspective contains the broader definitions including the view that resilience is a process of adaption to adverse circumstances and can be impacted by many factors. Wang, Haertel, and Walberg (1994) conclude that educational resilience means being successful in school despite environmental factors and experiences. Herrman et al. (2011) examine both the narrow and broad definitions advanced by other researchers and conclude that whatever definition one uses, resilience is affected by an array of other factors (for example, personal qualities, gender, or early life experiences), is dynamic, and is not always present in all parts of an individual’s life.

Across the research environment, researchers have sought to define resilience for their own discipline area. Notwithstanding, each of the disciplines involved in resilience research use some common domains, for example, personal, environmental and biological (Herrman et al., 2011). Some researchers have attempted to combine the common elements of many definitions by generalising resilience as the ability to adapt, for example, “resilience is the human ability to adapt in the face of tragedy, trauma, adversity, hardship and ongoing significant life stressors” (Newman, 2005, p. 227). Newman (2005) and Benard (1993) imply that many of the characteristics of resilience are innate. Yet, this is contradicted by the notion that, rather than being innate, resilience develops when an individual interacts with the environment and other factors, for example relationships, that may assist the individual to cope with negative life events (Richardson, 2002). In the early days of resilience research, the majority of the focus was on young children and adolescents (Benard, 1993), but over time the range of factors and skills connected with resilience have been seen as being relevant to adults as well (Earvolino-Ramirez, 2007; Luthar & Barkin, 2012).

A common feature in resilience literature is the belief that resilience is a set of skills that an individual can employ, the acquisition of which are an ordinary, normal part of human developmental progression; thus, the skills can be learned and increased (Cefai, 2004; Christiansen et al., 1997; Esquivel et al., 2011). This understanding, that resilience skills can be learned, was utilised by the Department of Education, Training
and Employment when setting out the descriptors and statements regarding the provision of learning environments for students. Included in the descriptors and statements is the view that development of self-esteem, relationships, and planning is vital in the support of young people (Queensland Government, 2013). This implies that resilience is a process, transitional in nature, and that individuals can learn skills or competencies that will enable them to bounce back from adversity.

Knight (2007) explores the literature in an attempt to create a definition and discovers that resilience is discussed in three dimensions: “a state, a condition and as a practice” (Knight, 2007, p. 544). This understanding of the dimensions where resilience can be developed can assist schools to formulate interventions. It is an understanding of factors that prevent failure, that is, protective factors, not an understanding of risk factors, that will enable schools to develop interventions that focus on strengths in order to promote resilience-building skills in individuals (Beltman et al., 2011). According to Knight (2007) it is these “protective factors that are more important than the risk factors” (p. 545). Luthar and Latendresse (2005) focus on the significance of the protective factors as being critical in the development of resilience. If resilience is seen as a developmental process, not a quality some individuals possess and some do not (Knight, 2007), then educators can focus on interventions and the teaching of skills and competencies for adolescents in a systemic way (Grotberg, 1995).

Due to the ambiguity regarding a definition and the varied theoretical bases from which resilience has been studied, it is difficult to purposefully mine the potential of the research (Beltman et al., 2011). Pianta and Walsh (1998) suggest that when examining resilience, one should focus not only on the individual, but also on the success producing factors that schools exhibit. Researchers should take a systems approach, by examining school-wide practices with factors that influence resilience. Beltman et al. (2011) comment on the effect the school system as a whole can have, and they regard a supportive environment as being vital. Supportive environments, mentor support, and school and administrative support for both staff and students have also figured highly with other researchers (Beltman et al., 2011; Ewing & Manuel, 2005; Gu & Day, 2007; Howard & Johnson 2004; Le Cornu, 2009). Teachers are required to teach resilience skills to students and, although the bulk of resilience research on teachers has focused on their lack of individual professional resilience, as demonstrated by teacher attrition,
there is evidence that this focus in the research is changing (Beltman et al., 2011). Research is beginning to examine what keeps teachers in the profession so these factors, one being resilience, can be promoted in schools.

In an analysis of over 2000 studies associated with learning, it was noted that it is what students, teachers and parents do that most affects the learning in a school (Wang et al., 1994). The student-teacher relationship is vital in this equation and will often be the greatest factor in whether or not a student engages in the classroom (Ministerial Council for Education, Early Childhood Development and Youth Affairs, 2008). Resilience is increasingly becoming an indicator for life success not just academic success (Bird, 2010). Put succinctly, the factors known to promote resilience, termed protective factors, such as self-efficacy, goal setting, and healthy risk taking (Nadge, 2005), “offer hope that schools can succeed in their mission of preparing students for healthy and productive adult lives” (Esquivel et al., 2011, p. 649). This places teachers, and the relationships they foster with students, in a significant position.

The language used in the promotion of resilience-building skills is important for consistency of purpose. The terms used in the many curricula available to teachers are varied and are used interchangeably. For example, the term resilience has no universal definition and is sometimes seen as being interchangeable with the term emotional intelligence (EI) or, as a component of social and emotional learning (SEL) as popularised by Daniel Goleman (2006). Resilience research is an area described as a “linguistic minefield” (Knight, 2007, p. 544). The language used to describe the factors of resilience will be dependent on the discipline from which it comes. This results in the fact that a clear meaning has yet to be found (Earvolino-Ramirez, 2007; Johnson, 2004; Lightsey, 2006; Mansfield et al., 2012). Also, as any discussion about mental health, stress, or ability to cope may imply mental illness, the term emotional wellbeing has come into vogue in education (Knight, 2007).

This constant muddying of the pool of knowledge with different terms ensures that seeking a definition for resilience means constantly trying to find clarity (Lightsey, 2006). This has also led to envisioning resilience in the context of what Rutter (2012) terms the happiness agenda, or positive psychology (Seligman & Csikszentmihalyi, 2000) or wellbeing (Lightsey, 2006). Resilience can be seen as not failing as much as it can be used to identify success or competence (Knight, 2007; Pianta & Walsh, 1998).
While the interest of multiple researchers has led to the coining of new terminology, in the realm of resilience research, it further clouds the search for clear definitions and hampers consistency of purpose.

Nevertheless, the discipline from which teacher resilience is viewed locates resilience either in the individual, in the environmental context or in the system in which the individual operates. Factors from all three domains impact the individual teachers’ capacity to exhibit resilience (Sullivan & Johnston, 2012), thus affecting the ability to successfully adapt to any given circumstance. One fact I found to be missing from the literature in relation to teachers and their resilience is the highly dynamic and temporal nature of their professional work. This is directly linked to the nature of the job they do. On a daily basis high-school teachers move from class to class, encountering a broad age range of students who exert different demands based on their developmental stages. High-school subject specialist teachers have a term and annual timetable of continual assessment including end-of-term exams, semester assessment with multiple rounds of drafting and marking, National Assessment Program – Literacy and Numeracy (NAPLAN) testing (if they teach Year 9 students), and Queensland Core Skills (QCS) testing for Year 12 students. The results of NAPLAN and QCS are published on the government’s My School website, further increasing pressure on teachers.

2.2.1. Teaching is emotional work

The next section explores teachers and the emotional requirement of their role, both as teachers and as pastoral carers. It describes teacher knowledge and perception and the nature of teacher work, and then explores the nature of teacher resilience in the educational setting and the teacher role in the provision of pastoral care for students.

Do teachers’ perceptions of their own resilience impact on how they teach resilience to students? How are teachers’ perceptions characterised? In order to understand teachers’ knowledge, we cannot simply examine what they have learned. Elbaz-Luwisch (2007) posits that we cannot view teacher knowledge in Aristotelian or Deweyian terms; we need to listen to “their voices and the stories they tell about their work and their lives” (p. 359). Teachers’ lived experiences in the context of their interactions with colleagues and students, experiences with the curriculum, resources, and their own internal dialogue determine their understanding (Geertz, 1973). It is this lived experience that
influences how teachers form the perceptions and beliefs that significantly impact upon teaching practices (Pajares, 1992).

2.2.2. Teacher knowledge

The term knowledge implies the accumulation of factual information. Two individual teachers can learn the same information yet there is no guarantee that they will teach this information in the same way (Pajares, 1992). There is a distinction between knowledge and beliefs: “belief is based on evaluation and judgement; knowledge is based on objective fact” (Pajares, 1992, p. 313), making it reasonable to extrapolate that teacher knowledge is not separate from, but is impacted upon by attitudes, perception and beliefs. Teachers choose to teach the information they know in a way that is guided by the lived experiences, which have shaped their “values, attitudes, opinions, personal theories, implicit theories, preconceptions, perspectives, principles” (Pajares, 1992, p. 309). It is only by being collaborative with the teacher, in the role of researcher, will one be able to gain an insight into the complexity of how teachers operate in the classroom (Geertz, 1973). Teacher knowledge is contextualised within the teachers’ environment and is composed of the multiplicity of relationships they encounter, and is impacted upon by intellect and morality (Craig, 2013). This makes teachers’ beliefs and knowledge regarding resilience critical to understanding how they perceive their resilience and how they will teach it to students in their designated role as pastoral care teachers.

Teacher knowledge can be divided into knowledge of a subject, that is, content knowledge (CK) and their knowledge on how to teach the content, that is, pedagogical content knowledge (PCK) (Rozenszajn & Yarden, 2014). It is possible to posit that teachers competent in CK will also be competent in PCK. PCK is required to teach (Hultén & Björkholm, 2015). Teachers develop this through the practice of planning, teaching and reflection, and evaluation. Teachers encourage this level of metacognition in their students as it is a potent strategy in learning (Hultén & Björkholm, 2015), but professional tensions can often mean teachers do not get time to engage in this kind of learning for themselves. Therefore, it is possible to argue that those teachers who have difficulty understanding content will experience difficulty teaching the topic. A teacher’s cognition regarding the way of knowing resilience skills is deeply intertwined with beliefs, which are embedded in their pedagogy. They may know the content, and
they may say it to the students but without the deep level of understanding required to teach it.

The goal of this study is not to scientifically measure attitudes and beliefs but to attempt to understand teachers’ perceptions of their own resilience in relation to their classroom practices as they carry out their role as pastoral care teachers. With the understanding that teachers’ attitudes and beliefs guide teachers’ decision-making processes, it is possible to theorise that teaching practices will be affected by the environment encountered in the classroom. Good teachers are “emotional, passionate beings who connect with their students and fill their work and their classes with pleasure, creativity, challenges and joy” (Hargreaves, 1998, p. 835). Teaching and caring in the classroom are partners of good pedagogy (Jones, 2006), often defining best practice; researchers in teacher efficacy could include this in their studies. This research suggests that the development of social and emotional skills is a personal, not an environmental construct, in that the individual can learn and develop the skills, however, the nature of the environment can support the development of these skills.

2.2.3. Teacher efficacy

Research focusing more specifically on teacher efficacy is on the rise (Tschannen-Moran & Woolfolk Hoy, 2001; Tschannen-Moran & Woolfolk Hoy, 2007). A significant construct of resilience, teacher efficacy may be defined as “teachers’ belief in their ability to influence valued student outcomes,” (Wheatley, 2005, p. 748). Research has focused on the teachers’ belief in their immediate effectiveness and not on their ability to learn to teach new things (Wheatley, 2005). Yet teachers are in a profession that is continually changing (Keogh et al., 2010). Consequently, efficacy studies with such a narrow definition may miss the daily reality for many teachers who are constantly being required to teach in new ways (Mansfield et al., 2012). In teacher efficacy research, it is difficult to find a causal link between a teachers’ self-belief and their actual teaching effectiveness, however it is correlational. This is important because people may over-estimate or under-estimate their abilities. Individuals make efficacy judgements that may not be accurate assessments of their capabilities (Bandura, 1997). Teachers can use these beliefs to determine their course of action and how they will utilise the skills they already possess.
Teachers who slightly over-estimate their effectiveness are more likely to persist in the face of a challenge and set challenging achievable goals (Bandura, 1997; Keogh et al., 2010; Pendergast et al., 2011). It is this persistence when things do not go well that helps them to stay in teaching, regardless of the difficult situations they face. Henderson and Milstein (2003) link a conscious focus on the development of resilience in teachers and the level of their persistence. The environment experienced by teachers challenges their effectiveness and sense of wellbeing thereby impacting their ability to be resilient. The increasing demands being made on teachers to be more responsive and innovative due to the impact of the global economy and technological changes have not been accompanied by the necessary resources, training, or time for them to maintain pace (Mansfield et al., 2012).

On a cautionary note, teacher efficacy beliefs are not predictive of student performance when students are faced with adversity (Wheatley, 2005). Furthermore, the quality of teaching is “irrelevant for students who are mentally or physically absent from the room” (Nickolite & Doll, 2008, p. 97). Perhaps a resilient teacher who has doubts about their current effectiveness may be motivated to continue to learn and innovate for the benefit of the students (Sosa & Gomez, 2012). If teachers do not believe that skills they teach will be effective, or in their ability to use these skills effectively themselves, it is likely they will not use them at all (Sosa & Gomez, 2012). Nor is it likely that they will remain faithful to the protocols of a social and emotional program designed to foster those skills (Brackett, Reyes, Rivers, Elbertson, & Salovey, 2012). Teachers’ beliefs that they are a determining aspect of students’ progress, both emotionally and academically (Gibbs & Miller, 2014), are key to how much effort teachers will expend on developing student resilience (Brackett et al, 2012).

2.2.4. Coping mechanisms
Howard and Johnson (2004) focused on the beliefs that enable some teachers to cope in the same circumstances where others succumb to stress and burnout. They determine that previous research has concentrated on what was going wrong, rather than what was going right. From this perspective of research on resilience in adolescents, what they had observed in young people was just as applicable to teachers. At that time, there was little research into teacher resilience and how it was constituted (Howard & Johnson, 2004). Drawing on their previous research, they portrayed the most effective coping
mechanisms as including significant factors that protect individuals from failure (Howard & Johnson, 2004). These factors can be managed and are divided into three groups:

- those physical aspects that can be provided by the community
- individual attitudes
- strategies that can be taught (p. 40)

Throughout the literature are common factors such as: connectedness, belonging, coping skills, strong interpersonal skills, proactive problem solving skills and lifelong learning that are deemed to promote resilience (Centres for Disease Control and Prevention, 2009; Christiansen et al., 1997; Earvolino-Ramirez, 2007; Henderson & Milstein, 2003; Hess & Copeland, 2001). Also cited are environmental factors, including the support network offered to teaching staff, particularly new teachers (Mansfield et al., 2012). With varied and complex definitions of resilience and the herculean task faced daily by teachers, it is not surprising that “few studies have examined how teachers understand resilience or how they would describe resilient teachers” (Mansfield et al., 2012, p. 359). This mirrors the recognition 20 years ago that, if the right environment is to be developed to foster resilience in students, then it must exist first for teachers (Benard, 1993).

Encouraging an environment where both teachers and students feel a sense of community or belonging can foster resilience (Wilson, 2004). Teachers do this in the way they communicate their preconceived assumptions (Brooks & Goldstein, 2008). Ultimately, teachers must be prepared to be seen as addressing the social and emotional needs of their students in the same light as they view their curriculum, not as an added extra (Brooks & Goldstein, 2008). In order to foster resilience in students, teachers must firstly take care of themselves (Benard, 1993) or they must fill their own bucket with resilience strategies. Teachers must hold the belief that the school leadership, through the development of a supportive culture, values the teaching of social and emotional programs (Brackett et al., 2012).

Teachers are not prepared to cope with the social and emotional development of individual students (McTigue et al., 2009). Developing and sustaining close relationships with their students may mitigate stressful situations; yet to date there is a
paucity of systemic study on teacher-student relationships (Riley, 2013). The students’ value systems may develop in such a way that can help their persistence in schoolwork and therefore improve academic performances (Grotberg, 1995). Caring and support are valuable in the life of children and adolescents because, when given unconditionally, they enable the individual to develop the foundations for trust (Benard, 1993; Henderson & Milstein, 2003).

The literature reviewed thus far suggests that a sense of belonging for teachers is just as important as the need for them to create that sense of connectedness for their students, but there is insufficient evidence that directly supports this (Craig, 2013). To foster their sense of connectedness to the school community teachers must feel a connection to the values, ethos, and beliefs represented by the school. Skaalvik and Skaalvik (2011) describe this as “value congruence” (p. 1031). Teachers bring their own narrative to the school through their lived experiences (Clandinin & Connelly, 2000) and with that they have their own values, ethics, and beliefs. If a teacher finds that they share these value sets with the school, they may experience a deep sense of connectedness or congruence. The opposite may also be true – a teacher who feels that the school norms and values do not converge with their value set may, in fact, feel a total disconnect (Craig, 2013).

2.2.5. Teaching for academic success

Teachers are no longer just concerned that students master subject knowledge; teachers have role responsibilities for the delivery of pastoral care programs designed to foster resilience in students. Teachers, who are concerned with personalising the learning of their students, motivate students to build mastery and to actually feel effective in their learning (Hattie, 2004). Teacher beliefs about their efficacy to affect the resilience of the students will determine how they deliver those programs in the classroom (Brackett et al., 2012). Having CK of the programs they are teaching will require the teacher to engage emotionally with the knowledge in order to motivate them to implement it effectively. Teachers must respect and care for students, believe in the importance of actively promoting social and emotional development and be open to the needs of the students (Hattie, 2004). The nature of the student body is changing with Phases of learning determined by the Queensland government setting out compulsory education to 16 years of age, and a further compulsory participation phase where they must be “learning or earning”, that is, enrolled in an educational setting or working, up to the
age of 18 (Queensland Government, Education Queensland, 2015). This has resulted in a highly diverse student body with high expectations of academic achievement, which is published publicly on the government My School website. This publication of student results will significantly influence teacher’s beliefs regarding the teaching of social and emotional programs (Brackett et al., 2012).

Notwithstanding, the student is immersed in a variety of contexts, school being only one of those. No matter how good the teacher may be, it is unrealistic to expect that the teacher has control of all contexts. Success in the face of factors that lead to failure cannot be reduced to one context; even if a child is successful in one context, for example, art, that success may not be transferred to another, for example, science (Egeland, Carlson, & Sroufe, 1993). Resilience cannot simply be seen as being successful when under stress; it is much more complex (Pianta & Walsh, 1998). With regard to this study, what is highly significant is that resilience cannot be solely located in children; it is not just a personal trait, implying that the teacher has input via the teaching of resilience-building skills.

While researching the teaching of reading skills in the primary school sector, McTigue et al. (2009) noted that time invested in “developing early socio-emotional skills boosts students’ future success in literacy” (p. 423). This does not mean to denigrate the need to teach good pre-reading skills such as phonological awareness and alphabet knowledge; however, self-efficacy beliefs, goal setting, and persistence are more significant indicators of reading success (McTigue et al., 2009). Students who set mastery goals are more likely to persist when they encounter difficulties. Stafford et al. (2011), express caution regarding the difficulties of demonstrating the cause and effect relationship between the teaching of social and emotional skills and academic results. However, they claim that research demonstrates the association between social skills and academic competence (Stafford et al., 2011). Also, Cefai (2004) warns against defining resilience in students as academic achievement. This is understandable in an era of high stake testing where, to a large extent, significant educational decisions, for example, funding and teacher competency, are being made based on the results of such testing (Smeed, 2010). Unfortunately, these high-stakes tests set the definition of academic achievement on a sliding scale, where only those at the top are seen as being successful. However, achievement can be seen in the context of individual success or
progress, not reflecting, as is suggested, a grammar school model but a caring compassionate desire from the teacher for each and every individual to do well at their own level.

2.2.6. Teachers and pastoral care

When an individual achieves a qualification to be a teacher, that person does not then automatically care about students. Teachers who complete an academic degree in a specific subject area followed by a Graduate Diploma in Education may have a completely different mindset regarding caring for students than a teacher who has completed a four-year teaching degree, for example, a Bachelor of Education. Individual teachers, who come to the school environment with varying expectations of their roles in relation to how they should care for students, can choose to abandon that environment when they feel stressed; hence the attrition rate of teachers (Ewing & Manuel, 2005; Skaalvik & Skaalvik, 2011). This idea locates the concept of resilience as an individual construct, not a development of the environment in which teachers work, that is, the place in which one works does not make one resilient. Some teachers have seen major changes in education and many will have found them uncomfortable, but, in contrast to less resilient colleagues they view change as an opportunity to develop new skills and grow professionally (Mansfield et al., 2012). Therefore, there must be something in these environments, that they chose not to abandon, that supports them to develop skills and competencies that assists them to fill their own bucket (Keogh et al., 2010), adapt, and stay.

Focusing on pre-service and newly qualified teachers authors such as Keogh et al., 2010, and Le Cornu, 2009 conclude that if resilience is viewed as a competence (not something with which one is born) then it can and should be taught to novice teachers. It is possible to extrapolate that in high schools that construct an environment where these skills and competencies are seen to have merit and are part of the culture of the school, built into ongoing professional development, teachers are more likely to have time to reflect and gain the deep understanding required to teach resilience to students.

2.2.7. Teaching emotional wellbeing

The expectation that teachers have to care for students as they deliver specialist subjects in the high-school and also actively teach skills that promote social and emotional development as a pastoral care teacher may have implications for both teacher education
facilities and current education communities (Howard & Johnson, 2004). Teachers teaching outside their subject specialist area, in subjects they do not have a qualification to teach, is standard practice in schools; gaps in the timetable have to be filled (Howson, 2011), so it is not unreasonable for teachers to act in roles such as pastoral care or form teacher with little or no training. According to Howson (2011), teachers with a qualification in teaching are allowed to teach anything to anyone, for example, one in four teachers of Mathematics only has high-school qualification in Mathematics and one in three Physics teachers do not have university training in that subject. Keogh et al. (2010), when talking about the need to promote resilience in pre-service teachers as an integral component of teacher training, coined the phrase “plugging the leaky bucket” in order to diminish high attrition rates. It is important to note that the Top of the Class Report suggests that initial training and induction of teachers contain inadequacies (Forlin & Chambers, 2011). There is a need to move away from the notion of the “stress and burnout” concept of teachers (Howard & Johnson, 2004) to the idea of teacher resilience in order to promote more proactive and meaningful interventions in the profession (Mansfield et al., 2012).

Day and Gu (2009) state that teachers must be resilient if they are to perform at their best for students and the standards now required (AITSL, 2014). This is an important factor, not just to turn the tide of teachers leaving the profession, but also if teachers are to continue to ensure good outcomes for their students. The need for teacher resilience is explicitly linked to the increased availability of data regarding school performance (Gu & Day, 2007). This assertion was made following previous research Gu and Day (2007) had conducted, which identifies three prime reasons why resilience is of importance to teachers. The second and third reasons focus on the requirement for the individual teacher to be resilient in the face of a demanding, changing job and for the individual teacher to feel a “strong sense of vocation, self-efficacy and motivation” (Gu & Day, 2007, p. 1302). It is the first reason, however, that is highly relevant to the relationship between teachers and students. It is impossible to expect pupils to be resilient if “their teachers, who constitute a primary source of their role models, do not demonstrate resilient qualities.” This is of vital importance to this study. Therefore, teachers are expected to also model resilience, regardless that these expectations fail to take the resilience of the individual teacher into account, as they teach resilience-building skills to students through structured programs such as Mind Matters.
As the majority of early resilience research concentrated on children, research into adults and how they cope with work-related stress is on the rise. Nevertheless, similar resilience traits characterise adults and children. Motivation to succeed in school and life, goal directedness and special interests define resilient children who have a sense of purpose and foresee a positive future for themselves (Benard, 1993). Adults are characterised in the same fashion; resilient adults have motivation for self-improvement, problem-solving skills and positive relationships (Higgins, 1994; Gu & Day, 2007; Mansfield et al, 2012)). These adults believe that they are able to make meaning from the stress they encounter, citing a sense of faith or spirituality (Griffiths & Edwards, 2014; Higgins, 1994). Table 2.1 below demonstrates the commonality in much of the resilience research by organising the findings regarding resilience into themes. This is not intended to be definitive.

Table 2.1 Common themes in resilience literature

<table>
<thead>
<tr>
<th>Themes in resilience research</th>
<th>Innate individual factors</th>
<th>Contextual factors</th>
<th>Teacher perceptions</th>
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</thead>
<tbody>
<tr>
<td>Emotion</td>
<td>Agency</td>
<td>Support network</td>
<td>Meaning, purpose &amp;</td>
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<td></td>
<td>Humour</td>
<td>Supportive culture</td>
<td>belonging</td>
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<td>Social competence/ EQ</td>
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<td>Sense of identity</td>
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<td>Knowledge</td>
<td>Skill mastery</td>
<td>Competent leadership</td>
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<td></td>
<td></td>
<td>Mastery (CK &amp; PCK)</td>
<td>Self reliant</td>
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<td>Efficacy</td>
<td>Confidence</td>
<td>Professional</td>
<td>Self belief</td>
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<td></td>
<td>Help seeking skills</td>
<td>development</td>
<td>Job satisfaction</td>
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<td>Mentoring</td>
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<td>Coping</td>
<td>Problem solver</td>
<td>Peer relationships</td>
<td>Learnt skills</td>
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<td></td>
<td>Positive attitude</td>
<td>Caring leadership</td>
<td>Acceptance of diversity</td>
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<td>Teacher Identity</td>
<td>Goal directed</td>
<td>High expectations</td>
<td>Ability to influence</td>
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<td>Persistent</td>
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<td>student outcomes</td>
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<td></td>
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<td></td>
<td>relationships</td>
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<td>Spirituality</td>
<td>Sense of purpose</td>
<td>Celebration</td>
<td>Hope and optimism</td>
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<td>Morality</td>
<td>achievement</td>
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<td></td>
<td>Caring</td>
<td>Promotion of altruism</td>
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<td></td>
<td>Faith</td>
<td>Values/Norms</td>
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</table>
2.2.8. **Spirituality as a factor of resilience**

In this study, spirituality is viewed broadly and is understood as what is possibly its original meaning of “practical wisdom in the art of living” (Vardy & Grosch, 1999, p. 100) and as a “universal phenomenon and an inherent aspect of human nature” (Kim & Esquivel, 2011, p. 755). This does not attach the understanding of spirituality to any one religion but to Aristotelian virtues, the acquisition of which are necessary for good living and could be “cultivated through habit” (Vardy & Grosch, 1999, p. 27). For example, they include virtues such as kindness, caring and responsibility. Spirituality is seen, in an open pluralist way, as one’s inner life, an attribute of all human beings (Büssing, Föller-Mancini, Gidley, & Heusser, 2010) being distinct and separate from religion. This understanding is required in this study due to the religious and cultural diversity of the participants.

Spiritual growth has been included as a domain, alongside others such as, intellectual, emotional, and physical in resilience literature when the concept of the whole person is being discussed (Doney, 2013; Gu & Li, 2013; Hong, 2012; Kumpfer, 1999; Leroux & Théorêt, 2014; Peters & Pearce, 2012). Mavor (1997) includes spirituality in the HPE learning area indicating it as fundamental to healthy human functioning. Spirituality, in the concept of resilience may be defined as “hypothesising the meaning of life” (Kumpfer, 1999), yet researchers have shied away from spirituality even though “it is critical to the concepts of flexibility, perseverance, hopefulness, optimism and the ability to bounce back from failure” (Kumpfer, 1999, p. 195). Palmer (2007b) defines spirituality as “the eternal human yearning to be connected with something larger than our own egos” (p. 377) and connects teachers’ spirituality to the depth of relationships they develop with students and fellow colleagues. As an internal individual competency spirituality can be seen to be highly predictive of positive adaption to life stressors (Kumpfer, 1999).

Difficulties arise when discussing spirituality in relation to resilience because, though distinct from, it is often associated with religious beliefs. This may occur due to the fact that in a longitudinal study, religious faith or affiliation is described as an internal individual resilience factor (Masten, 1994). Religion is “an evolved system of beliefs, feelings, and actions shared by a group within a cultural context” (Kim & Esquivel, 2011, p. 755). It is through an organised religion that a community will follow...
guidelines for ethics, morals, and behaviour. Kim and Esquivel (2011) posit that throughout resilience literature, spirituality and religiosity contribute to the resilience of individuals in that they act as protective factors in negating the adverse effects of hardship. Religion requires an individual to affiliate with its practices and beliefs. The provision of a framework where an individual can develop moral purpose and ethical values can enable an individual to become resilient (Gu & Day, 2013; Palmer, 2007a).

It is possible that researchers have not included spirituality in resilience research in order to provide a definition of resilience that is culturally and religiously unbiased. I would argue that, as spirituality is a factor in how an individual develops core morals, ethics, and values then it is integrated into everything they do, essentially defining the approach they take to everything. The spiritual growth encountered by an individual may or may not be impacted by organised religion depending on whether they identify with a particular institutionalised religion. It is possible to argue that spirituality, as defined by Palmer (2007b), is separate from the practices of institutionalised religion. Therefore, for the purposes of this study it is spiritual growth, the search for connections outside of self, which is explored. That does not negate the reality that religion will enter the dialogue, as there is such confusion regarding common understanding.

2.2.9. Working definition

For the purpose of this thesis, the definition of resilience is closely aligned with the definitions posited by Newman (2005), Mansfield et al. (2012), and is inclusive of the “everydayness” of the teaching environment described by Gu and Day (2013). The definition of resilience specific to teachers can be articulated as a process of adaption by an individual that is

1. dependant on the skills, competencies and environmental resources that can be utilised in any situation
2. is dynamic (on a daily basis)
3. is temporal (the annual education cycle)
2.2.10. Summary

The literature indicates that teaching is an emotional occupation. There is evidence in the literature that the reasons why teachers leave the profession are known. Research into the factors that make teachers resilient and what may lead to their remaining in teaching is in its infancy and contains different disciplinary approaches with common themes, with as yet not fully explored factors such as spirituality. Teachers in high-schools struggle daily to deal with the social and emotional needs of their students. Often the reality for them is that once they enter the classroom, they close the door and their CK may not be complemented by PCK. They may spend their days going from one classroom to another and then go home without ever speaking to another teaching colleague and not recognising the capacity they have to influence the outcomes of the students in front of them (Barber, 2011). Further research is required into teachers’ perceptions of their morals, ethics, attitudes, and beliefs; their capacity to influence the building of resilience skills in students and whether they believe these are important skills for students to learn (Brackett et al., 2012).

2.3. Pastoral care

This section explores pastoral care, because an SEL curriculum is being taught as an element of pastoral care. This section begins with an overview of pastoral care in the education policy documents of Australia and Queensland, Australia.

In research, it is widely recognised that schools, and teachers in particular, play a vital role in the social and emotional development and wellbeing of young people (Hearn, Campbell-Pope, House, & Cross, 2006). Current education policy in Queensland sets out descriptors and statements for schools to ensure the establishment of learning environments that promote the development of self-esteem, positive relationships and support for planning for the future of all students (Queensland Government, 2013).

The statements listed in Table 2.2 are outside of the subject-specific areas of high-school teachers and so warrant special attention regarding the expectations placed on senior school subject specialist teachers in high schools as they undertake a pastoral care role.
Table 2.2 Statements

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<table>
<thead>
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<tbody>
<tr>
<td>8.1</td>
<td>Actively support students in developing personal identity, self-esteem and a positive self-image.</td>
</tr>
<tr>
<td>8.2</td>
<td>Assist students to develop sound relations and empathy with others.</td>
</tr>
<tr>
<td>8.3</td>
<td>Construct learning experiences in which students assess and plan their personal futures.</td>
</tr>
<tr>
<td>8.4</td>
<td>Support students by providing appropriate pastoral care* across a range of activities.</td>
</tr>
</tbody>
</table>

* Provisions made to advise students on issues of personal care and concern. (Queensland Government, 2013)

High-school subject specialist teachers, for example, English teachers, are not specifically trained in the skills required to promote the social development of students, including, for example, development of self-esteem and self-image. Professional guidelines for teachers include standards that teachers must achieve in relation to the students’ learning and social development (ATISL, 2014). In order to maintain teacher registration with the College of Teachers all teachers must provide evidence that they attend professional development that covers this aspect of the professional guidelines. Initially 12 standards were published, then were reduced to nine and from 2011 to seven. The Queensland College of Teachers acknowledges in its publication that teachers may not apply all the standards in their teaching practice (Queensland Government, Education Queensland, 2005). (See Appendix D for most current Queensland College of Teachers Australian Professional Standards.) Recent developments have also seen the standards being further defined to illustrate graduate level (Appendix E) and proficient level (Appendix F). Ensuring that a teacher attains these professional standards through ongoing professional development is left to the individual teacher through the listing of attendance at professional development on the Queensland College of Teachers database. Currently, other than meeting the required number of hours of professional development it appears there is no oversight to ensure compliance that professional development is undertaken in a specific area, for example, social and emotional development.

As this study is conducted in the independent sector in a faith-based school it is appropriate to also explore the pastoral care policy in a general Christian setting. All practices regarding care and nurturing that occurs in faith-based schools are aligned to the particular denominational ethos of the school and is seen as a distinctive feature of Christian schools. Religion or spirituality is not included in the provisions for pastoral
care in the government statements listed above. This is set out separately in a bespoke Chaplaincy provision and will not be addressed directly in this study.

By exploring the official documents regarding staff development (Queensland Government, 2013), professional standards in education (Queensland Government, Education Queensland, 2005) and the policy of faith-based independent schools, in conjunction with research literature on the topic, it is possible to gain an understanding of what currently constitutes pastoral care through a historical overview of how this evolved, before exploring recent developments including the increasing use of “off-the-shelf” social and emotional programs. The exploration of pastoral care concludes with a summary of the main points.

2.3.1. Historical overview

The concept of pastoral care entered into the education system via the clergy through early Church Schools, leading to its inclusion in the 1904 “Regulations for Elementary Schools” (Carroll, 2010). Early schools in Britain were providing education in the context of spiritual and moral teaching; it was non-sectarian and based on Christian principles (Carter, 2007). The 1944 Butler Education Act embedded Christianity in education by including religious requirements. Due to rapidly increasing use in the 1960s and 1970s the term pastoral care was commonly identified with the construction of systems in schools with roles and responsibilities and economic resources targeted at the social development of students (Best, Jarvis, & Ribbins, 1977). Pastoral care was cemented in the 1994 Education Act, enshrining the emphasis in education of the notion of education for the whole person (Carroll, 2010). It was here, in 1994, that the term pastoral care entered official educational literature (Collins & McNiff, 1999). The concept of pastoral care was, however, generally enmeshed with other concepts, for example, career guidance and counselling (Best et al., 1977). The history of pastoral care in the British context is documented in other places according to Collins and McNiff, (1999), “by Michael Marland, (1974); Ron Best, Colin Jarvis and Peter Ribbins (1980); Anthony Clemett and John Pearce, (1986)” (p. 31).

From 1994 onwards, structures grew in schools to make provision for caring, and the need for training and in-service professional development for teachers in these roles developed (Collins & McNiff, 1999). Without a definition of pastoral care, expectations of what schools do regarding the care of students, needs clarification. The practice of
pastoral care, in a British context, has been defined thus: “that children stay safe, be healthy, enjoy and achieve, make a positive contribution and achieve economic wellbeing” (Department of Education and Science, 2006, p. 6). Thus, over time pastoral care has come to mean how “care” in schools is organised in a separate but parallel manner to the academic structure of the school (Calvert, 2009). Nevertheless, newly qualified teachers are given only rudimentary information, little guidance, and minimal exposure to pastoral care when on practicum (Calvert, 2009). Information, guidance, and exposure are vitally important when a large proportion of staff in all schools have responsibilities for the pastoral care of students. There is no other area of school policy that touches the whole staff (Button, 1983).

2.4. Pastoral care in Australia

Pastoral care appeared in education in Australia as a result of colonial inheritance and it represents models of schooling that are inherently British (Calvert, 2009). A definition remains elusive but an understanding of pastoral care has developed to encompass the “welfare of the person as an individual” (Carroll, 2010, p. 147). The concept of caring for students has initiated comments from teachers during an in-service professional development to indicate that they perceive this to be the purview of professional social workers (Collins & McNiff, 1999). The current Australian Government descriptor does not enhance any greater understanding, indicating that pastoral care is any provision made by schools to support students with issues of personal care (Queensland Government, 2013). There are multiple phrases and titles that add to the complexity of the areas that fall under the pastoral care umbrella, for example, career education; guidance; wellbeing; and personal, social, and health education (PSHE). There are hierarchical structures, for example, the House system, school guidance counsellors, and specific tasks including resilience-building skills, in a specific curriculum (Calvert, 2009). (See Table 1.1 for House structure).

Pastoral care in Australia may have initially served to instil certain ethical values as a function of colonisation, but nevertheless it placed the student at the centre of teacher focus, leading to a commitment to teach the whole child (Hearn et al., 2006). As Australia has become a multicultural society, pastoral care has evolved to encompass caring for the social and emotional wellbeing of a diverse range of students, supporting the “holistic development of students as they learn” (De Jong & Kerr-Roubicek, 2007).
This understanding places the care of students in the classroom as the responsibility of the teacher through good pedagogy as distinct and separate from the pastoral care structures described above. Without a clear definition of the concept, or an agreed set of benchmarks denoting best practice, school-based pastoral care has been ad hoc (Hearn et al, 2006).

To date, the dominant discourse in the delivery of pastoral care has been reactive. Predominantly, teachers with role-based pastoral care responsibilities have been seen to be those who manage the scene after incidents occur and impose consequences on the perceived wrongdoers. At secondary-school level, pastoral care is seen as being outside of the responsibilities of subject specialist teachers; it is something that other people do (Collins & McNiff, 1999; Jones, 2006). Research into pastoral care in Australia began in earnest with several international conferences, for example in Perth 1990, under the auspices of the International Institute for Policy and Administrative Studies (IIPAS) (Hearn et al., 2006) leading to changes in the focus of pastoral care from a reactive to a more proactive stance, that is, the specific teaching of social and emotional skills. These changes have been documented in several forums, for example, Health Promoting Schools Framework, Pathways to Health and Wellbeing in Schools and the Adelaide Declaration on National Goals for Schooling in the Twenty-first Century (Hearn et al, 2006). The commitment was made, by all stakeholders in Australian schools, to develop best-practice models regarding the wellbeing and pastoral care of students. This commitment has brought into sharp focus the need for a clear definition of pastoral care. It has also placed pastoral care as an inclusive function, that is, integrated into every aspect of the school in order to meet the personal, social and academic needs of students (Hearn et al., 2006; De Jong & Kerr-Roubicek, 2007).

The pastoral care provision of a school expresses the vision and philosophy of that school (Grove, 2004), so any definition of pastoral care, particularly if narrow in focus, could preclude a school from complying solely with the definition. This prompted the following broad, idealistic definition of pastoral care as “all measures to assist an individual person or a community reach their full potential, success and happiness in coming to a deeper understanding of their own humanness” (Grove, 2004, p. 34). This definition echoes that of the British Department of Education and Science (2006), which
demonstrates the inclusive nature of pastoral care, that is, the fact that pastoral care occurs throughout the school not in a specific time frame or lesson:

Promoting pupils’ emotional and social development and fostering positive attitudes: through the quality of teaching and learning; through the nature of relationships amongst pupils, teachers and adults other than teachers; through arrangement amongst pupils’ overall progress, academic, personal and social; through specific pastoral and support systems; and through extra-curricular activities and the school ethos (p. 3).

Best (1999) develops a definition of pastoral care through an extensive review of the literature and the formulation of five specific approaches to pastoral care: reactive pastoral casework, proactive pastoral care, developmental pastoral curricula, promotion of a supportive environment, and management and the administration of pastoral care. Nested within these approaches is the social and emotional development of the student (Courtman, 1996). Determining the quality of student development within the school community is a function of the school as a whole, involving all members of the community from the administration through to the teachers (Courtman, 1996). Previously, the social and emotional development of students has been addressed in the health and physical education (HPE) learning area. Mavor (1997) gave equal focus to the development of healthy minds alongside healthy bodies. Physical, psychosocial and psychological wellbeing continue to be included in the new HPE curriculum (australiancurriculum.edu.au) placing it in the domain of physical education teachers only.

Viewing pastoral care as the “facilitation of positive mental health” (Hamlin, 1993, p. 4) schools must include the needs and wants of students and teachers in the development of any program, lest they view the purpose of pastoral care as suspicious, for example, as a system of control (Grove, 2004). The introduction of explicit pastoral care activities, outside the pastoral care expected of teachers generally that would be framed as good pedagogy, requires buy-in by teachers in order for long-term integration into classroom practices to occur (Hamlin, 1993). However, there is a notion held by some in schools that the social and emotional support of students is not a mainstream function and thus will be insufficiently funded (De Jong & Kerr-Roubicek, 2007). Following more research and federal initiatives regarding mental health, the Australian Department
of Education in 2001 included a policy for health and wellbeing in its education model (Hearn et al., 2006).

The provision of resources for a whole-school approach to pastoral care that meets the social and emotional needs of students has previously been seen to rest within the primary-school domain as opposed to secondary school (Weare, 2000). Research and the development of middle-schooling (MS) philosophy highlight the requirement of schools to meet the wellbeing developmental needs of students as key to successful learning outcomes (De Jong & Kerr-Roubicek, 2007). Emerging from the Queensland Education Department, the Middle Phase of Learning State School Action Plan, 2004 suggested that middle schooling guidelines be embedded in the existing primary/high-school model of schooling. MS philosophy is intentionally designed to meet the specific, unique, and complex developmental needs of adolescent learners in the Years 4 to 9, through the provision of teachers trained to provide classrooms that support students at a time when they may be perceived as “at risk” of disengagement (Education Queensland, 2004).

Through more recent curriculum developments, the focus of teachers changed. Teaching and learning have moved to a more student-centred approach “that will cater more effectively for the range of learning styles that students bring to the classroom” (Nadge, 2005, p. 28). In this time frame Mind Matters (Commonwealth of Australia, 2000)—a government-funded program—focused attention in schools on mental health, also foregrounding the introduction of a specifically timetabled session with a “pastoral care period” designation (De Jong & Kerr-Roubicek, 2007). This focus relocates the social and emotional development of students from HPE to the realm of all teachers (Nadge, 2005), particularly following a poster issue creating a now commonplace phrase in all schools: “all teachers are teachers of pastoral care” (Commonwealth of Australia, 2000).

2.4.1. Common practices in schools

Within the common practices of pastoral care three main areas are apparent; they are caring about the learning of students, the development of an ethos of caring, and that pastoral care must be an integral part of school life and the curriculum on offer (De Jong & Kerr-Roubicek, 2007). The areas can be further broken down into the practices to be engaged in by teachers as identified by Collins and McNiff (1999) as key to good
pastoral care; they are high expectations, celebration of success experiences, belonging, dignity, acceptance of difference, and a supportive environment as detailed in Table 2.3.

<table>
<thead>
<tr>
<th>Learning of students</th>
<th>Ethos of caring</th>
<th>PC integral to school life</th>
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<tr>
<td>High expectations</td>
<td>Sense of belonging/</td>
<td>Acceptance of difference</td>
</tr>
<tr>
<td></td>
<td>Connectedness</td>
<td></td>
</tr>
<tr>
<td>Celebration of success</td>
<td>Dignity</td>
<td>Supportive environment</td>
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The manner in which teachers convey their expectations will affect student achievement (Benard, 1993). The expectations a teacher has of a student will determine the confidence the student has regarding a set task, thereby impacting on the amount of effort the student will apply to the task.

Research shows that high school is not an ideal environment in which adolescents can experience success (Bernard, 2007). The current focus on results in schools, means that students need to be supported by teachers to concentrate on individual achievement not in comparison to others, but in relation to their own efforts. Through success experience, students can feel a pride in their achievements promoting increased enjoyment in learning (Collins & McNiff, 1999).

Positive outcomes for students are promoted most effectively when pastoral care systems are operationalised holistically, through a whole-school approach (Stafford et al., 2011). Support strategies used must include interventions for conflict resolution and the framework for promoting positive behaviour, feelings of belonging and dignity (Henderson & Milstein, 2003). A sense of belonging occurs both at an individual level and group level indicating that different groups within the community may have a different notion of what belonging means. This sense of belonging will then determine how the individuals from the group engage with the community at large and how their needs are met (Battistich, Solomon, Watson, & Schaps, 1997; Gibbs & Miller, 2014).

The relationship a student has with a teacher is highly significant (Cefai, 2004). Schools, therefore, must provide opportunities for students not only to feel supported and safe, but also to have access to people who care about them in what they see as “special relationships” (Howard & Johnson, 2000, p. 331). In schools, relationships exist in a complex web where they constantly cross and interconnect. It is when those
relationships are caring, respectful, and supportive that students learn best (Schaps, 2009). Pastoral care is about the development of relationships and expresses the ethos of the school (Grove, 2004).

More recently, the academic outcomes of students have received greater exposure in the media via the My School government website. This is leading to the increasing significance of academic results for schools; in essence these results have become high-stakes data (Smeed, 2010). Therefore, it is unsurprising that subject specialist teachers focus more on teaching content than caring (Hearn et al, 2006) despite the fact that emotional development impacts upon all aspects of learning (Courtman, 1996; De Jong & Kerr-Roubicek, 2007). Best et al. (1977) highlight that the focus on a systemic approach to the processes of pastoral care has previously led to the reification of the mechanisms of pastoral care, as opposed to the incidental care that teachers give to students in the normal course of their daily lived experiences. This may explain how specifically timetabled pastoral care time became administration time and is just as relevant today – teachers teach in large schools, teach large mixed-ability classes and teach toward multiple government examinations (Best et al., 1977). Notwithstanding, a longitudinal study carried out in Queensland (Queensland School Reform Longitudinal Study (QSRLS)) found that care does happen in classrooms in the way teachers teach and the findings of this study led to a set of professional standards for teachers that aimed to extend and develop a common language for teachers around concepts such as “engagement, connectedness, recognition of difference, safe and supportive classroom environments” (Mitchell & Murray, 2005, p. 40).

In Queensland, the extent of teacher care, in the provision of supportive environments, as reflected by their pedagogical practices, has been commended (Lingard, 2007) following the QSRLS. Those caring practices were characterised by “intellectual quality, connectedness, a supportive classroom environment, recognition of difference and underpinned by an acceptance of risk-taking as a learner” (Nemec, 2003, p. 3). These good pedagogical practices describe the caring that occurs with good classroom pedagogy. They do not elucidate the skills and competencies that may be taught in a bespoke social and emotional programme designed as a pastoral care curriculum to be taught by teachers in a designated pastoral care period where being a pastoral care
A teacher may not have been “negotiated as part of their workload and for which they felt inadequately prepared” (De Jong & Kerr-Roubicek, 2007).

Teachers in the high-school setting are primarily concerned with preparing their students for examinations in a specific subject and often do not have time to spend motivating, reassuring, and broadening student experiences within learning. These teachers have no common understanding of pastoral care theory, no shared common meaning, yet they are required to implement a school-based pastoral care system. In order for any pastoral care system to have any chance of success, a collaborative approach is required (Grove, 2004) and must be “structured in a systemic way to support what the school community values” (Collins & McNiff, 1999, p. 32). Teaching and learning does not happen in a vacuum (Ainscow, 1998). Every individual, teacher, and student is influenced by his or her values, attitudes, and personal narrative, and schools are not value neutral. For pastoral care to be effective its purpose must be known by all those concerned. Teachers need to understand what the students’ need from them, the curriculum, their classroom experiences, and the school as a whole (Nadge, 2005).

The pastoral element of teaching must walk hand-in-hand with teaching and learning (Jones, 2006). Hargreaves (1998) states that change is consistently cited as a reason for teacher burnout; the emotional nature of teaching continues to be neglected, amidst unabated reform. Unfortunately, the neglect of the emotional nature of teaching in research continues: “few studies have investigated intrapersonal emotional coping strategies that teachers may use when facing adversity,” (Keogh et al., 2010). This lack of engagement with the emotional nature of teaching continues at a time when change is occurring at an alarmingly fast rate (Mansfield et al, 2012). Teachers continue to work in a results-centred environment (Hanko, 2002) and feel untrained to deal with the increasing amount of social work required of them when current policy places the burden of pupils’ emotional development on them (Hanko, 2002).

2.4.2. Pastoral care in Australian independent faith-based schools

This section explores pastoral care in the context of independent faith-based schools and wider community, in order to gain an insight into the perceived role of pastoral care.
The larger education community and the Christian community have very specific expectations about how schools and teachers should care for students.

A school is a distinct community which can be regarded as a place where the members care for and support each other, where they share and participate in the search for common goals, and where they can identify with and share common values (Battistich et al., 1997). In order for members of a community to feel cared for, they need to treat each person in each situation as unique (Schutz, 1998). The community must have a philosophical ethos under which it designates how individuals are treated. Within a school community, young people are in a setting where they can be highly influenced and it is understood that schools are increasingly viewed as effective places where mental health and social and emotional wellbeing needs can be met (De Jong & Kerr-Roubicek, 2007). Students can be taught the attitudes and skills that promote the philosophical ethos of caring (De Jong & Kerr-Roubicek, 2007). Schools play an essential pivotal role in student social and emotional development because they are a significant partner in the teacher-student, school-home, and school-wider community relationships (Esquivel et al., 2011). In all three of these relationships, the role of the school is perceived to have a significant impact, rightly or wrongly, because a students’ success at school is used by society as a measure of a child’s readiness for adulthood (Esquivel et al., 2011).

Parents invest a great deal in a school, particularly an independent school, when they enrol their child. They not only want to know the levels of achievement at the school, accessible through the government website (http://www.myschool.edu.au/), they also want to know that schools will prepare their child for the global workplace (Tschannen-Moran & Barr, 2004). They expect schools to be able to provide for the academic, civic, cultural and social development of their child (Kelly & Northrop, 2013). Hence, they do not depend solely on official sources for their information regarding a school; many parents have roots in the community and will talk to the parents of their child’s peers, current and previous students, and staff members they may know through their social network (Kelly & Northrop, 2013). Although most schools expend a great deal of energy developing and maintaining relationships with parents, it is what follows in the dinner-time conversation that begins with the question “Well, how was school today?” that will often determine their relationships within the school community.
Developing and ensuring that each individual feels a like a member of the community can be seen from the perspective that the community is first and foremost denoted by some geographical location or shared interest or purpose (Xin, 2010). Schaps (2009) unpacks explicit methods that schools can use in order to foster a sense of community. They include, giving individuals a voice, the supply of collaborative learning opportunities with built-in reflective practices, creating a framework of cross-age mentoring, regular whole-school events, and service learning opportunities. These strategies build community and foster a sense of belonging in that they create a common identity.

The common identity constructed by a community is determined by the values held by the school community; no school is value free. Nine Values for Australian Schooling were identified and incorporated in the National Goals for Schooling in Australia in the Twenty-first Century (Ministerial Council for Education, Early Childhood Development and Youth Affairs, 2008). These values are deemed to be quintessentially Australian, fronting the “fair-go” attitude. They are: care and compassion, doing your best, “fair go,” freedom, honesty and trustworthiness, integrity, respect, responsibility, and understanding, tolerance, and inclusion. Deeply seated in democracy and multiculturalism, these values have a specific agenda and curriculum. Through the government-funded Values Education Project, training was provided and follow-up was provided via surveys of teachers involved in the project. The final report on the project, while lauding the achievements in schools that implemented the project, identifies the difficulties inherent in attempting to implement such an initiative: lack of time, lack of uniformity of practice, diversity of school communities, and resistance to change (Commonwealth of Australia, 2010a). The report also concludes that these factors should not prevent a school from trying to implement such a program.

In faith-based schools, a common identity is constructed around religious beliefs. In the context of Catholic schools Treston (1989) defined pastoral care as “… the integration of academic, social and religious dimensions of a school’s energy so as that an atmosphere of care prevails within the school community. Each person in the school community…is invited to become more fully human” (p. 38). In a Christian setting, pastoral care celebrates that distinctive faith-based identity and engagement with the Christian story (Carter, 2007; Cole, 2010). Pastoral care in a Christian community is a
distinctive type of care due to the value attributed to the souls of the individuals that make up that community (Cole, 2010). This takes into account the relationship between each person and God, adding to already complex relationships. The particular denomination of faith on the school community, presents all individuals in the community with a normative way of being in those relationships (Cole, 2010). As actors in this setting, if they have embraced the Christian story, individuals live out their experiences within the norms of the Christian story.

In the setting of a Christian school, teachers must be open to the stories of each unique individual and treat each one with compassion. It may be perceived by the community that pastoral care is better addressed in faith-based schools due to the caring component of the overarching faith framework (McGuire, Cooper, & Park, 2006). In faith-based schools, pastoral care is perceived to be different from any other type of care because it arises from the “value attributed to souls by the Christian faith” (Cole, 2010, p. 716). Pastoral care, in this context, can be seen as “enhancing the stories and hopes of the members of the school community” (Treston, 1989, p. 3). The school community is also part of the faith–based community in which it is set and must have the morals and ethos of that particular Christian faith, giving the school and its community members a fixed identity in the wider community. A comprehensive pastoral care policy was developed in 1994 in the Catholic education system *Pastoral Care of Students in Catholic Schools Policy* (Catholic Education Commission Victoria, 1994). The report not only includes the requirements of students regarding education and wellbeing but also includes the importance of relationships across the community and spotlights spirituality. Pastoral care in a Christian school must also incorporate God at its core (Treston, 1989), while teachers must give witness to the Christian vision and participate in a community of discipleship.

2.4.3. **Development of Pastoral Care Curriculum**

Whilst the factors discussed above together reflect the whole-school approach to pastoral care, there must be provision for learning that addresses issues related to social and emotional competence (De Jong & Kerr-Roubicek 2007). A study sampling over a thousand students found that intelligence and learning behaviour (competence motivation, attitudes towards learning, attention/persistence, and strategy/flexibility) were independent constructs that can be learned, therefore they can be taught (Schaefer
The researchers argue that these behaviours are ideal areas for intervention and that “they are readily observable and can be changed effectively through modelling, successive approximations, and reinforcement” (Schaefer & McDermott, 1999, p. 300). By focusing on these learning behaviours, as opposed to factors that lead to failure, educators can develop the individual strengths of students (Henderson & Milstein, 2003). This theme of teaching coping skills, as a protective factor against failure, for the promotion of resilience is increasing in prominence in current research which concentrates on an individual’s strengths rather than deficits (Doney, 2013). This research has led to an increase in the number of scripted programs that endeavour to teach the skills identified by researchers as required for personal development and success. The success of the scripted SEL program, YCDI! Education, or any others mentioned is not on trial. It is fully understood that a scripted program is but one element of the resilience building strategies through a pastoral care system approach engaged by a school. Pastoral care in this school context is understood as being addressed by a range of facilities including, but not exclusive to, a school counsellor, Dean of Students, Year Heads, Head of House, pastor, chaplain, and pastoral care teachers as depicted in the conceptual framework inspired by the literature review (Figure 2.1).
2.4.4. National curriculum reforms and social and emotional learning

The purpose of the teaching of the social and emotional program by subject specialist teachers in their role as pastoral care teachers, to build resilient students so they will achieve academic success, is explored. This will be achieved through the examination of the tensions between teaching an SEL curriculum and other educational priorities. It is vital to investigate literature that examines resilience building in the educational setting for the individuals, teachers in the pastoral care role and the students they teach, particularly through the lens of current curriculum reform.

Recent school reform must be examined to show how policy changes have impacted the teaching of a social and emotional curriculum as an element of a whole-school approach to pastoral care. The next section discusses the implementation of the reform agenda via The National Framework for Values Education in Australian Schools (2005) in the context of the accompanying National Assessment Program for Literacy and Numeracy (NAPLAN). It argues that the focus on literacy and numeracy, alongside the vagueness of the values program, reduces the time schools can allocate to the explicit teaching of the values in pastoral care classes. It is also relevant that this reform is occurring in an independent school at a time when competition for school enrolments is occurring in the public domain of the My School website following the economic downturn of the Global Financial Crisis (GFC).

The National Assessment Program for Literacy and Numeracy (NAPLAN) testing has become high-stakes testing due to the publication of student results on the My School website (Belcastro & Boon, 2012; Bousfield & Ragusa, 2014; Smeed, 2010). This provides transparency and accountability in the Australian school system (Australian Curriculum, Assessment and Reporting Authority, 2010). Introduced in 2007 (prior to the study), the nature of NAPLAN testing intensifies the pressure on schools and teachers to ensure that students are performing at the mandated academic level, in a specific style of test. Therefore, large portions of school resources are directed to this area of the curriculum. Teachers now spend a significant amount of time teaching students to be able to address the style of the test and also a significant amount of time analysing the results (Belcastro & Boon, 2012).
Research is beginning to emerge regarding students’ performance in NAPLAN tests and cite motivation and efficacy as significant factors in test success (Belcastro & Boon, 2012). Following low test results in the NAPLAN tests of 2008 and 2009, a report was commissioned by the Queensland Government. The Masters Report made significant recommendations for the improvement of literacy, numeracy and science standards (Masters, 2009). The focus of those recommendations was on teaching standards and analysis of performance data. While Education Queensland is working towards implementing the recommendations, the focus is not on pastoral care and the development of personal skills, for example resilience, which research states may also improve academic performance (Belcastro & Boon, 2012; Cefai, 2004; Doll & Lyon, 1998). More recently, a current assessment of NAPLAN-style testing determines that it does not provide a fine grade of diagnostic information regarding how to improve the achievement of struggling students (Wu & Hornsby, 2014). The recommendations made often set unrealistic standards that do not take into account the demographics of any school (Wu & Hornsby, 2014). With test results coming five months after testing any interventions undertaken are no longer authentic. Research is beginning to emerge that demonstrates the destructive impact of standardised tests on “school practices education quality and critical pedagogy” (Bousfield & Ragusa, 2014, p.173).

Throughout the timeframe of this study, all Queensland schools have been involved in the implementation of a new National Curriculum from Foundation to Grade 12. In 2008, the Melbourne Declaration on Educational Goals for Young Australians (Ministerial Council for Education, Early Childhood Development and Youth Affairs, 2008) was agreed to by all Australian education ministers. It commits to supporting “all young Australians to become successful learners, confident and creative individuals, and active and informed citizens” (Australian Curriculum, Assessment and Reporting Authority (ACARA), 2010). The significant impact this has had on teachers is indicated by the fact that several states have slowed the implementation. The ongoing implementation phases can be viewed on the ACARA website.

2.5. Summary

Australian curriculum policy dictates that all students should be treated as unique individuals and be educated with certain identified values. Policy places a professional expectation on schools and teachers that pastoral care will be provided for the
establishment of productive and safe learning environments for all students. The professional standards for teachers set specific guidelines for teachers’ practices in the provision of learning experiences for students, that will make a difference to the students’ learning and social and emotional development. Following the historical progression of pastoral care from its Christian roots, Christian philosophy directs the ideal of pastoral care toward moral values and the general moral welfare of students. The nature of the pastoral care provision of a school expresses the values, philosophy, and vision of the school (Grove, 2004). Conflict arises when the time to teach these values is in competition with other curriculum agendas at the classroom level. Simply caring, through the use of good pedagogy is not enough; students require support to develop socially and emotionally and this support can be provided through the teaching of resilience-building skills in a bespoke curriculum (Levin, 2008).

The expectations of the community demonstrate that values and beliefs are important and should be taught in schools. No school is value free, however, many schools have not clearly articulated how they teach values or what they mean by pastoral care. Research suggests that the current curriculum of values and beliefs are being taught to all students in state high-schools either through the framework of Values Education (Commonwealth of Australia 2005) or programs such as Mind Matters (Commonwealth of Australia, 2000), without current evidence of the level of implementation. There appears to be little or no input by teachers in this research, apart from surveys in the implementation phase, despite the fact that parental expectation of them is high in relation to the social and emotional development of their children. Little is known about teachers’ thinking regarding the curriculum of pastoral care.

The Australian Government’s intention to focus on achievement in literacy and numeracy through the implementation of the NAPLAN tests has pulled focus from the growing attention that is being paid in research to the teaching of resilience-building skills and the impact this could have on academic success. This focus on testing and subsequent accountability through the My School website means that the attention of teachers is not necessarily on caring for students but rather on ensuring they perform well in this style of test. In the meantime, the progressive implementation of the National Curriculum is continuing. Of considerable concern is that little or no attention has been maintained on The National Framework for Values Education in Australian
Schools (2005). This document states that all stakeholders have a strong commitment to values education in Australia. It also sets out the National Goals that encompass factors such as self-confidence, self-esteem, and students’ ability to take responsibility for their own actions – skills that build resilience. The current trend of educational reforms appears to place the social and emotional development of students toward the bottom of the agenda.

2.6. Conclusion

In this literature review, I have explored research into the areas of resilience, pastoral care, pastoral care curriculum, and community expectation of SEL education, and the current education reform agenda. I have conceptualised the problem of spirituality and resilience in subject specialist high-school teachers as they teach resilience-building skills to students as part of pastoral care provision in Australia and Australian independent faith-based schools. This review of the literature provides an initial framework (Figure 2.1) from which to seek answers to the primary questions of this study, which are below.

- How do teachers perceive their own resilience?
- Do teachers believe the explicit teaching of resilience-building skills is effective in improving academic success?
- Do spiritual beliefs play a role in teachers’ understanding of resilience?

The examination of the research literature of teacher resilience as they teach resilience skills in a social and emotional program has illuminated the following gaps in the research:

- Research could help to create a deeper understanding of the resilience beliefs of teachers tasked as part of their workload to teach a social and emotional curriculum as pastoral care provision to a diverse range of high-school students.
- The attitudes and beliefs of teachers who are tasked to teach a social and emotional program must be explored to determine if they believe
it has the potential to improve academic achievement in their students.

- In the policy arena, this study may contribute to the recognition of the requirement to ensure the social and emotional requirements of teachers with a workload in pastoral care roles are addressed.

This study may complement the body of research on teachers and resilience by examining high-school teachers’ perception and understanding of resilience and how they perceive it may impact on student achievement as they teach an SEL program to their pastoral care class. It will also explore their beliefs regarding spirituality as an element of resilience. In the next chapter, I describe the theoretical approach supporting the methodology used. The interpretivist approach of the research is outlined as well as the methods design employed to generate, report, and analyse data from a series of interviews and then to construct a narrative story constellation.
Chapter 3. Methodology

In this section, the methodology will be detailed, including: the method of the research, participant selection, ethics, and data collection and data analysis. Importantly, the overall method design will be outlined as the broad methodological framework in which this work was conducted. Research in the field of teacher resilience and pastoral care has been used as a reference point to guide the methodological approach to this study.

3.1. Interpretivism

This study is characterised by an interpretive approach to qualitative research (Cohen, Manion, & Morrison, 2000). To understand the human experience the researcher must understand the subjectivity of the human experience (Cohen et al., 2000). Knowledge is subjective as each individual gives experience meaning (Bogdan & Biklen, 1992). This permitted a research focus on the actions of each of the individual teachers in the attempt to understand their intentions while they shared their emotions and feelings of each unique experience (Bruner, 1991). Qualitative methods were used to collect data as the perspectives of the participants was sought where, through their experiences, they have made meaning and gained insights that are “unique and essentially personal” (Cohen et al., 2007, p 6). What was being sought were personal constructs, where each individual participant created, modified and interpreted experiences (Cohen et al., 2007). It also facilitated the combination of a personal goal with a professional goal; to inform the practices of pastoral care teachers and the SEL curriculum being rolled out, by gaining a better understanding of their coping strategies and how they, as teachers, were affected by school experiences.

The experiences of teachers in this study are viewed from a Deweyian perspective in that experience is both social and personal (Dewey, 1938). As an interpretivist researcher, looking through a Deweyian lens, I see reality as being socially constructed not an objective predetermined reality (Bruner, 1991). People believe what their experiences tell them to believe, each individual constructing their own socially reality (Bruner, 1991; Clandinin, 2007; Craig, 2007). This led me to realise that there are multiple realities in my study (Bogdan & Biklen, 1992; Bruner, 1991). This approach also offered the opportunity to have a focus on the experiences of the whole community.
rather than looking at the theory in isolation (Craig, 2007). In this study, experience is education and education is experienced (Dewey, 1938). This form of qualitative research has allowed for deeper understanding as each teacher reflected and told and retold his or her own story highlighting that they are also actors in the stories of others (Craig, 2007).

Having considered the interpretive subjective paradigm being used, the case study is the research methodology used (Stake, 1978). Case studies have been traditionally used for an instance in action, in that they allow the researcher to uncover what it is actually like to be in a given situation and to be able to hear the participants’ thoughts and feelings of a lived experience (Adelman, Kemmis, & Jenkins, 1980; Geertz, 1973). The context is important, as it is the only place where this particular phenomenon can be observed. In this research, deep understanding is the ultimate goal and it is in this set of circumstances that the use of case studies is advantageous in illuminating the viewpoints of the participants (Stake 1978) particularly when there are blurred boundaries (Craig, 2007). Case study, by the nature of the design, using multiple data sources, permits a holistic approach to a complex situation in the natural setting of the issue being studied (Stake, 1995).

The flexible design of case studies means they are an ideal methodology for studying individuals in the multitude of situations that researchers encounter (Stake, 1978). They are best used to describe experiences and the individual perspectives of the people involved in the setting (Stake, 1995). In this case study, based at one school, I included the views of a range of people from the community including teachers, administrators, and parents. Case study was chosen as teachers in one school were the focus of the study and were representative of the target group (Hittleman & Simon, 2006). The case study included multiple forms of data collections in the form of interviews, field notes, transcriptions of interviews and member checking. The case study is presented as a narrative story constellation (Craig, 2007; Clandinin, 2007; Garvis, 2012) as this allows for the illumination of the varied and highly individual narratives lived and told at a particular point in time, regarding the implementation of a scripted social and emotional program in the high-school setting.

The case study was carried out in an Australian independent faith-based school over a period of two years.
3.2. Overview of the research design—Narrative inquiry

We organise our experiences and our memory of human happenings mainly in the form of narrative (Bruner, 1991). Narrative is an account of events occurring over time and the passage of time is itself socially constructed (Clandinin, 2006; Pinnegar & Daynes, 2007). Narrative inquiry is a way of thinking about experience (Clandinin, 2006). As people’s ideas, thoughts and feelings are based on their experience, the narrative approach was ideally suited to this study (Craig, 2007). In narrative inquiry, there exists a relationship between the researcher and the researched and experiences are exchanged and learned from (Craig, 2007; Pinnegar & Daynes, 2007). The researcher is not observing objectively from the outside but is a participant in the social world of the researched (Clandinin & Connelly, 2000: Craig, 2007). The whole situation is dynamic, making it compelling and interesting (Craig, 2007). The products of this study are therefore co-constructed and are recounts of people’s personal thoughts on their personal and professional experiences, making these experiences central to the focus of the research.

This researcher is a member of the community in which these teachers construct and communally negotiate the meaning of their experiences through shared narratives (Craig, 2007). By sharing these teacher recounts with the researcher, as a known actor on what Connelly and Clandinin (1990) call the professional knowledge landscape, that is, the context of individual teachers which spans both theory and practice, the teachers may allow the wider audience to come to some understanding of the impact of certain events on their lives (Craig, 2007). While the thoughts and actions of teachers are separate they make up teachers’ experiences and it is by storying these experiences we make and share meaning (Clandinin & Connelly 1990).

Teachers bring both personal knowledge and professional knowledge to the context and share a range of stories relevant to the context. On the professional knowledge landscape Connelly and Clandinin (1996) have mapped three specific stories told by individuals. Teachers make reference to and often discuss theories on pedagogy, local or national policy or the latest in assistive technology – these are significant in what happens in classrooms and are termed sacred stories (Connelly & Clandinin, 1996). Some teachers close the door to their classrooms for the first lesson and on some days
do not engage with another adult until the final bell. Discussions of what happens in the classroom, on the walk to the staffroom or over coffee to other teachers, are secret stories (Connelly & Clandinin, 1996). In these discussions teachers can move from secret stories to cover stories where they position themselves within the story of the school (Connelly & Clandinin, 1996).

My role as the researcher in this study is to gather, analyse, and interpret the data that participants chose to share with me regarding their perception of their resilience as they taught the SEL program in their pastoral care classes. However, it was only in the action of interviewing the participants that I realised the enormity of the reform stories they all shared. As Craig (2000) points out, it is not possible to tell a single story about the role of resilience without being exposed to the “kaleidoscope of stories, changing, flowing, crashing against one another…” (p. 176). I did not want this story about their perceptions of their resilience to be hijacked by the stories of reform. So, in order to make these reform stories visible to the reader, I have added to the visual description of the nesting Russian dolls analogy, as described by Clandinin and Connelly (2000) to illustrate how teachers’ stories fit together. This can be seen in this school context; from the teachers’ stories at the chalk-face, their stories of the internal school restructure and their experiences of the national story involving the new National Curriculum.

I envisaged the two reform stories, major plotlines, the National Curriculum reforms and the internal management restructure as competing vines, growing and weaving around the nesting teachers’ stories of their resilience. Teachers’ stories exist across time – past, present and future (Clandinin & Connelly, 2000) as do both these stories of reform. The teachers and their stories are carried across time with the growth of the reform story vine connecting each of the stories, lines and sub-plots together (Figure 3.1). There are some teachers who grew with the vine and stayed at the top of the profession; some hung on for dear life, like Jack and the Beanstalk, only just making it to retirement. Others have been taken on a different route by going with an offshoot; some are strangled as a shoot twists around them and others are totally allergic to the vine and did not stay either in the school or the profession. The reform stories will be told in the school context. While the stories of reform are something I have in common with all of the interviewees, I perceived they might see me as an instigator of an element of the reform, as I was responsible for the introduction of the social and emotional
curriculum. This highlighted my reflexivity of my role as objective researcher. I needed to be mindful of subjective impulses. I had to be consciously aware when to be available, as the researcher, to the teachers and when to remain apart (Cohen, Manion, & Morrison, 2007).

![Diagram showing the nesting teacher stories and the reform vines](image)

**Figure 3.1 The nesting teacher stories and the reform vines**

As the researcher I accepted that there are many ways of knowing and one of the ways to demonstrate understanding to another is to tell stories (Pinnegar & Daynes, 2007). As the participants tell stories to the researcher there is a distinct interactive relationship (Pinnegar & Daynes, 2007). In these stories the teachers’ perceptions are relevant and connected to their actions and are valid (Polkinghorne, 1995) as they offer researchers access to the everydayness of occurrences inside and outside classrooms. Essentially narrative inquiry places the diverse voices of teachers and the professional language they use to construct and make meaning of teaching experiences. These stories open up the opportunity to understand the meaning of the many stories people create about one place (Clandinin & Connelly, 1995).
The scene has been set, through the telling of my teacher story, in Chapter 1 because the context is central to the creation of the teacher identity of the participants and is the backdrop for the narratives. The scene in the study is set in a more global sense to give anonymity but is then described minutely to give a sense of the particular, for example, the positions participants held are important to demonstrate their place on the professional tableau.

Set over almost 2 years, the temporality of the narrative provides structure, for example, the narrative has a beginning, middle, and end because “time is essential to plot” (Clandinin & Connelly, 1990 p. 8). It also serves as a place in time signifying major events such as the federal curriculum reform story. The experiences of the individuals are also mapped over time encompassing promotional changes of role, or exit from the study, or exit from the site. Over this time too, the narrative is revisited in transcript revision and new meaning is created and new meaning emerges.

3.2.1. **Researcher as “insider”**

My story is fully covered in Chapter 1, as are my reasons for wanting to carry out this study. I had previously shared my story, my journey to resilience as a survivor from a country in conflict and mature novice teacher, with the school staff members. To this study I bring my teacher story filled with experiences relevant to the development of personal and professional resilience. It is my understanding and belief in the issue under research that drives my commitment to the study in an attempt to gain a deeper understanding of the perceptions of teachers regarding their resilience in the teaching of social and emotional skills to students.

Although I had been at the school in middle management for two years I felt that I needed to negotiate entry as a researcher. Negotiating my way onto the landscape was not in question, I believed, because I was already there as a teacher and colleague. Nevertheless, following an experience where I overheard a teacher commenting on my study, I realised that for teachers to see me as a bone-fide researcher more than the university letterhead on the information sheet and consent papers would be required. It would require significant concentration on growing research relationships. The school was in the midst of multiple reforms and the associated tensions would be an integral element in the stories of all the teachers. Almost immediately after I asked for case study volunteers at a staff meeting, I became aware of those tensions, as teachers began
to seek clarification of the purpose of the study. I was already aware of the tensions arising from what teachers perceived to be “work intensification” due to reforms in the curriculum and in the leadership structure of the school. However, tensions also arose from teachers’ stories bumping against the school story and the story of school. I perceived that some teachers might resent giving up time to share their stories and I was also cognisant that they might fear repercussions following publication of the thesis. I had, in the forefront of my thinking, an awareness that teachers’ levels of vulnerability were very high, with increased accountability due to the publication of the results of standardised testing and the ongoing changes in the hierarchical structure of the school.

3.2.2. Possible limitations of using narrative inquiry

In this study the researcher is deeply situated in the research (Kanuha, 2000, p. 44) and as an insider researcher is included in all of the events that happen over the time of the study and becomes as much a subject of the study as the object being studied (Kanuha, 2000). There is both a difficulty and contradiction that while trying to create the researcher-participant distance, the researcher is simultaneously maintaining and deepening relationships with those being studied. By virtue of the fact of being an insider, the researcher understands the professional language of teachers. This should not imply that intimate knowledge of the participants nor should grand generalisations be made. The interpretation in this study is but one possible perspective. During the interviews participants shared privileged personal and private stories, some autobiographic in nature, others relating to how their professional views had been formed through the sharing of their teacher stories and others relating to their coping strategies. While this sharing of personal stories has deepened relationships with these participants, as a researcher, professional distance from the data was maintained to ensure confidentiality and privacy for the participants.

3.2.3. Data sources

In Figure 3.2 the sources of data for this study are displayed. Interviews are referenced with the participant number, the pseudonym initial, and round of interview, for example, 12-J-2 refers to the interview with participant 12, named Jennifer, in round 2 of interviews. Literature from the school’s strategic plan and promotional literature are relevant to the study as they encompass the rationale for the provision of pastoral care at the school and are in line with the denominational values held by the particular
Christian church to which the school is aligned and are referred to by participants. As the staff trainer of the social and emotional program the researcher had full knowledge of the program being taught and the concepts from the program were elements of discussions with the participants.

![Image of data sources]

**Figure 3.2 Data sources for the case study**

Individuals were invited to participate in this study if they met one of the following criteria.

- He/she was involved in the administration of the strategic plan of the school (which included the use of the YOU CAN DO IT! EDUCATION program (Bernard, 2001).)
- He/she was responsible for supporting pastoral care teachers
- He/she was a pastoral care teacher teaching the program.
- Several parents were asked to volunteer to provide a community perspective.

A brief pilot study for the interview protocol involved a focus group of two teachers who were not involved in the case study. This pilot was conducted with teachers from another school who were experienced in the teaching of the social and emotional curriculum. These were chosen and interviewed together because they could offer personal and professional insights free from fear of disclosure of personal reflections or opinions. As teachers they had insider information and did not require extended explanations of the context. Together they gave useful critical feedback and encouraged
Creswell (2012) suggests that the questions should be; open-ended; not leading; not too wordy; not phrased in the negative; and not inclusive of jargon or slang. However, in this instance, discussions with the teachers during the pilot demonstrated that professional language was always going to be a significant part of the interview process. The pilot study questions allowed me to assess the level of professional language teachers used and required from the researcher, and also helped me to form ideas regarding the personal nature of information they would be willing to share. Where helpful, probes were used to elicit more information, but flexibility and space to allow participants to express their story fully was essential for in-depth data collection (Cresswell, 2012). Initially, five questions were used (Appendix C), with the first question being an icebreaker, and the remaining directional in nature to encourage the teacher to think deeply about his/her experiences (Cresswell, 2012).

### 3.2.4. Introducing the participants in the study

In qualitative research, participants are chosen in order to answer the research questions. They have the knowledge about the topic being studied (Cohen, Manion, & Morrison, 2007). Before identifying participants, I sought written consent from the head of college and the church governing body to conduct the study at the school (Appendix A). With this permission I produced the information sheet and consent form for teachers (Appendix B). This was distributed to all involved in the administration of pastoral care at the school at a staff meeting. During the staff meeting the purpose and design of the research was clarified, including an explanation of the sample of teachers required from the pastoral care team. The pool from which the participants were drawn and how they are represented in the study is depicted in Figure 3.3.
This staff meeting was followed up with individual conversations with each volunteer to ensure they understood their commitment to the research and the following factors were assessed and further clarification was given where requested.

- The volunteer was on the pastoral care team and was comfortable being a participant in the study
- The volunteer was willing to take part in the data collection, that is, three rounds of interviews of 30-40 minutes’ duration over a 2-year period and transcription checking
- The volunteer believed they were giving informed consent for the interviews that would be recorded, transcribed, and analysed
The volunteer was willing to explore their perceptions about resilience and share their opinions on the effects of teaching resilience skills to students.

There are ten participants in this case study that are referred to by pseudonym only. One participant is a composite parent. Each of the other nine participants, regardless of management position held, retains a teaching role – two from senior management, two from middle management, and five pastoral care teachers. None of the participants was aware of the others in this process. I carried out all interviews on an individual basis. All of the teacher participants, men and women, have five or more years of service, range in age from late twenties to early fifties, and have taught at a different school previously. They teach across a range of subjects from the Sciences, Humanities and the Arts. Some are respected panel members or panel chairs at the state level in their subject area. All of these staff members are teachers, first and foremost, so all participants (apart from the parent) were asked to share their novice teacher story. I believe that it is here that we begin to construct our teacher identity and with it, our concept of how we will cope in the profession – in other words how our resilience skills will grow and develop.

The teachers all have been pastoral care teachers in their careers and those in management still hold pastoral care as a significant element of responsibility in their current role. The pastoral care teachers are Tom, Richard, Harold, Jennifer, and Jane. Benny and William are middle managers and Jack and Gail are senior managers (Table 3.1). Throughout the interviews, as they shared their stories, I inquired how the individuals perceived their resilience, their belief in the effect it may have on student academic success and their understanding of how spiritual beliefs impacted on their resilience. I focused on the personal stories of each individual and how these played out in relation to the teachers’ stories, school story, and parents’ story as they are all intertwined by the significant plotlines of both reform stories, as set out above (Craig, 2007).

The parent (a composite of 3 parents with 10 children in total) had a long-standing and active connection with the school community. A composite was used as it was difficult for a single parent to commit to the interview timetable, for example, one parent’s connection with the school ended when their child graduated at the end of the first year.
of the study. One parent was available at the beginning and the end of the study, due to illness (Personal Journal), and one parent joined mid-way through. Due to the advent of easily accessible data through the internet and social media there is great difficulty in walking the line between maintaining anonymity and giving the reader a clear picture of the participants. To ensure anonymity, Table 3.1 provides general demographic information about the participants, in relation to their position, name (not their real name), and years of teaching.

Table 3.1  Teacher participants

<table>
<thead>
<tr>
<th>Position</th>
<th>Pseudonym</th>
<th>Years in teaching</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senior Manager 1 (Administrative position)</td>
<td>Gail</td>
<td>20-25</td>
</tr>
<tr>
<td>Senior Manager 2 (Administrative position)</td>
<td>Jack</td>
<td>20-25</td>
</tr>
<tr>
<td>Head of House 1 (Middle management)</td>
<td>Benny</td>
<td>1-5</td>
</tr>
<tr>
<td>Head of House 2 (Middle management)</td>
<td>William</td>
<td>20-25</td>
</tr>
<tr>
<td>Pastoral Care Teacher 1</td>
<td>Tom</td>
<td>20-25</td>
</tr>
<tr>
<td>Pastoral Care Teacher 2</td>
<td>Richard</td>
<td>20-25</td>
</tr>
<tr>
<td>Pastoral Care Teacher 3</td>
<td>Harold</td>
<td>10-15</td>
</tr>
<tr>
<td>Pastoral Care Teacher 4</td>
<td>Jane</td>
<td>1-5</td>
</tr>
<tr>
<td>Pastoral Care Teacher 5</td>
<td>Jennifer</td>
<td>10-15</td>
</tr>
<tr>
<td>Parent 1</td>
<td>Jemima</td>
<td></td>
</tr>
</tbody>
</table>

3.3.  Methods

This section will consider the data collection and the procedures used in this study.

This case study included interviews, a researcher journal and field notes, transcriptions of interviews, and member checking. The data gathered was read and re-read searching for patterns and themes. During the initial readings topics were identified and named and themes were identified as they emerged. The themes were grouped and woven through the stories of the participants. The case study is then presented as a narrative

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4 All names have been changed to protect their identity.
story constellation as this allows the illumination of the varied and highly individual narratives lived and told at a particular point in time, regarding the implementation of a scripted social and emotional program (Craig, 2007).

An interview schedule was constructed for each of the teacher participants. It consisted of three semi-structured interviews lasting between 20 and 30 minutes. I knew all of the individuals as colleagues only. Three audio-taped interviews, of 30 to 45 minutes’ duration, occurred over the period of one and a half years, from the beginning of term 3 in 2011 to the end of term 4 2012, as this allowed for the construction of deep relationships, and from the outset, ensured the participants were not seen as merely objects of study but as deeply human and as anxious about the study as I (Pinnegar & Daynes, 2007). This prolonged period of time permitted themes to appear and allowed the researcher to member check with the participants to ensure trust and credibility in the data. Utilising semi-structured interviews, I gathered data from the actors on the topics I was trying to understand (Bogdan & Biklen, 1992). I also reassured them of the value of their participation. The development of the relationship with each participant, at the heart of narrative, permitted deeper interactions and privileged sharing of experiences over a significant period of time (Clandinin & Connelly, 2000). By being up close and involved in the participants’ lives, I, as a narrative inquirer, began to develop an understanding of the complexity of the storied lives of the teachers that I called colleagues (Craig, 2007). I formally timetabled the interviews in a meeting room in the school, or an office, which was used as a matter of routine, so it looked like normal practice. I wanted the teachers to feel comfortable; it was a known space so they could feel free to tell their story. By arranging the meeting through a formalised process, I was attempting to reassure the teachers that this was a bone-fide research project, honouring their time commitment and befitting of their participation. This preparation formed the first stage in the conduct of interviews (Lave & Kvale, 1995).

In qualitative case study interviews the same questions are rarely asked of each of the participants (Stake, 1995). The interviewer asks some initial questions based on the research in order to orient the participant, for example,

- What is your understanding of personal resilience?
- What is your understanding of how this affects learning?
• Do you feel resilience can be taught? Should school be the place to learn about resilience?

The purpose of the initial interview was to uncover each individual’s perception of his or her personal resilience, that is, his or her ability to cope in a professional capacity. Having been at the site for two years I knew the recent history and had read school documents, thus providing a “common fund of experience” (Lave & Kvale, 1995, p. 224). I had spent time prior to the interviews, asking questions about pastoral care practices in the hope of finding out key elements of this important issue. However, questions continued to arise that required the perspective of the individuals involved in implementing pastoral care. As interviews are a sharing of views between people (Lave & Kvale, 1995) questions were open ended allowing the interviewee to convey their view and were followed up with clarifying queries and opportunities for extension of answers.

Further interviews were less formally structured where participants had the opportunity to talk freely about the teaching of the social and emotional program, You Can Do It! Education, their views of the requirement to teach it in order to assist students to achieve academic success and how they developed their educational philosophies in the context of their teacher stories. Through this conversational format, participants were able to build “an intense fabric” of stories about human beings in this context (Lave & Kvale, 1995, p. 225). As themes emerged additional questions arose regarding how participants perceived their capacity to be resilient while teaching the program, for example,

• Did the first interview cause you to reflect any further on your own resilience?
• How do you feel about teaching resilience-building skills through the SEL program?
• Following the first interviews have you reflected on how you teach the program?
• Do you believe teaching resilience-building skills can alter student outcomes?

The interviews were designed from a narrative perspective because of the belief that people learn and change with each new experience and this determines how they will
behave in each context (Pinnegar & Daynes, 2007). It allowed for staff to be more open and relaxed when they were sharing personal information regarding their teacher stories as opposed to professional information regarding the social and emotional program.

The final interview was in effect a summation of the understandings that had developed over the course of the study. At the time of the third interview participants had reviewed previous transcripts and had verified the account. They also had the opportunity at the beginning of the session to discuss the researchers understanding of their account (Cresswell & Miller, 2000). Teachers discussed their teacher story and the development of their educational philosophy in relation to teaching SEL in a Christian setting. By this stage of the study they were relaxed and ponderous when discussing the program, their evolving stories, and spirituality in relation to resilience.

- Why did you become a teacher?
- What keeps you in teaching?
- Do you think resilience has a spiritual element?

A narrative approach is at the core of this inquiry because it allows the subtleties and complexities of life as it is lived in an educational setting to be brought clearly into view (Conle, 1999). The second stage of interviewing (Lave & Kvale, 1995), that is, the actual face to face interviews, occurred in the natural context of where the participants worked. I shared this education context with the participants and was keen to conduct the interviews on site. I wanted to construct a deeper understanding of the particular happening I was witnessing and believed in Vygotsky’s (1978) theory of learning, which suggests “personally meaningful knowledge is socially constructed through shared understandings” (Hollingsworth & Dybdahl, 2007, p. 149). As the researcher I was not arriving on site without knowledge of how the organisation worked. I was in the field, a participant “engaging with participants, walking in the midst of stories” (Clandinin, 2006, p. 47), where we had shared understanding (Clandinin & Connelly, 2000).

The whole process entailed 14 participants being interviewed. Some interviews have not been used as certain participants moved from particular roles. All interviews were audio-taped and transcribed. Throughout each interview, I adopted a conversational style and shared my story with interviewees as well as practising active listening.
These stories are told within multiple contexts, for example, the interview situation is but one context. Both the interviewer and interviewee brings their personal or autobiographical context which in turn influences the interactional context of the interview. It is through the narrative processes, telling our stories, that we create our identities and make meaning of the events as we live, relive, tell and retell these stories (McCormack, 2000). Table 3.2 illustrates how the data was used to meet the aims of the research. I did not know how the unfolding events would proceed as the participants created “webs of significance” (Geertz, 1973, p. 4) as participants conveyed their views of everyday happenings. The advantage of conducting interviews one-to-one was that sensitive issues or themes that are not expected could be explored. The disadvantage was that the participants did not experience anonymity, as they were present and being verbally questioned. Also, I might have unwittingly prejudiced answers (Bruner, 1991).

Table 3.2  How research aims were addressed by data sources and analysis

<table>
<thead>
<tr>
<th>Research Aims</th>
<th>Instrument</th>
<th>Analysis Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encourage teachers working in the school to explore their own concept of</td>
<td>Semi-structured interviews</td>
<td>Participants checked transcriptions</td>
</tr>
<tr>
<td>personal resilience</td>
<td>30-40 minutes</td>
<td>Further questions identified</td>
</tr>
<tr>
<td>Determine teachers’ beliefs of the efficacy of the program in promoting</td>
<td>Three per participant</td>
<td>Plot lines identified and thematic analysis</td>
</tr>
<tr>
<td>academic success</td>
<td>Researcher journal</td>
<td>and construction of narrative story constellation</td>
</tr>
<tr>
<td>Uncover whether teachers believe there is a religious or spiritual component</td>
<td>Field notes</td>
<td></td>
</tr>
<tr>
<td>to resilience</td>
<td></td>
<td></td>
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</tbody>
</table>

The participants were asked icebreaker questions and it was imperative to ensure that the language used was clear and that any questions did not overlap. That did not address the issue of hesitant speakers but it was useful because interaction between the researcher and interviewee would result in quality information (Cresswell, 2012). The teachers and administrative participants understood my purpose at the result of the information sheet and consent form, provided as elements of the formal university ethics procedure. However, I remained sensitive to any shifts in the professional knowledge landscape and continued to explain my purpose and how participants’ shared stories would be used when questions were asked of me (Clandinin & Connelly, 2000). Probing questions were used to elicit more information where they were required, being ever mindful of the sensitivity of the subject and the possibility that participants may
refuse to answer. At the close of each interview there was a reminder about confidentiality, about clarifying questions, and that the interviewee would have the opportunity to review and edit the transcript.

The interviews were transcribed word for word, ignoring grammar, but trying to place punctuation where it made sense. Once transcribed, the interviews were checked for accuracy. Each transcript was then sent to the individual participant for checking. Each individual was permitted to choose a pseudonym but declined. One participant changed the transcript but later withdrew from the study and one teacher moved into a position with a role in pastoral care. The third and final phase of the interview process, the analysis (Lave & Kvale, 1995), is discussed next.

3.4. Narrative analysis

Narrative analysis was chosen for this study because theorists believe that “human experience is a narrative phenomenon best understood through story” (Craig, 2007, p. 173). As the researcher, I was initially exploring a single issue, “How do teachers perceive their own resilience?” Other questions arose that implied a particular research design that would determine the methods, the formulation of further questions and how the data would be gathered and analysed. For example, do teachers believe the explicit teaching of resilience-building skills is effective in improving academic success? Do spiritual beliefs play a role in teachers’ understanding of resilience? In the educational setting, teachers tell stories and in these stories they are actors in each other’s stories on their professional knowledge landscape (Craig, 2007).

While searching these stories for meaning, to gain an in-depth understanding (Yin, 2003) of this instance in action (Adelman et al., 1980) it has become clear that stories have different purposes and outcomes depending on the reason they are told (Hardin, 2003). Attempting to locate themes in the interviews, I have been cognisant of the conversational nature of the questions where I attempted to determine whether I had unwittingly steered the conversation toward preferred responses (Hardin, 2003). These “themes” or “narrative threads” are woven throughout the transcripts, field notes and my journal and are not susceptible to numerical analysis (Clandinin & Connelly, 2000). My personal journal was where I recorded my thoughts about things I found intriguing. I mulled over the interviews here, making sure I had the meaning the participant
intended. I was also mindful to note things participants discussed with me outside the interview that added meaning or clarified something they had said. Sometimes it was clear that the interview had triggered other thoughts that they felt a need to share.

As the researcher in the midst of the story living and reliving, telling and retelling stories (Clandinin & Connelly, 1990), I found that the research data was very complex as it was a shared construction. Several re-readings of all the field texts has been required in order to narratively sort the data and construct meaning (Clandinin & Connelly, 2000). As transcripts were read and themes were colour coded before being compiled together as one story, for example, in their teacher stories each participant was able to reflect on factors that helped them to develop professional resilience. Following each round of interviews writing in my journal helped me to reflect on the underlying stories as I tried to draw out meaning. I was also able to consider conversations that occurred outside the parameter of the interview, but furthered understanding for the participant and myself. As these narratives have the “capacity to render life experiences, both personal and social in relevant and meaningful ways” (Clandinin & Connelly, 1990, p. 10), it has been necessary to be mindful not to allow them to just speak for themselves. The point of this study was to mine the field texts for meaning and construct texts of academic quality.

The temporality of these narratives provides structure, for example, a beginning, a middle, and end, but also provides a place in time and “time is essential to plot” (Clandinin & Connelly, 1990, p. 8). Significant events wind through each person’s story, for example, the national reform of school curricula is a major current plotline. In the personal narratives other plot lines can be tracked in their story telling. Participants retell memories of past events, they tell of what is happening at the time of interviews and the narratives are retold in the future in academic writing (Clandinin & Connelly, 1990). Over this structure of time the experiences of the participants, for example, promotions and changes in role, convey purpose in the writing fitting events into past, present and future (Clandinin & Connelly, 1990).

Over the time of the study, I have been constantly aware of the two stories of change growing like wild vines on the landscape (Figure 3.1). These influential plotlines that entangle teachers’ knowing in this study are indicative of the changes and continuity teachers live with and completely tangle with the narrative lines in the overall narrative
(Craig, 2009). Narrative inquiry can take into account the subtle twists and turns that occur as individuals are impacted by their experiences in their unique context (Craig, 2009). The teachers themselves were mindful of the tangled nature of those changes and I perceived them to be anxious under the surface so I continued to remind them of my purpose as a way to reassure them. Being in the space, working with the participants and our shared lived narrative may bring to light our secret stories (Clandinin & Connelly, 2000). As a researcher my place in the narrative must be continually negotiated throughout the study so that the participant-researcher relationship is the dominant relationship.

3.4.1. Insider, power and ethics

My need to live and work morally and ethically with the participants, being a middle manager and possibly seen as being able to coerce them, it was important to negotiate a space for the narrative inquiry to exist. I had to engage, listening intently to their unfolding stories in order for a space to open where shared knowledge could take root. I acquired written consent from the school and the religious authority for working with the teachers and the composite parent. The letters of informed consent explained the purpose of the study, how the interviews were to be conducted, audiotaped, transcribed and given to them for discussion. Participants were also informed that the study would be submitted as part of my doctoral thesis and other writing from it may appear in journals and be presented at conferences. The letter also explained to the participants that, despite having given their consent, they could still withdraw from the study at any time. Each participant has been assigned a code name known only to me as each refused to choose a pseudonym. One person withdrew by choice, one withdrew due to a change in position and one participant was added. The ebb and flow of the composite parent has been explained in 3.2.4 Introducing the participants in the study.

Each participant was also reminded verbally about consent at each interview. In each interview I reminded them of their ability to withdraw anytime without penalty. This continual negotiation of consent was important to me, given that my understanding of this relational methodology was growing. These participants were not only colleagues, but through the process became friends, blithely accommodating my passion, term after term, leaving them vulnerable to my perceived power as a middle manager. As teaching is bound up in who we are as people (Cranton, 2006) I was ever mindful of my
separation from the participants as a colleague and researcher. I was watchful for hidden dilemmas of unintended positioning in our shared relationships (Labaree, 2000). Given the emotional nature of the phenomenon being researched the relationship between the participants and researcher is vital. These relationships cannot be productive if they are not respective and genuine (Cranton, 2006). Being an insider had prompted the study and the method chosen to conduct it. I was ever conscious that I was asking them to make public the sacred, secret and cover stories (Clandinin & Connelly, 1996) of their professional lives tinged with personal and inner perceptions about resilience and their capacity to cope in the professional arena. It mattered to me that each person had the option of addressing the transcripts because while the transcripts were verbatim, I would be making a story of their interviews.

The protection of anonymity and confidentiality is vital in case study research. Where a sample is small, as in this study, participant anonymity is a struggle to maintain if the location is known to the reader. In the interviews participants shared closely-held views of everyday happenings that may be known to others in the workplace. While none of the participants has requested the omission of sensitive data an ethical dilemma arose for the researcher. If sensitive information was shared explicitly it would serve to identify the individual participant. As a result, identifying sensitive information has been included in general terms only and demographic information has also been generalised to provide as much anonymity as possible.

Approval to conduct the interviews was granted by the school and the governing religious body and ethical approval was granted by Griffith University Ethics Committee (GU Ref No: EDN/17/11/HREC). I have not named the school or its location. All participants were invited to create a pseudonym and declined. As well as complying with the ethics of the university, I have conducted this study from the narratives of the participants while being guided in the form of narrative study by other writers such as Clandinin and Connelly (1990, 2000), Clandinin (2006), Craig (2007, 2013), and Elbaz-Luwisch (2007).

3.4.2. ‘I’ in the research

Over the time of the study I had to challenge my personally held assumptions regarding access, power relationships, and commonality of experience regularly (Merriam, Johnson-Bailey, Lee, Kee, Ntseane & Muhamad, 2001). I was aware that I was seen as
an outsider/insider on multiple levels, immigrant, teacher, Christian, female and middle manager. As the interviews were conducted there was not a “binary power relationship” (Merriam et al., 2001, p. 411) because in effect multiple levels of power were negotiated. As an insider there was cultural understanding (culture of the site of the study), language was common as was the imputed understanding of historical, political and local discourses. Throughout the study as each round of interviews approached researcher power was not assumed, but was continually negotiated (Merriam et al., 2001) through reviewing the informed consent notice with each participant (Appendix B). Part of that negotiation was the place and timing of the interviews where participants had the choice in what stories they chose to tell. Also of significance was the individual participants’ length of service at the site as this influenced their positioning in relation to the researcher. Some may have perceived themselves as having more or less knowledge of the topic while others may have taken a paternalistic stance toward the researcher wanting things to work out well (Connelly & Clandinin, 1990).

Throughout this study, my subjectivity, present in preconceived assumptions (see also Insider, power, and ethics, p83), was ever-present and was influenced by the fact that I intended to remain as a teacher at the school when the study is completed. I consciously ensured that I did not engage in “conversational moves” (Hollingsworth & Dybdahl, 2007, p. 157) that would direct the participants to a preferred answer. According to Connelly and Clandinin (1990), one ‘I’ that must prevail is the narrative critic. This is vital in order to prevent the final research paper becoming a work of fiction with a Hollywood plot (Clandinin & Connelly, 1990) where everything turns out well. My goal as a narrative researcher has consciously been one of presenting the research story (Connelly & Clandinin, 1990; Hollingsworth & Dybdahl, 2007).

From the narrative interpretation of the data, a single story constellation has been constructed.

3.5. **Narrative story constellations**

Using narrative, both as form and analysis, serves to complicate the very landscape that you are trying to understand. There are few methodological templates with which to set out the analysis framework and as suggested by McCormack (2000), irrespective of the
methodology you do choose, every story will weave its own unique path. The story constellations approach described by Craig (2007) allows for elasticity in the stories of teachers where there are multiple layers in one story and where individuals are actors in the stories of others and the “story constellations (the form) fluctuate as teachers’ experiences unfold in context over time and different inquiry questions are pursued” (Craig, 2007, p. 177). In a story constellation the narratives of teachers lived experiences nest inside each other like Russian dolls or as “nests of boxes” (Crites, 1975). Unlike other investigative forms, story constellations tolerate fluidity (Craig, 2007) as new meaning is made as teacher experiences unfold and the researcher is drawn, Alice-in-Wonderland-like, down multiple different lines of inquiry. As the inquiry begins with a broad vision of the issue, nothing is predetermined. There are no readymade categories and no formulated schemes for interpreting the data. Unfolding events will develop into “webs of significance” (Geertz, 1973, p. 5) for all those involved in the study.

This story constellation approach places teacher knowledge on the professional knowledge landscape described by Clandinin and Connelly (1990). Teachers school lives are lived and storied in multiple contexts in each school. Story constellations allow stories to be clustered, particularly where there are many tellers and many versions of each story and stories about what is known within the context and what is known about the context (Craig, 2007). These stories can then be paired, for example, teacher stories-stories about teachers (Craig, 2007). Mapping these paired or partner stories others are added, such as, school stories and stories about schools where Clandinin and Connelly provide entry points into the professional knowledge landscape (Clandinin & Connelly, 1996). Through these paired stories, occurring in a three-dimensional space—past, present, and future, (Clandinin & Connelly, 2000), in the daily situation of the participants and in the school context it is possible to see the complexity of the professional knowledge landscape on a macro and micro level.

Craig (2000) added two further sets of partnered stories; community stories, that communities tell and stories of community, that is, stories told about communities and reform stories that educators tell about how people experience school reform and stories of reform told about school reform. In these paired stories the researcher has access to the further complex perspectives that influence school life. It is when these stories are
superimposed over one another that they create a constellation composed of unique narratives that are lived, told, relived and retold on the school landscape (Craig, 2007).

An advantage of the story constellation approach is its ability to accommodate the passage of time, the shifts that occur in a school context, in teachers developing knowledge and permits the researcher to follow where the story leads (Craig, 2007). It is the narrative experiences of the participant that drives “the methodological dance” (Janesick, 1994), not the theoretical stance of the researcher.

A distinct disadvantage is the lack of generalisability. These stories are specific to these teachers and this school but there is the possibility of transferability (Lincoln & Guba, 1985). Case study focuses on a particular set of happenings in a particular context (Stake, 1995) and does not intend to be generalisable. This study was aimed at providing deeper understanding in the set context; however, the readers may decide if it holds any meaning for their contexts due to the fact that there are recognisable similarities in all narratives (Bruner, 1991). It is the reader who must take responsibility for making meaning from his or her own context.

This analysis will take the form described by Craig (2007) in that I have broadened, burrowed and restoried, ever mindful of the elements that were relevant to the plot of the overall storied narrative (Clandinin, 2006).

Broadening allowed for the context to be set, including all considerations that may have influenced the teachers’ lives. Broadening placed all of the sources for this study in the school context, where the teachers make meaning of the teaching requirements in professional, social and historical setting. It also allowed for connections to be made between their experiences and local and national changes (Craig, 2013). The scene will be set as the context is where teachers create their personal identity and where the culture and social context of the setting is the backdrop for the narratives. The scene is set in a more global sense to give anonymity but is then described minutely to give a sense of the particular, for example, the positions held are important to demonstrate the place of participants on the professional tableau (Clandinin & Connelly, 1995).

Burrowing allowed the reality of experience for teachers to become apparent; it enabled the events to be seen from the perspective of the participants (Craig, 2007). According to Craig (2007), this is where the researcher must practise active listening, because it is
here in the words, the talking, that individuals gather their lives’ experiences together in order to make personal meaning of them (McCormack, 2000). Storying and restorying demonstrates the development of teacher awareness over the period of the study. It also provides a snapshot of the changes that occurred on the school’s professional knowledge landscape during the period of reform. It connects the interwoven-ness of the tensions that arise as individual teachers constructed stories to stay by and stories to leave by (Craig, 2013). Life’s narratives are the context for making meaning of school situations (Clandinin & Connelly, 1990).

Restorying, the process of interpreting and meaning making, highlights the “tensions and epistemological dilemmas that invariably appear in teachers lives” (Craig, 2007, p.180). As the interview transcripts are revisited, new connections and new possible meanings emerge. As participants revisit the stories they have told, the challenge for the researcher is to engage in deeper thinking because rather than provide answers, restorying often raises more questions (Craig, 2007).

The stages in the analysis of the interviews developed from the literature review above and discussions with other practitioners in the field. In order to delineate ownership of texts in the story constellations, italics are used to represent the direct voices of the interviewees.

Often in the presentation of the story constellation of these paired stories, metaphors are used to visualise the relationships in the stories (Craig, 2007). In this constellation the metaphor on the bus has arisen unprompted from the data, to indicate that all staff members are travelling in the same direction, constructing the same narrative for the school. This metaphor is indicative of the journey the school is embarking on through internal reform as an attempt to rewrite its narrative, and captures the underlying tension among staff members who are not fully “on board”, or “in the right seat” with the changes (Craig, 2007).

3.5.1. Broadening

Using the visual of nesting Russian dolls, one can see how the narratives of individuals in a community relate to each other (Clandinin, 2007). Teacher’s lives are linked in multiple ways spiralling through many subplot lines. They constantly influence each other and this can bring new meaning to their experiences (Craig, 2007). It was only
possible to examine and discuss these areas of meaning by acknowledging these spirals of factors. All interviews have been read and re-read in order to uncover the broader story. Not only are the stories linked in sub-plots according to Clandinin and Connelly (2000), they open into a three-dimensional space (past, present, and future). The stories told also have social and contextual dimensions (Craig, 2007). As the researcher, I paid particular attention to the temporality of the narratives in this study, as there was a significant history in the school. I had been at the school for a few years and did not know the intricacies of its history, but I felt I had the “taken-for-grantedness” (Clandinin & Connelly, 2000, p. 76) that is indicative of close relationships. These close relationships were vital in establishing trust because it enabled me to ask about teachers’ inner-storied lives about their identities and how they thought they coped. Even with this sense that I had good relationships I was surprised, as a researcher, when a participant, one of three who later dropped out, perceived that the school was not as it had been previously, it had changed. I became much more aware of the changing nature of my relationships with the participants and of the need to see my researcher self as “separate from the collective” (Cranton 2006, p, 85). I saw that participants were waiting each new term for me to negotiate our session, have the session and exit from the research relationship. It was almost like another thing to tick off. I began to see where I fitted into their professional knowledge landscape, as a researcher I was not always actually “in the midst” (Clandinin & Connelly, 2000, p. 63). It was interesting to note that even after the three interviews were completed, teachers have continued to ask about the study and that they are aware and mindful of the publishing timeline.

3.5.2. **Burrowing**

All the narratives were burrowed in order to attain “the big picture” view for each participant (Clandinin, 2006). Questions were asked of how they got to that point through their teacher story, including personal, emotional, moral, and faith stories in gritty detail. (Figure 3.4 illustrates the narrative interpretive tools used in this process). Craig (2007) suggests each individual story can be presented as a paired narrative; for example, there are stories about teachers and teachers’ stories and school stories and stories about schools.
3.5.3. Restorying

As research on story constellations has progressed, other sets of stories regarding schools have emerged and will be included in this research, for example, stories of community and community stories, and stories of reform and reform stories (Craig, 2007). These pairing of stories increase the complexity of research carried out in a school however, they enabled the gathering of a unique combination of the multiplicity of experiences lived and told on the school landscape (Craig, 2007). An advantage of using a story constellation was that I was able to be sensitive to the teachers’ developing knowledge (particularly over a series of interviews) and allowed for a story to unfold. The clear disadvantage is that the narratives are extremely subjective and context bound (Craig, 2007). For the participants in this study the “world is subjectively structured, possessing particular meaning for its inhabitants” (Cohen, Manion & Morrison, 2007, p. 187).

As I shared the context with the participants, it was possible to go deeper because of the superficial shared meaning. The participants did not have to explain their role or the purpose of the social and emotional program to be used, for example. We were able to further explore the professional knowledge landscape in our search for meaning (Craig,
The researcher in this situation is integrally involved, has insider knowledge that is temporal, geographical and organisational knowledge of the bounded group, that can enable a thick description (Geertz, 1973). According to Bruner (1991), the narrative that people construct is about how they act in a setting and by virtue of the nature of the genre, others in the same setting can fill in missing pieces of the story. Therefore, being an active participant in the context, I was able to check for themes and then extrapolate the suggestiveness of the stories (Bruner, 1991).

3.6. Moving to interim field texts

I wanted the voices of the actors to be heard so I determined to use the story constellation format that has allowed me to stay close to the data. The research texts grew out of the “repeated asking of questions concerning meaning and significance” (Clandinin & Connelly, 2000, p. 132). It is this working and reworking of the field texts and interview transcripts that has been turned into academic texts (Craig, 2007). The research is represented as one story constellation structured around Craig’s (2007) paired stories (see Figure 3.1). When presenting a story constellation, metaphors are often used to describe the relationship between stories (Craig, 2007). The metaphor on the bus emerged when teachers were welcomed back to school in 2012 (Historical Context Chapter 1) and teachers carried it through their stories to illustrate the tensions they perceived between the administration and themselves as teachers; Benny talked about being on the bus and knew that other teachers were not on the bus, not “where they needed to be” but it was a “fine line to tread.” Figure 3.5 illustrates the visual representation of the story constellation.
I have attempted to convey the context of the study to provide clear links between the experience and the context because the “embeddedness of the teacher in a school and school system and its mandated curricula, ideologies, pedagogical trend, and reform process needs to be taken into account” (Elbaz-Luwisch, 2007, p. 360). It is in the context of an experience where the individual makes personal meaning; thereby allowing others to illustrate that the experience was different for them (Fenstermacher, 1997). As the researcher, I also worked in this context; therefore, the narrative will be seen to develop authority, as teachers tend to conduct conversations with like-minded professionals (Elbaz-Luwisch, 2007).
Central to narrative research are the voices of the teachers, without whom we cannot construct meaning (Elbaz-Luwisch, 2007). Their voices carry “the many layers of meaning that are embedded in the interpretation of past events” (Elbaz-Luwisch, 2007, p. 363). In these stories, shared freely, their values and beliefs are entwined in their personal experiences. Through this narrative I am searching for a deep understanding of the reasons the teachers have for their actions, how and why they do what they do (Fenstermacher, 1997). While the context is the same, all the individuals involved are very different, have a variety of agendas and multiple reasons for their actions and therefore will respond differently to events (Polkinghorne, 1995). In order to encapsulate the different voices of those willing to share their narrative in the context of the implementation of the social and emotional program, I will ensure that my writing remains as close as possible to what is shared.

Due to the fact that some of the information I shared with participants was of a sensitive nature, I was cognisant that I needed to negotiate an exit strategy per se (Clandinin, 2006). I intended to continue to teach at the school but I needed to ensure that all participants were aware that the research element of the project was completed even though, for them, the story continues (Polkinghorne, 1995). Each participant has been privately gifted with a personalised Thank You token to indicate that his or her participation in the study is over. They need not regard me as a researcher on this topic any further. As with other genres of research, I did not want the school to feel as if it had been raided for information; I have been part of the meaning making (Craig, 2007).

I was very anxious regarding how the narrative accounts would be received by the participants (Clandinin & Connelly, 2000). I wanted them to see that while I had used their information, I was treating it respectfully. I asked each participant to check the narratives and to ensure they were happy with the way they had been represented. I had to explain that while the writing is complete, the story is ongoing; therefore, there is no ending, no definitive climax of the story (Polkinghorne, 1995). The participants were satisfied with the narrative representation.

In order to ensure that all participants had adequate opportunity to check all transcripts I provided a copy of their transcript with adequate time for corrections and I have honoured any corrections. I have invited participants to view the story constellation to ensure that the picture represented what I thought it did, that it really was representative.
of their voices (Stake, 1995). This is important in this study for the process of both member checking and accuracy. I spent more time with participants, building relationships alongside the interview process giving them opportunities to deepen their responses or to offer new interpretations of their thoughts. Each transcription has been checked against the audio recording for accuracy.

3.7. Completing the study

As mentioned previously, a case study focuses on a particular set of happenings in a particular context (Stake, 1995) and does not intend to be generalisable. This study was aimed at providing deeper understanding in the set context; however, the readers may decide if it holds any meaning for their contexts due to the fact that there are recognisable similarities in all narratives (Bruner, 1991). It is the reader who must take responsibility for making meaning from their own context.

I created an audit trail in the form of transcriptions, field notes, my journal, and a spreadsheet of interview schedules. Leaving a clear trail behind me should illuminate the path of my research should anyone wish to inspect my methodology.

As reality in this study is seen as a personal construct, the aim is to ensure trustworthiness that can be demonstrated through confirmability (Cresswell, 2012). This has been addressed in this study by adopting a realist perspective and treating all narratives as truth for the participant (Clandinin, 2006; Fenstermacher, 1997). Each participant gave informed consent and could choose which questions to answer. Participants were also given transcripts to check to ensure the trustworthiness of the recording and the opportunity to discuss their thoughts on the transcripts in a debriefing session at the next interview. Through this feedback loop with the participants I was able to verify the accuracy and truth of the data. Other sources have also been used to verify the narrative, for example, field notes, journal, transcripts, and observations (Craig, 2007).

Given the uniqueness of this study, I chose to use structural corroboration as the methods of assessing coherence (Eisner, 1991). It is the process of ensuring that there are multiple reference points to verify a singular truth or reality in the study (Konecki, 2008). Each piece of data will, in a broad sense, assist to verify the values, beliefs, and
lived experiences of each individual. The narrative meshes and encompasses my voice and the voice of the researchers crossing time, the researcher now being a part of the process co-constructing the narrative through inquiry. To the rich thick data, which included the interviews, a researcher journal, and field notes (Connelly & Clandinin, 1990), I would also add data such as mentions on social media as participants contacted me via text, Twitter, and email, meaning there were jigsaw pieces of stories in multiple places. Personal journal entries, for example, include more than a diary of events; they contain thought processes and analysis involved in meaning making. Un-structured interviews become part of the ongoing narrative record as previous transcripts are mulled over, discussed, and amended (Connelly & Clandinin, 1990).

At all times in this study I have been aware of my reflexivity and subjectivity because I believe “the tricky issue is the degree to which the researcher’s location and subjectivity become the prominent point of reference” (McLeod & Thomson, 2009, p. 91). Demonstrating this awareness, I endeavoured to overcome any narcissistic intention to dominate the research. This research can be carried out by a person who belongs (Geertz, 1973), with recognition they are also outsiders in their own world. The inclusion of my personal narrative illuminates and sharpens the connectedness and collaborative nature of the study (Craig, 2007). All the while, I attempt to balance ‘work’ and researcher and still communicate to the participants an understanding of their identities (Geertz, 1973).

In order to faithfully represent the professional educational culture of those being studied I attempted to demonstrate my reflexivity by providing contextual data, in essence the teacher story, the journey teachers travel to where they are at during the period of the study, and my thoughts and feelings throughout the research. For many hours, I listened to teacher stories that were at times professionally structured but at others were very emotional. While being sensitive to the amount of time these teachers took out of a hectic schedule to talk to me I was humbled by their disclosure of information that may be termed as highly sensitive. Some of the teachers commented on the value of the opportunity to stop and reflect on the issue of resilience in a professional capacity and asked in advance if I had scheduled the interview for that term. These comments helped me as a researcher to grasp that I had built a relationship when I was trusted with sensitive content by the participants (Cranton, 2006). This may
provide the reader with the opportunity to evaluate the methodology used. In essence, during this process, I too engaged in a “journey of self-discovery and a discovery of the other” (McLeod & Thomson, 2009, p. 86). My story, detailed in Chapter 1 and throughout the story constellation, provides my connection to the narrative themes that the participants shared. However, as a participant on site, I was complicit in this study (Clandinin & Connelly, 2000) and at all times was aware of my subjectivity, constantly examining any biases or assumptions I may have had (Elbaz-Luwisch, 2007). In particular, my role as program trainer may have influenced participants’ stories entwining my narrative with “the narrative of the researched” (Taylor, 2011, p. 9). Taking full responsibility for the study, I am aware that the resultant discussions are not about the participants but my meaning making (Josselson, 2007).

Connelly and Clandinin (1990) suggest that there is a long history in educational research of using teachers’ stories to provide understanding in educational studies. In this study an autobiographical account of my teaching experience that is, my lived experiences, has provided the lens for my interpretation in the first instance (Clandinin, 2006). This is necessary because it is through my storied life that I have the context for making meaning of my experiences and the experiences of other teachers in the school environment (Connelly & Clandinin, 1990; Polkinghorne, 1995).

### 3.8. Scope and limitations of the study

This study was conducted to explore the perceptions of subject specialist teachers regarding their resilience as they teach a social and emotional curriculum to students in Years 10 to 12 in a high-school in Queensland. The issues explored were teacher’s knowledge, belief and perceptions regarding resilience, and their capacity to teach resilience in a pastoral care role outside of their subject specialist area. The study was conducted over 2 school years from 2011 to 2012.

There are four distinct limitations in this study and they will be explored here.

1. Case study research raises generalisability issues.
2. The research site is limited to a high-school setting.
3. The research site is limited to a single school setting.
4. The inclusion of highly charged emotional discussions that encompass personal perceptions present the issue of access to the data.

Generalisability to other teachers and schools is difficult in this kind of case study. Stake (1995) acknowledges this, but emphasises that case study is the ideal format for trying to understand unique situations and that small generalisations are possible. In this study, I attempted to make small generalisations due to the fact that pastoral care is one role that may touch all teachers in a school and currently all schools in Australia are engaged in curriculum reform. Perspectives of the participants were sought (Cohen, Manion, & Morrison, 2007), and as this is the environment with which educational researchers are essentially concerned, the thoughts of teachers in this study may be “essentially meaningful” (Cohen et al., 2007, p. 187). Through the rich and thick description (Geertz, 1973) of the participants it is possible that the reader may experience the participant’s account in a personal way thus permitting a personal understanding. The multiple participants in the study may expand the possibility of meaning making for the reader. This study focuses on teacher perception of resilience as they teach resilience skills to high-school students. It is the teacher voice that provides the essence of the study. This limits the generalisability of the study because not all teachers are subject specialist teachers, with an added pastoral care role, in a faith-based high-school setting. While the specific context may not be easily duplicated, the reader may gain some insight into how teachers perceive their personal resilience as they teach resilience-building skills to students.

This study is limited in that it is conducted in the high-school setting only and it is a faith-based school. The high-school setting was chosen rather than a primary school because the relationships between teachers and students are different, as is the structure of pastoral care classes. The relationships between students and teachers differ because subject specialist teachers, in the high-school setting, with a pastoral care role may see students only in that scheduled time and may not teach them at all, while primary school teachers will see their students for a significant amount of time each week. Consequently, the findings will not be generalisable to the context of a primary school. Another limitation is that all participants of the study came from this one school when it is known that the school environment is a factor in teacher resilience (Mansfield et al., 2012). Also, as the participants in this study are in different positions, that is, some are
in managerial positions, the study may be unrepresentative of all teachers with a pastoral care role in high schools.

In a study that focuses on such a personal issue as the perception of personal resilience, difficulties associated with access to the data may be inherent. Simply put, an individual’s personal perception cannot be seen as being objective evidence. Perception is the construct of the individual participant’s understanding and interpretation of events and is told to the researcher for further interpretation. The participant may tell the researcher what they think the researcher wants to hear for a multiplicity of reasons, for example, to maintain an image or fear of sanction. The small number of participants in this study raises the possibility that participants may be identified on the basis of their statements and may prompt individuals to conceal their true perceptions as a method of self-protection. Throughout this case study there has been the recognition that while it is difficult, privacy and confidentiality for all those involved is the responsibility of the researcher.

3.9. Conclusion

This chapter has explored the methodological framework of my research and the interpretivist stance that has been employed. I have described the narrative-informed case study process and the conduct of interview and construction of field notes. I then described the narrative analysis, the formation of a story constellation and the organisation of the research text. I have also discussed how I have been mindful of my reflexivity and subjectivity as a researcher so that the reader may gain insight into my thoughts.

In the following chapters I will present findings from the research, the story constellation and illuminate for the reader greater understanding of the findings.
Chapter 4. A story constellation

This study aims to deepen an understanding of teachers’ resilience as they teach a social emotional program in a high school in Queensland, Australia. The focus of the study was pastoral care teachers, middle and senior managers with responsibility for pastoral care and a composite parent of students at the school. The previous chapter detailed the methodology of the study.

Chapter 4 provides a narrative story constellation set in a single high school in Queensland, Australia. Using the framework of teacher knowledge these narrative accounts rely on both social and personal understanding (Craig, 2013). We organise our experience and our memory of human happenings mainly in the form of narrative – “stories, excuses, myths, reasons for doing and not doing…” (Bruner, 1991, p. 4). The teachers here engage in passionate and emotional knowing of themselves that is constructed by their experiences. They talk about things they know about themselves as opposed to the knowledge they have in relation to what others have declared that they should know (Craig, 2013).

This story constellation represents the paired stories, told by pastoral care teachers and those with additional responsibilities for pastoral care, about their resilience as they teach a social and emotional program to students in the high school. There is also a composite parent story about expectations placed on the school and teachers while the program is being taught. These stories are told and lived, retold and relived (Craig, 2007). The paired stories of reform are woven throughout these stories. In order to delineate ownership of texts in the story constellations, italics are used to represent the direct voices of the interviewees.

4.1. The story constellation is entitled: Are you on the bus?

This bus metaphor encompasses the story of the new direction for the school narrative mapped out in a strategic plan and is detailed in the historical context. For this bus metaphor to work, the school needs to have to have a clear and declared destination and route (there is a 4-year set of goals in a strategic plan). Thus the bus (school) has a long-
long-term strategy (destination and routes) and is ensuring that the infrastructure
(fleet/resources and drivers/leaders) is available to get there. Then the bus is ready for
the teachers (passengers) to come along for the ride. An extended metaphor, as lived out
by the participants, exemplifies each of the paired stories (Craig, 2013). As each
narrative is read, the extended metaphor is evident. In some cases, the metaphor
highlights the tension between the requirement to teach resilience skills through the
social and emotional program and the expectations held by the teachers as classroom
practitioners (see Table 4.1).

Table 4.1  Narrative metaphors

<table>
<thead>
<tr>
<th>Stories</th>
<th>A case of: Comments from participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher Stories /</td>
<td>I think I was coping just fine going the old route.</td>
</tr>
<tr>
<td>Stories about Teachers</td>
<td></td>
</tr>
<tr>
<td>School Stories /</td>
<td>It’s no good just being on the bus, positively engaging with</td>
</tr>
<tr>
<td>Stories about School</td>
<td>change means you are in the right seat.</td>
</tr>
<tr>
<td>Community Stories /</td>
<td>Pastoral care is so important, has to be for the whole journey.</td>
</tr>
<tr>
<td>Stories about</td>
<td></td>
</tr>
<tr>
<td>Community</td>
<td></td>
</tr>
<tr>
<td>Reform Stories /</td>
<td>Are we all heading in the same direction?</td>
</tr>
<tr>
<td>Stories about Reform</td>
<td></td>
</tr>
</tbody>
</table>

This chapter concludes with the final paired story of community/community stories with
a composite of parent stories. The pair of reform stories is woven throughout the
constellation. The next chapter will conclude the thesis with a discussion of the findings
from the study about the resilience of teachers teaching a social and emotional program
in a high school to promote academic achievement.

### 4.2. Teacher stories/stories about teachers

This story pair is a compilation of narratives from five pastoral care teachers, two
middle managers and two senior managers; all have a responsibility in the
implementation of the social and emotional program in the senior school. The teachers
belong to different Houses and encounter different styles of leadership from their
particular House leader. In order to set the scene and demonstrate the complex nature of
this study I begin with a short representation of each participant with a direct passage
from the first interview with each one as they explain their perception of resilience.
Following that, as their teacher story unfolds, it is possible to see how that perception
was constructed and how that influences their beliefs, including spirituality as a factor
of resilience and the teaching of resilience to students.
Interviews are referenced with the participant number, the pseudonym initial, and round of interview, for example, 12-J-2 is participant 12 Jennifer and round 2 of interviews. Dialogue in italics is a verbatim recording of the conversation.

4.2.1. Tom

Tom is an experienced teacher across a range of subject areas through technology to the humanities. He has been at the school for over 20 years, continues his own studies and supports the school by attending camps and sporting events. He enjoys literature, travel, and outdoor pursuits.

*I think resilience means to be able to respond in a positive way to negative events. I have had to engage it at certain times in my teaching career, for example, when your professionalism gets questioned. This can be from different points of view...now sometimes it is parents, sometimes it is students, and sometimes it is the administration. It’s where they question your professionalism or they question things that you’ve done and how you’ve handled situations. Often incorrectly in terms of the information that they are working on—it is not the correct information. And I guess knowing what the correct information is and having to deal with the fact that the perception is derived from something that is inaccurate and sort of dealing with these two sort of parallel realities and I guess having the confidence and having a strategy to resolve that conflict between the two. You can bounce back.*

*I think we forget that what we need to be focused on is what’s happening in the classroom and we are not. We have so many jobs that have to be performed outside the classroom in terms of planning and development that ultimately have no effect when you walk into the classroom because they contribute nothing.*

(Tom)
4.2.2. Richard

Richard has over 20 years of teaching experience interstate and has previously worked in industry. He has been at this school for almost six years. He teaches predominately in the sciences. Richard has experienced a life-changing crisis during the course of the study and has also questioned his call to teaching following his move to this school.

*I think everything is about attitude. You can’t stop bad things happening to yourself – well, that’s “bad” in inverted commas, because that’s life. And to my mind life, your success in life is largely dependent on how you deal with those things that come your way. Sure, it’s nice to have good things, but it’s impossible to have good things all the time. So whether you’re a millionaire or a multimillionaire I’m just saying, it doesn’t matter, you can’t shelter yourself, no matter how rich you are, or how successful you are, you can’t shelter yourself from things happening. In your life, in your relationships, but also in the financial area, the health area and so on. So everything is how you deal with those situations and your mindset and how you cope. And that will depend, the outcome, will depend on that.*

*If resilience is not taught how did we get it? I mean it can be something you perceive yourself, but it’s also your experience; you learn from your experience, everything is learnt some way. You can learn to, in a way, you can learn to not be resilient. I don’t know the effectiveness of what we’re doing in pastoral care because, it hasn’t really got a context, it’s not a teaching and learning context, it’s also a very short period, what I’d like to see is it being integrated with Christian Studies and see it aligned with this sort of thing, you know where we’re getting at what is it that we are as people. Because that’s got to make us distinctive, if we’re not distinctive in that way we’re just any other school.*

(Richard)

4.2.3. Harold

Harold teaches in the humanities area and went straight from university into teaching. He is ambitious and 10 years into his teaching career is a head of department. A father of three children, he is passionate about teaching and the provision of social and
emotional support for young people. He will probably not stay at this school as he is seeking professional advancement.

It’s to do with my spiritual, emotional, physical and mental health, and when those things are healthy then I’m naturally going to be much more resilient, I’m going to bounce back from any kind of knocks and be able to see objectively and mindfully. And when those things are not in as good a balance I’m probably less prone to being resilient and so being more easily hurt or concerned or worried by things that are happening in the business around me. But even if those things were going terribly and my resilience was lower, I still have that ability to think through things, attempt to think logically and be cognitive of what’s going on, and practise being resilient.

I believe we have a duty to try to teach resilience. And I believe we have to do it because there’s a vacuum of it occurring in culture and family. I think there are a lot of kids coming through who are really resilient. I think there are a lot of teachers coming through who are less resilient than their students. So are they the right people to deliver the program? Very possibly not!

(Harold)

4.2.4. Jane

Jane had several years in industry before returning to university as a mature student in her late 20s to complete a teaching qualification. She loves teaching in the arts and is happy to continue in her current role to provide stability in her personal life. Married and settled into her position, Jane is planning a family throughout the course of the study and falls pregnant before the final interview.

I think I am a resilient person. I think I have learned it through life experiences especially with my family. Ah yes, so I think I have encountered experiences in my life that have made me resilient. So I suppose in my mind it means being able to work through difficult times even if sometimes you don’t want to, facing the fact that the truth hurts sometimes whether you hear it from your parents or your teachers that it does hurt but that on the other side of it you come through it a better person. I think that’s what has
taught me along the way to be a resilient person. And also to take constructive criticism, you know, I had good people in my life. I think my Mum has been a big force in me being able to take criticism well and to improve and move forward. That’s a big part of what I think resilience is – this is what I have done wrong, I can improve on that, my behaviour, my attitude my work. And it’s about lifelong learning isn’t it?

Yes, I think that we need to teach it at school because we as teachers need to be good examples for our students because not always in our life at school are things easy. In our pastoral care time I see it as a really important time to be forming relationships with the kids and I’ve found this year with a lot of them going through personal issues it’s been a time where I can really get alongside them and be not counselling them cos I’m not a counsellor but to be able to give them advice and teach them that resilience and to get them to talk to their parents or to talk to people if they are not happy, to say what is happening, to say what’s wrong. I think it’s an important time. Yea I think it needs to be done. If is not getting done at home – definitely, cos otherwise they are not going to get through, they are not going to succeed where they possibly could.

(Jane)

4.2.5. Jennifer

Jennifer never saw herself doing anything other than being a teacher. She became a teacher after work experience in Year 10 proved to her that she could cook and sew. After completing her university degree where there were six others in her cohort; she gained a position at her first practicum school. After three years, she obtained a position in her current school where she has been for 14 years. During this time, she has had two children. She teaches in the area of technology in both middle and senior school classes. A significant number of her students in senior school are on a vocational pathway attempting to achieve certificate qualifications upon graduation.

I suppose you don’t really think about it (resilience) do you? Jeez I’m not sure next question? I guess just being a stronger person in some ways. You just have to try not to worry about what others think. That is my problem I
always worry about what other people think not what you are going to say but what you might do. Yea worrying about what others think. I think that’s something. I don’t know. You know I am a worrier so, to be a stronger person. I always think about what other people might say or think or do about whatever.

I think resilience should be taught. Only if you know the kids, you need to know them well to teach it. I think that’s been an issue in pastoral care. I don’t know the kids well enough to be able to teach it. It has been hard to teach them. Some of the resources were too young so I had to come up with different scenarios that were more age appropriate. And as well just the time frame – you know you had to do YCDI! You had to do this, this and this all in 20 minutes. I just felt sometimes you were very rushed to do it. You know sometimes the booklets worked well because it actually forced them to have something in front of them where they had to either read something or write something down. I think maybe that’s something to think about as well.

(Jennifer)

4.2.6. Benny

Benny, in his early 30s, was a mature student and has been in the profession for seven years. He teaches humanities and is very sporty. He enjoys working at the school and feels he is growing in maturity. He has spent some time teaching his subject, which was the reason he entered teaching and he has begun to foster an intense passion for student welfare. He is a bundle of nervous energy and brings laughter to all interactions.

I know just the common definition of resilience, just being able to roll with the punches and being able to get yourself back off the canvas. My feelings are that generally I’m a fairly resilient person and that there are always some hits that you’re going to take and you have to just be okay, well that’s happened and been and gone and you move on from there. My resilience has had to kind of increase a bit more recently because there have been more dramas outside of work, which I have had to deal with to be honest. In a variety of factors, so it is something that is very much a work in progress,
you know, will anybody ever have full control over things, probably not? But yeah it is something you have to put a hell of a lot of effort into being able to deal with all the drama and stress in life and then discount what you can’t do anything about and just concentrate on the things you can control.

Yes, we can teach it, but we don’t just teach words on a page, you’re teaching respect, engagement and outlooks and personal habits. The YOU CAN DO IT! Program has some really great aspects to it and I think the language is very good, but I just wonder whether the students find the relevance within it at times. I think teaching resilience is more of a practical thing, for example, at camp, we go out and you can work together and they think great, I didn’t think I could do that, and I picked myself up and did it. I think the experience is the thing, and if you’re a good teacher, resilience will come out in your teaching, for example, “Well you got this bad mark, that happens, you know? You’ve got to pick yourself up and say, that’s ok.” Just a common everyday teacher will do that. We are talking about building people, not just building academic kids or academic people; it has to be more practical for some kids to get it.

(Benny)

4.2.7. William

William is in his second middle management role after returning to teaching humanities for two years. He insists on meeting each individual “where they are at.” He is in his mid-fifties and has had three children at the school. He loves gadgets and has engaged with the technological changes at the school. William came straight to teaching and has had interesting experiences on country service and through interaction with a broad range of students.

I think of my resilience quite often actually, usually when I’m feeling right down and I’m feeling exhausted and wondering why I am doing this job. I ask myself why I keep doing it. I suppose when I’m looking at that and I’m looking at my motivation for teaching that’s where my resilience stems from I guess. It’s part of my vocation. I think that the way children are brought up in a home has a huge amount to do with their resilience. If they’re taught
to bounce back from setbacks, if they’re taught how to deal with grief, with feelings of defeat, with stress and it doesn't have to be “Sit down son or daughter here we go, here's lesson number one.” I think parents need to model it at home and I think that's the way resilience works.

I'm sometimes concerned about how much schools are being asked to pick up in the social education of children. Academics yes, that certainly is it but there are always some social skills we need to teach and get the parents to reinforce and you support them as well. But everything from alcohol and drugs education to sex education and things like this seem to be more and more dumped on our plate and to some extent I don't think that’s fair on teachers but... if the parents aren't doing it, if we're not doing it... then we've got a high enough suicide rate amongst young people as it is we've got to try and do something, I guess it's just a matter of trying to fit it all into the curriculum.

(William)

4.2.8. Gail

Gail has had over 25 years’ experience in the sciences and leadership in schools. She is totally focused on the strategic management of the school. Passionate about the school, she has a positive, can-do attitude about the current reforms that the school is encountering. An avid reader, she is fond of sending journal articles to staff. When she explains statistical data I actually understand it.

Personal resilience for me means I am able to respond to difficult situations and ... be able to have a positive mindset with regards to that difficulty and focus on problem solving to get through in order to have a good resolution for all. So personally, obviously if there are issues to do with me then I have to find a way to get through, emotionally. If it is to do with work, then obviously the resolution has to be one that is for the greater good of everybody involved, may not be my personal preference, but that would have to be. So resilience would be being able to go through difficult situations with a positive mindset, aiming for a positive outcome for all.
The organisation can have the culture that “this is a place that is can-do,” there’s no difficulty that is too difficult. The adult role-model, seen by the children, with a can-do attitude in everything they do, establish the organisational culture and obviously the adults in the organisation, either modify their behaviour to match the organisation’s culture, or if they feel that they can’t survive in this culture, or it doesn’t match their personal values they might choose a different environment to go to. If the teacher doesn’t have the resilience to survive / live in the environment of the school (teaching a resilience program, modelling behaviours) then they’ll skedaddle and you’ll be left with only the teachers who believe in the culture and the teaching of the program. It’s an extreme, granted, kind of a resilience-utopianism. Be resilient, and able to teach it to others, or lose your job to someone who can and will.

(Gail)

4.2.9. Jack

Jack has over 25 years’ experience of teaching humanities and has had a variety of leadership positions. He has experienced teaching abroad and is on a lifelong journey of learning. He enjoys outdoor pursuits and the lifestyle of Queensland, Australia. He is totally focused on the strategic management of the school.

What is my understanding of personal resilience? That an individual can bounce back after a setback. That would be my understanding of personal resilience. Sometimes when things go wrong it takes a little while to be prepared to bounce back. After the shock period, I try to get over that as quickly as possible because there is no point, no point in agonising about it. My dog’s a really good counsellor, I find. I have a little chat and I’m very inclined to look for the direction forward after anything has happened. Probably some of my resilience came from school but I think a lot of it comes from family and parent examples. You know, I remember Dad always being prepared to start from scratch when something had gone wrong. You know he had a series of strategies, he probably never thought about but he had strategies that he would put in place to nut out a solution and then, you know, some time later when he’d worked out what to do next, he would do
it. And I think that’s fairly deep in my psyche. I think some of my resilience or my outward appearance of resilience, perhaps, comes from Mum.

Yes, it has to be taught but I’m not sure you can explicitly teach resilience. If I reflect back on my life experiences and think about where I developed that sense of resilience, I’m not sure it came a lot from school. I think a lot came from parent examples. So I think, probably that outside of performance kind of things, probably sport for some kids is where they learn to develop resilience. And I guess it’s the transference thing; can you transfer those kinds of strategies into other circumstances. Can we teach it at school? I think we can try to. But I think a lot of teaching it is going to be about the day-to-day modelling of resilience rather than a 50-minute lesson on how to be resilient. Things like outdoor education, going to camp, those kinds of things are going to build that sense of resilience yea, all those times when kids find the going tough.

(Jack)

In order to gain understanding of where the teachers’ professional resilience may have come from, I encouraged the teachers to share their teaching stories, in particular, why they entered the teaching profession. This required the teachers to think and share their inner lives by way of stories. It is here they shared their cover stories, their biographies (Clandinin & Connelly, 1990), trying to find the most acceptable form of story in the hope that it would fit with the now changing narrative of the school (Craig, 2013). As the researcher and a colleague, I could sense their unease as they relived their professional journey on a landscape that was in the storm of reform (Craig, 2013). With each new conversation, I began to see that we were in the midst of our own individual stories, stories that we lived by, interwoven with our teacher stories in a highly complex web, without beginning or end (Clandinin & Connelly, 2000).

**Teacher stories**

*I suppose you don’t really think about it (resilience) do you? Jeez I’m not sure – next question*

(12J1).
This is Jennifer’s initial comment when asked to reflect upon her own resilience. From her opening comment it is apparent that being asked to reflect on her resilience has caught her by surprise. The following long silence catches me by surprise. Jennifer is the 12th person in a series of interviews and has been teaching resilience as part of a scripted social and emotional program for almost a year. Like the other participants in the study, Jennifer wants to give the expected answer that would fit into her sacred story as a teacher (Clandinin & Connelly, 1996). Jennifer is hesitant to expose her inner life at the outset of the interview. She believes I have come to the interview with a distinct agenda and she does not know what I want, despite having read the research documentation. Gubrium and Holstein (2009) describe this as part of the narrative reality that is not just about the mechanics of communication. Jennifer is aware of matters that extend beyond this immediate context; she is assessing what the consequences of telling her story may be regarding the wider audience. She is trying to construct a story that will make sense for my purpose despite not being fully aware of that purpose. She confirms that she is a stresser (12J1) and in descriptions of her resilience she does not use any of the language from the social and emotional program in relation to her own coping skills. When she recovers from the anxiety that the first question produces, she tells a personal story of how she has previously used characters from the junior section of the program to teach her own children how to acquire resilience skills.

Jennifer is happy to share that she had fallen into teaching (12J3) as she had an interest in domestic science and thought she would be good at teaching it. She had not thought of anything else to do. She went from school to university and back to school. William also fell into teaching, adding that it was a secure job in a time of economic turbulence and it just seemed like a good idea. Teaching in the humanities area, his experiences with students with specific educational needs allow him to see the struggles of students. William stated that he got the touch for country service (13W3). William thought that because he was single at the time, that it was acceptable for Education Queensland to tell him on Friday that he was due to start teaching in a rural country school on Monday morning.

Tom, Harold, and Jack told similar stories about going into teaching. All three began university with a particular idea in mind but chopped and changed subjects and
eventually came to teaching with a different idea of what it might be like since leaving school themselves. For Harold, it has been imperative for him to foster a relationship with a veteran teacher in each school he has taught at, because he feels the job is a case of *sink or swim* (8H3). He did not indicate that he struggled in any particular way but for him that is just the reality of the job. Jack has taught at other schools but has risen through leadership positions at this school. A teacher of humanities, he values collegiality and working together for the best outcomes for each student. As a novice teacher Jack had an older teacher who *took me under his wing* (11J3).

Richard had previous experience in the engineering industry and had not envisaged teaching as a career upon leaving university. Richard is bluntly honest and claims he came to teaching for the job security, the holidays and regular hours, totally out of self-interest. He saw how his teacher friends always seemed more relaxed than him and had great holidays. Teaching suited his family life as they could all travel to school together and he got to be involved in his favourite subject. Teaching now for over 20 years, he has no problem doing what is demanded of him to meet prescribed requirements because *that is the nature of the job* (3R3). He had thought when he began teaching at this school, despite have previous teaching experience, that he would be mentored. He thought that it was something this school *would do well* (3R3) but it did not happen for him. I believe this, perhaps, was because he was not, in fact, a novice teacher, but an experienced teacher taking up a new post. He had received the appropriate induction but entered a department in disarray. Richard describes how he has been a mentor to a new member of staff (part of the induction process at the school). He failed to reflect on the difference of his experience from that of a novice young teacher straight out of university. He believes he has good knowledge of his subject and is organised enough, however, he did go through a point in time when he wanted to leave teaching all together. He was experiencing those feelings just as this program was being implemented. He realised in the professional development session for the social and emotional curriculum that he was being very negative about his teaching experience. This changed his perspective totally. I shared with him that another teacher had told me immediately after that professional development session that they believed Richard had experienced an epiphany.
Gail also came to teaching after dropping out of university after one year. She gained experience in the workplace but found her niche in the classroom. Returning to obtain a qualification in teaching Science she has worked hard in schools with a passion for leadership. Nevertheless, she stills feels a great sense of achievement seeing students come to a sense of understanding. Leading her colleagues to understanding about the needs of students is what Gail values, but she also sees the need to connect this to the needs of the school as a whole. Gail believes she has a talent for building relationships with young people and wants to use this talent. *God has an interesting way of ensuring we are on the right path* (5G3), she says. Gail sees the use of this gift as being her mission and her calling is to work with adolescents.

Jane feels that she is where she is because of *God’s plan* (10J1) for her. Despite being highly successful in her previous job in a performance environment, Jane felt like she was *drowning at university, having to look up words like ‘pedagogy’* (10J3). However, while on her practicum placement and in her first position she received *super support* (10J3) and had great mentors. It all *fell into place perfectly* (10J3). This is her second school since university.

Benny worked in retail before completing a degree in his favourite subject in the Humanities. He has had experience at one other school before teaching here and is aware of his personal growth in understanding student development. Benny was inspired by his subject but now sees his passion is working in the area of student welfare. He maintains that university, *in no way*, (4B3), prepared him for working in a school, *you learn on the job* (4B3). He sees the work that happens in a school as the practical part of the profession and university as being *just too much theory* (4B3). He has had a mentor in every school and *relied a lot* (4B3) on the mentor for *technical stuff* (4B3). My understanding of what he means when he says “technical stuff” is the administrative element of teaching, for example, the form filling required for student grades at Year 12 (Personal journal).

For all of these teachers, whether they had support or not, formally or socially they see relationships as being critical in their ability to cope in teaching (Herrman, et al., 2011). All of the teachers were able to note a significant individual who gave them support. Knowing how to engage students and having passion for the subject is vitally important (Hargreaves, 1998; Jones, 2006). Jane demonstrates this when she says *you need to care*
first, and then get the kids to work (10J1). Jane had what she perceived as formal support and says that she has never experienced the feeling of not wanting to come to school.

Each of these teachers tell their coming-to-teaching story in a matter-of-fact way. I want to delve deeper; I want to know how they had coped with life as a new teacher in the classroom. I asked about mentoring or induction programs. Several recall individuals they called mentors but none of them could remember having had formally scheduled support, so how did they cope? Jennifer’s designated buddy was a second-year teacher. I ask Jennifer to describe what teaching was like for her when she began her career and, with a big grin, she says you just rocked up and taught (12J3).

As the conversations turned toward perceptions about personal resilience, a distinct moment happened. All of the teachers begin to move around the professional knowledge landscape from their cover stories to include the sacred story of their engagement with school policy and their secret stories of how they implemented those policies in the classroom (Clandinin & Connelly, 1996). I am humbled as a researcher to have their stories so honestly shared. After initially sidestepping the question of resilience, Jennifer shares a story about her brother and uses it in parallel to express explicitly that when she is being organised and persistent, she feels capable to say, yeah I am okay and I can do things (12J1). Her reflection on the question also enables her to come to the point where she can say it is in her personality not to accept the compliment I had just given her acknowledging this growth; you don’t want the compliment you just don’t really think about the qualities you have (12J1).

Why is it that teachers do not think about the qualities they have? I pondered why they are not confident about those qualities in their professional capacity. Why can they not accept a compliment about their professional skills? At the school in this study, at briefing each week, colleagues nominate a teacher who displays exemplary qualities and a citation is read out with a trophy to be awarded. There are detractors of this practice that is intended to celebrate who we are as teachers. For example, Benny asked why we concentrated on this celebration as a school when there were so many other things to worry about.
Benny’s comments and Jennifer’s story about her brother made me consider whether the teachers were personalising the concepts in the program. How were they doing this? I was concerned because both Tom and Benny claim they never use the script: Tom confesses to never having read it. So what stories are they telling the students? I understand it is good to use real examples or stories about individuals overcoming adversity in order to motivate others, but this does not unpack the skills detailed in the program. How are they covering the skills? How can the implementation of the program be assessed if there is no consistency in its delivery?

Using prior knowledge, Tom sees his resilience as being able to respond in a positive way to negative events (2T1). With prompting, Tom expresses his resilience as having the confidence and communication skills to resolve an issue when his professionalism is questioned by the administration or by parents. He believes that others who have wrong or inaccurate information often question teachers. He says that when he started teaching teachers would never be questioned (2T1). Teaching as a profession was respected but now the school constructs a false environment for students where they are sheltered from things simply because we don’t want them to have to struggle (2T1). He understands that he has to be persistent and continue to make lessons productive, not fair (2T1).

As I begin the first interview with Harold, I am consciously aware that I see him as a support person for me because he has taught the social and emotional program at a previous school. I want to get a sense from him that I am on the right track, that this is what the students and teachers need. I want affirmation because I am beginning to feel the weight of doing this study and I am also feeling the tension of having to interview for a new position in the leadership restructure of the school. I have concerns about what the study participants will think if I do not get the job. Harold is able to recite the theory behind the program; he knows he is resilient when his spiritual and emotional and physical and mental health are in balance (8H1). He is able to articulate the biological stress response and how that affects teachers and learners alike. He can clearly unpack the elements of what is required in the teaching of the program.

Jane’s interview takes place in proximity to her staffroom, not the meeting room I had been using; possibly because I perceive her to be a gentle person or I think she might feel more relaxed there. Her perception of her resilience is totally grounded in her
personal story. She sees her upbringing and her personal experience as having contributed to her strength as a person. Placing a great emphasis on relationships and communication, she believes her resilience is being able to work through difficult times even if you don’t want to (10J1). She is able to reflect on her early teaching experience where she had not been resilient and had taken things too personally; for example, she became upset if students said they did not like her or did not like her subject. However, for Jane, her faith has played a significant role in moulding her resilience and she believes that the students see how she uses it when needed. She makes it clear that we should teach resilience not purely to improve academic success but to improve the wellbeing of the students generally (10J1).

Benny, rolled with the punches (4B1) and sees his resilience as a work in progress (4B1), also does not use the script when teaching resilience skills through the social and emotional program. Unlike Tom, he does not believe that he can do it better, but he tells personal stories to his class about how he uses the skills. He, too, can articulate the use of a scripted program as an element of his sacred story, as documented in school literature, but nevertheless, refuses to use the books. He supports pastoral care teachers to do the same and while he talks about wanting to provide support and direction for those teachers, too many other things have a higher priority for him. Full of enthusiasm for his role, Benny is trying to include what is expected of him in his cover story. Yet he maintains that the school administration has to provide leadership of the program, because it is very hard to teach an emotion (4B2) and the curriculum of the social and emotional program has no context in pastoral care classes. I have begun hearing this exact phrase from other staff members, so I am aware that there are conversations taking place where he is expressing his feelings.

William describes his resilience in terms of his vocation and his desire to teach. He says:

When I’m feeling right down and I’m feeling exhausted and I ask myself why do I keep doing it (this job)? I suppose when I’m looking at that and I’m looking at my motivation for teaching that’s where my resilience stems from I guess. (13W2).

William is tired as he talks, yawning and stroking his brow as if to rub the fatigue away, but he keeps going. Concerned at the level of emotional work we now have to do with
students *everything from alcohol and drugs education to sex education and things like this seem to become more and more dumped on our plate* (13W3) he maintains that someone has to do it. If parents do not teach it, then teachers experience the consequences (in terms of students with poor coping skills, mental health issues and poor behaviour), he believes. Having had a tough time as a novice teacher, William, nevertheless, grew to care deeply about students and sees the need to support their resilience as a basic Christian duty. For him the important thing is *all about meeting kids where they are at and being totally honest with them* (13W3), he muses.

Gail, seeing her resilience as having a *positive mindset with regards to difficulties* (5G1), views the sacred story of teaching the program at this school as a *changing of culture, changing of values* (5G2). She believes her life experiences and her teacher training have contributed to her resilience. She knew from the beginning that she was great in her classroom practice but struggled with the theory. Even though she has moved her focus from the classroom to leadership, she still believes that caring for kids is her passion.

Jack has a clear understanding of the purpose of the questions; after defining his resilience as *being a quality that allows him to bounce back after a setback* (11J1) he asks *am I passing?* (11J1). He wants to ensure that he is using the correct terminology for my purpose (Gubrium & Holstein, 2009). He shares two personal stories of how his resilience developed from watching his parents. This has influenced his belief that while some of these skills can be taught at school, students need the skills to be modelled in the daily context and need to have opportunities to practice them, for example, at camp.

Jennifer believes the skills can be taught but only with the proviso that the teacher knows the students well enough. This is an important factor for her because, from her narrative, it is obvious that she feels she did a better job as a pastoral care teacher in previous years. With this current group in her pastoral care class, she does not teach any of the students in her subject area and has deconstructed them as a group and labelled them as non-compliant, resistant learners (Huber, Caine, Huber, & Steeves, 2013). When the interview is then brought forward to the teaching of these concepts in the classroom Jennifer engages in what Gubrium and Holstein (2009) terms, a clash between her inner world and her social world. She launches into a discourse on how the students do not take it seriously, despite needing it. She uses professional terminology,
Voc Ed (12J1), meaning vocational education students, to label the students in question. This use of this label gives an indication that she has expectations of these students that are outside of the norm (Gubrium & Holstein, 2009).

She shared her brother’s story to make the point that while young people may appear not to engage in learning while at school, they may actually be taking something from the experience:

*Even though he hated school and now he wishes that he did what he should have done at school and now he is thirty something and after school he got a dead end job really.... it was probably in his mid-20s the penny dropped and you know he went from job to job to job and then he actually got into a management position at a large store and they nurtured him and built him up and he ended being very good at what he could do.* (12J1)

I was able to share a similar story about my son with her to demonstrate that I understood her point. Sometimes, as teachers, we do not get to see what difference we may have made; in fact, it may never be a tangible thing. She searches for further explanation for her difficulties with her current pastoral care class, claiming that it is not how she delivers the program but the resistance to it from the students to it that she says makes it difficult to teach. During this discourse, Jennifer identifies two positive points that are indicative of her personal growth. She has seen the link between participation in class when the program was being taught and academic success and she believes that if the school persists in teaching the program, students will resist less and actively participate.

Like Jennifer, Jane experienced initial resistance from the students to the introduction of the program. Like Jennifer, she reflected on the material and began to share her personal stories with the students to demonstrate the concepts. She began to reset the pattern of pastoral care time from the cake care group (10J2) to teaching time, but with personalised stories because she believes that if you personalise it, *I think that it makes it less of a chore for them and they’re grasping the concepts whether they like it or not* (10J2). She informs me that the program language has even made it into the professional conversations that she has with colleagues in her department. They help each other out when they have an issue. This story of a conversation that happened in an
out-of-classroom place is just as much a secret story as what happens in the classroom (Clandinin & Connelly, 1996). Jane is happy to move from one professional place to another, the classroom and the staffroom, in our conversation (Craig, 2013).

Mentoring and mirroring of the desired behaviours for the students is more valuable than teaching skills in the classroom for Benny because he sees relationships as being the most important thing to promote resilience. Due to the fact that he had told me he leaned on his mentor as a novice teacher, I am interested to see what support he is accessing at this school, particularly now as he is new to his middle-management role, and I ask him whom he turns to for support. He says, *I don’t know what the school does for support – but I’m sure they do it. It’s not as visible as it is for the kids. We are adults; we should handle it* (4B2). However, Benny is cognisant, that he, in his leadership position, is part of the school support mechanism, the relational support map, for the pastoral care teachers who teach the program. Are teachers so walled into their place on the professional landscape that they cannot see the big picture of the support network in the school? I must admit, I too, was unaware of the formalised support for staff until I required it after major surgery in 2012 when I had six weeks off work with a slow process of re-entry to the workplace. The support I received included hospital and home visits, phone calls, emails, flowers and a full rehabilitation program with very caring and supportive colleagues. I know, now, that this is no different from the treatment of other staff members who encountered personal difficulties yet it is not widely known that it occurs.

Gail maintains that resilience is partly developed by having a significant adult in your life (Pianta & Walsh, 1998). Adolescents in particular need this. Parents are not trained for this role; teachers are. Clandinin and Connelly (1992) describe teachers as “curriculum makers” determining that teachers are “seen as an integral part to the curricular process in which teachers, learners, subject matter, and milieu are in dynamic interaction” (p. 392). Thus, Gail maintains teachers should be making the curriculum of the social and emotional program their own, personalising it, and sharing it with students, allowing the students to make meaning for themselves.

Richard, agreeing with Benny, expresses concern that pastoral care time is not a teaching and learning context. His reasoning is different in that he feels that the teaching of resilience (Jones, 2006) should take place as part of the sacred story in the true
integration of Christian relationships and Christian understanding (11R3). He fully supports that resilience can be learnt and school is the place to teach it; *kids need to see a grade is not me* (11R3). Benny wants to be able to teach resilience in a practical sense because he believes that individuals have to come to resilience themselves; *I picked it up myself* (4B1) he says. He is not convinced that even if it is taught from the book that it will be enough to make a difference to some students.

Harold is determined that we have a duty to teach resilience due to the vacuum existing in cultural and family life (8H3), yet he believes that we have a lot of teachers coming through who are not resilient and he questions whether they are actually the right people to teach it. His answer to this is utopian, I believe, in that he says it should be taught in clubs, communities, and churches (8H3), and he struggles to clarify how it can work in the school, given that the student body includes students from Asian cultures as well as Australian culture and these different cultures contain different concepts of success.

In term 1 of 2012, Harold, too, can articulate the concept of PC as still being the cake care group (8H2). He thinks that with all the structural changes, there is no accountability and a distinct lack of leadership from the drivers of the program. The schedule of lessons is accessible but he believes that the teachers cannot be expected to know which lesson they are up to because there are no public discussions of them at staff meetings and there are many other priorities. A tension arises here because I believe that with trust in teachers’ professionalism, they should be able to follow the schedule without weekly discussion to take them through how the lesson should be taught. Harold believes that you can’t just put up a schedule and hope teachers are going to do it; you actually have to keep them accountable to it (8H2).

Tom’s understanding of whether resilience should be taught at school or not is confused, based on his perception that every student needs a different approach to how it is delivered to them (2T1). He believes teaching the skill is not sufficient; students need to experience an environment where the skills can be put into practice. He does not see school as a place where students have to be resilient, based on his perception that it is a false environment. Tom sees the program as being artificial, has not read it, does not use the program resources in the classroom and has expressed his views at his annual staff review with senior staff. These actions come from his belief we are being too soft with the kids and that modelling the skills is more important than teaching them.
However, he feels *if I’m not following the script, people are going to accuse me of not doing what I got asked to do* (2T1). During the second round of interviews in term 1 of 2012, I see a complete shift in Tom’s attitude to the program. He had reflected on his resilience and assessed that his strategies were effective for him. Currently, he is using his experience with further study to personalise and demonstrate the skills of the unit on organisation from the program. He sees this as being honest with the kids and demonstrates his success with the strategy and his ownership of responsibility when he states: *I’ve sat down, I’ve worked it out what I have to do and I know if I fail or if things don’t get done then it all comes back to me* (2T2).

He shares his story of what had happened when he took his personal study materials into his pastoral care class and demonstrated his organisational methodology to the students. He was able to make the link that he was experiencing the stress of disorganisation and had to engage his resilience strategies. Therefore, he could actually model it more effectively to the students—*the more I’m immersed in my own issues and dealing with them, the greater sense of reality the kids feel* (2T2). This is a major moment for me as a researcher and of professional growth as a peer and collegial coach. Tom has been so resistant to the program but is making real connections because of his lived experience. Tom, like Jennifer, feels the scripted program is too constraining and butts against the school story: He does not deliberately want to buck the system, but I sort of feel the urge to buck the system because I don’t necessarily like what we are asked to do. I don’t necessarily agree with how we are asked to do something (2T2).

It takes all of my professionalism and inner strength not to react personally; I have tremendous passion for the teaching of social and emotional skills and I was instrumental in sourcing the program. I wait to allow him to make his way to an understanding that a starting point is needed because we, as individual teachers with very different stories, are at such different points in those stories. The answer that follows is for me, indicative of the increasing accountability in education, Tom wants me to know that if he does not follow the script then *people would accuse me of not having done what I got asked to do whereas I feel I am doing what I’ve been asked to do* (2T2). For an instant, I feel like I am watching myself from the outside. I see my researcher self, listening to Tom. In that space on the knowledge landscape, I am able to
let his story speak without drowning it out with mine. My researcher self and teacher self are interconnecting, while I seek to keep them separate.

Aside from only one position, Gail has always worked in faith-based schools. She prefers this, she says because she could not do it (5G1), meaning this tough job, anywhere else. She combs her fingers through her hair, something I have observed her do when she pauses to think; it’s hard – this (5G1); she grins as she brings her hand back down to indicate her desk piled high with documents demanding her attention. She coolly observes that friends who have become teachers for the money are no longer in the profession. God has an interesting way of ensuring we are on the right path (5G1), she states, as if to say; I am where I should be – I’m “on the bus” and in the right seat. Through her Christian faith she believes she has the right values and attitude to enable her to cope with change and adversity.

As we work in a Christian school, Jack believes we as a team have a moral imperative to make a difference to each learner and teacher. He agrees with Jane, that you cannot take things personally, as we do not all experience things in the same way or are not all at the same point in our journey. His concerns are, I believe, for the tensions that are evident in the range and complexities of stories I have been experiencing. Jack understands that not all the teacher participants will have the same history and they will all feel differently about the experiences they have at the school. He resigns himself to the idea that this is not a short-term project.

When considering the part that spirituality plays in resilience, Harold thinks that the program needs to be organic, part of the whole-school ethos, and done authentically like hearing scripture and how Christian faith relates to resilience and chapel fits with pastoral care (8H2). Both Tom and Jennifer do not engage with the discussion of a spiritual element of resilience, in fact, both side step the issue, seeing resilience in terms of life skills and relationships. The light-bulb moment was spiritual for Richard. It occurred just after the training session for the program when he realised that a specific verse from the bible—Matthew 11:30: “For my yoke is easy, and my burden is light” (NIV)—was telling him that nothing would happen to me that I can’t deal with (3R2). From that moment on, he knew he was resilient and he would prevail, particularly following a very stressful period at school. In the second interview, Richard was initially humorous in describing his coping skills: sometimes you are the pigeon and
sometimes you are the statue (3R2). He then shares a poignant story from his personal life that will have a significant impact on him for the rest of his life. I have not shared this story out of respect for Richard, as I believe it would compromise his anonymity in this context. I am privileged that he shared such a personal story with me and it highlights for me that on this professional knowledge landscape we have real people, people who may be hurting.

Clandinin and Connelly (1996) said that the living out and telling of cover stories “may give the impression that teachers do not know what they know” (p. 28). I am sensing now that this is at the very crux of my study. Cover stories, stories I was hearing in the out-of-classroom places, were indicating that teachers were not resilient and did not know the skills required for resilient behaviours, nor could they model them. As I begin to get teachers to explore and reflect on their inner knowledge in their secret stories, I need teachers to tell me what they know that they know (Clandinin & Connelly, 1996) so they have a conscious and explicit understanding of how to teach the required program.

Tom claims that simply teaching resilience is not sufficient; teachers have to walk the walk (2T1). They have to create the right environment for students to become resilient. When asked to elaborate he returns to his theme that we baby the kids too much (2T1). As teachers, we are not pushing the kids enough, not providing an environment of competition where they can strive. It is not that our sports teams are not winning; it is that we don’t even keep score anymore (2T1). While school is the logical place for resilience to be taught, he is not sure that many adults understand resilience and that includes staff (2T1). He uses rugby coaching as an example, where kids are not being pushed and they do not demonstrate selflessness. He believes they think if there is a chance they will get hurt, they will not do what needs to be done and the coaches do not push it. Therefore, he would not trust them because they are going to put themselves first (2T1). Tom believes that in order to get to the point where teachers can consciously teach the skills, they first need help to be reflective (2T1).

Richard echoes this and says he wants every teacher to integrate the language of the program whenever they are dealing with students: teachers need to grab a hold of those ideas when they’re talking kids through issues and things like that (3R1). He shows what he means by sharing a story where a student had come to him having seen the
results she had received in comparison to her friend. He perceived that *everything the student had about herself was invested in her performance* (3R1). He spent a great deal of time with her to reassure her that *a grade did not take anything away from her value as a person* (3R1). He wants to know why not all teachers talk like that. He says *I think a lot of us teachers don’t... lack that... actually lack the skill, they don’t defuse situations, they amp it up* (3R1). What he sees when he looks at his colleagues is *people with problems* (3R1) and if they have issues with their own self-esteem, how can they support a student with self-esteem issues? He witnessed a confrontation between a teacher and a student a few days previously. Using that story, he remonstrates that the student, who was known to be vulnerable, immediately mirrored the behaviour of the teacher, who was making demands of the student. He reflects on the thoughts process of the teacher as being: *If you don’t do what I say then that reflects on me and on my position, then the student is feeling threatened by that and they are vulnerable anyway and you have this big clash* (3R1).

Richard ponders awhile on this story. He becomes quiet, sinks back in the chair, brings his right foot up onto his left knee, and holds his leg there with both hands. It feels as if he is trying to separate himself from our conversation. I wait, with bated breath, to hear what he will say. I watch as Richard’s teacher story and story about teachers bump against the mandated curriculum of the social and emotional program and the official school story (Clandinin, 2006). He concludes that:

*Teachers need to understand; that is extremely important. We’re going to have a better school overall because people are going to be behaving in a reasonable way instead of emotions always being put into it. I mean I’ve got to admit, I’ve done many many mistakes with students where I’ve acted emotionally and I’ve acted out of position of my own self-esteem being threatened.* (3R1)

Harold focuses on staff members who were openly optimistic every day. He wants more people like that around him. He cites how a previous House leader kept teachers thinking critically about the program via email as a way to hold them accountable. He maintains that through this forum, teachers were able to think about the organic integration of the program, for example, even into a morning run: *I have more energy when I plan to get it done than when I don’t plan to do it* (8H2). He claims that none of
this is possible while teachers continue to see every strategy, program, or initiative as separate things heaping upon each other rather than things you can synthesise into what is best practice (3R1). Nonetheless, when asked if the social and emotional curriculum should be taught in school, he reflects that there are a lot of teachers coming through who are less resilient than their students. So are they the right people to deliver the program? Very possibly not (3R1).

When talking to Jennifer about teachers and how they are coping with current changes, we share the same frustration about staff members who casually deal with emails and other matters while senior staff members are making presentations. She cites the iPad as possibly being responsible for that. However, I previously noted the casual attitude of others in staff meetings before the introduction of the iPad. I had once heard it said that certain staff members never attended staff meetings and were proud of the fact. A staff roll is now taken at all sessions of staff meetings, briefings and professional development. Jennifer expresses her feelings that her colleagues operate under a sense of entitlement in that, when lunch is being provided, they do not clear away their own rubbish, expecting others to do it. After meetings, people leave without thinking to put their chairs away (12J3). She sees this sense of entitlement particularly when we have staff meetings or professional development at the school. People complain about everything – the food, the presentation... they need to be grateful that lunch was actually provided (12J3). We are able to discuss teachers who engage in what I call minor acts of rebellion, for example, purposely not wearing a name badge; sitting as far away as possible from where the speaker stands at briefing to see who will join in; and wearing clothing, for example, denim, that is just on the edge of being inappropriate.

Gail ponders on the newly forming narrative of the school and how teachers were coping when she articulates that everyone is at different stages in their resilience (5G2), and some will cope with the changes and some will not. By looking at the stories that teachers tell about each other as they act on the professional knowledge landscape, the complexity of the narrative in this place becomes evident. Not only are there people living out their stories and making multiple connections, there are other things and events that have an impact on how lives are storied and re-storied (Craig, 2000). The culture and values of the school are being refocused and some teachers will fit in with that and some teachers will not, thereby they will construct stories to leave by (Craig,
Gail makes it clear that while she views her colleagues as being professionals, she sees resilience not just as content knowledge but as a personal construct and that it may be very confronting for teachers to recognise they don’t have it and it would also take great courage and resilience to identify they need help with it (5G2).

Feeling concerned about what Gail had said, when I talk to Jack, he consolidates how I am feeling, saying that teachers are not reflecting personally in-depth on resilience. While Jack is supportive of teaching the concepts, he is not wholly sure that one program can completely teach resilience. It is merely another tool in the teachers’ skill-set, he believes, that allows them to deal with the complexity of the profession. Teachers need not only to know and understand the theory of the program; Jack exasperatedly comments that they need to know what it will look like for the students (11J2). He tells a story about some professional development where teachers were discussing risk taking in the classroom: it took weeks... to articulate what risk taking looked like in a Year 12 classroom (11J2). He remembers it specifically because the Chemistry teacher maintained that there would be no risk taking in his classroom! A very frustrated Jack says getting them to understand that we’re not suggesting everyone juggles acid but there is academic risk taking, that people are prepared to take on challenges (11J2). In this, he fears, we will struggle because everyone uses such different language to express what we mean. In order for the same school story to be told by all staff he ponders whether the teaching of the program should be reported on. He feels this this would make teachers reflect on the teaching of it and it would allow the school to hold them accountable. He is explicit about what that reporting would look like and the impact it would have on the individual teacher: let's push those teachers who think that reporting is about telling Mum and Dad that little Johnny hasn't done his homework, rather than reporting on the personal growth of the child (11J2).

4.3. School story / stories about school

Jennifer’s feelings, when told that she had to teach the social and emotional program in pastoral care time, were initially a bit of that resistance you know... I have done a pastoral care group for so many years then all of a sudden you’ve got this new thing that you have to do (12J1). When she introduced the program to the class that she felt like
Jennifer continues her theme of a sense of entitlement when talking about the expectation of staff that they must be at the forefront of the new narrative. She sums it up in her attitude to ensuring all litter on the grounds was picked up. Senior staff members have promoted a suggestion that all teachers carry a plastic bag when on playground duty in order to encourage students to not litter. Teachers have also been encouraged to pick up litter themselves to demonstrate that they are not asking students to do anything they would not do. Jennifer has refused to carry a plastic bag. She believes that the students need to be taught how to dispose of rubbish responsibly not have the expectation that a teacher will appear with a bag to remind them. The school has an adequate supply of litter bins yet is plagued by students who continually throw rubbish on the ground rather than walk 3 metres to a bin. While it is time consuming to engage with a large group of students, she feels it is an appropriate teaching moment and, done in the right spirit, students comply. She appeals to the students’ sense of ownership, responsibility, and duty to the school and school grounds and points to the bin. I share with her that I do the same and remain with the students until the area is free of litter. I have done it so often, I told her, that now, as soon as I appear on duty, the students say, “Yes, we know Miss” and, for the most part, when I do my duty in that particular area there is very little rubbish. Nevertheless, that area has been designated out of bounds for students because of the litter and inappropriate behaviour just this week (Personal journal term 3 of 2013).

This story of Jennifer’s experience is linked to the stories told by others about the expectations placed on them while doing playground duty (Craig, 2000). We have both heard other teachers tell the stories of how they feel, regarding having to pick up litter thrown by students. Rather than comply with the suggestion of carrying a carrier bag (made by the principal at staff meetings and at multiple briefings) as a way of dealing with the problem, she has used her knowledge of the students, developed over the years of her experience at the school, to fit in with other teachers (Craig, 2000). She has already told me she is a stresser and worries about what people think so it is important
“to have favourable stories told about her,” (Craig, 2000, p. 13) yet she felt that she had been able to cope just fine (12J1) before all these new initiatives.

The school story, encompassing academic excellence, currently being written, does not seem to fit with the experiences of teachers. Both Jennifer and Tom have expressed that students are resistant to the teaching of resilience skills in PC time but Tom also tells a story about a class whom he had to supervise when a teacher was absent. The students were engaged in a research task and, rather than take personal notes regarding the information, they were copying and pasting the information from one electronic document to another. Tom was exasperated at this, asking how as teachers, we saw this as being capable of producing academic excellence.

Tom is highly critical of the current direction being taken by the bus (the school) as it heads towards a new story of academic excellence, yet he continues to innovate and reflect on his practice. He believes that the school needs to stop nannying the kids, because it creates a negative environment. People need to fail and learn by it (2T2). He believes that despite wanting to improve academic achievement, we are creating an easily distracted copy and paste generation. Kids are not tech competent, they just know more tricks (2T2). His story of the school is that things were much simpler twenty years ago, echoing Jack’s perception of things being stable. Tom is highly critical of what he terms work intensification (2T2) because he believes it is making what we do in the classroom ineffective, giving teachers too much to do outside of the classroom. Also, his claim, that we do not allow enough risk taking as a school aligns with Jack’s perception.

Tom is also critical of how he perceives he has to shelter kids from things, simply because we don’t want them to have that struggle (2T2). He believes that the school does this rather than treat all students equally, which is the way he perceives things to happen in the real world because the world doesn’t consider age or maturity, and it treats people as equals (2T2). He feels that he has lost his professional autonomy; in the past he could make decisions based on how he dealt with a particular topic, in class, or a particular situation, or made a decision to act quite deliberately in a particular way or to follow a particular course (2T2). Now he has to make everything fair, whereas he feels he should be making it productive, a rich learning experience.
I am struggling with Tom’s interpretation of the new school narrative that seems to place such restrictions on his classroom practice, so I try to tease out what he means by not being able to make students resilient. I am ever mindful of not using the conversational style of the interview to influence the direction but to ensure that he has tacit permission to continue and to extend his account (Bruner, 1991). He continues to say that it is important to teach the skills that lead to resilience but then comes the moment I seek. In this false environment (2T2) resilience skills cannot not be engaged, he surmises. The environment is false because of unrealistic fairness. He believes that the students need to be exposed to calculated risk (2T2). In his mind, this generation of students is under less pressure than previous generations and still the school puts compensatory things in place (2T2).

Richard has a very clear view of the changing narrative of the school and has a strong opinion of where resilience should be taught to strengthen the school’s point of difference: its faith base. He sees the pastoral care class as having no context for the program, but the social and emotional curriculum could be integrated into Christian Studies because the two are married together (3R2). He feels that if the Christian ethos of the school is strengthened with the social and emotional curriculum then this will make the school distinctive because if we are not distinctive in that way then we are just another independent school (3R2). When I share with him that the developer of the program suggested schools might like to place the program in their Health and Physical Exercise (HPE) programs, he muses for a while. He understands that suggestion but maintains we have another context, which is obviously a life context, a philosophical context from the start (3R2).

While he is able to articulate the limits inherent in a large organisation, like a school, to fully know what is happening with each student, he believes that this should not prevent us from trying to build a child’s self-worth. He says that in no way should the school assess the success of the program based on academic results. The effects of teaching these skills may never be fully understood outside a longitudinal study regarding social risk taking by the students as they grow up. Nevertheless, we should still teach the skills. However, his school story is one of community, one of “we” that all teachers can be part of and by working together we’re going to have a better school overall because people are going to be behaving in a reasonable way instead of emotions always being
put into it (3R2). Even when talking about his time off, he says he cannot wait to come back to school because it's a pleasure to come to this place and it's a pleasure to work with people in this place and to work with the kids (3R2).

I share my story of coming to the school and the sense of homecoming I felt the day I had my interview. The warmness of the property, the greetings of the people and the concern showed to me at the interview made me want the job more than I realised. I have experienced this sense of being home, or fitting in, being a valued member of the community the entire time I have been here. This is despite the fact that, due to my position, many of the interactions I have with students and parents are highly emotionally charged and require a great deal of my mental and emotional energy. It has never felt like work. I delight in coming here every day. I have had staff members say they do not know how I perform my role; they would not have the patience. The fact that I do not need to think about what I do, implies to me, that I am in the right seat and on the right bus.

Thinking about the program and teaching it at this school, Harold is able to see that for some children, the school story is all they have:

*For some students, school is their club. They belong to it, there’s a uniform, there’s the House, there’s a team. For many of them, Chapel is a place where it can actually be looking outside yourself to the Source to God as the focus.* (8H2)

Harold continues to tell stories of day-to-day events at school, where students could attain a sense of belonging, of being part of a team, and of community, and a sense that by being positive about all the good things we do we can have a better vision of how...it will all come together (8H2). Despite his focus on optimism, his overall assessment of the school story is not so positive.

*There are all these opportunities; the problem is we’re stretched thin. The kids will often say I do all that (subject) stuff, so I’m going to get excellent. And (teacher) thinks I’m excellent and that’s my world. Everyone else in school, though, I’m not connected with, I’m not a part of this, so there’s not a deeper connection to this place.* (8H2)
He has his version of a solution for the school, as most participants have; his *is just keep training with the stuff we’ve got internally, just keep cycling it round and refreshing it and renewing it but just the stuff we’ve got and no more* (8H2). The story is being rewritten around us as teachers; we are being guided to our new narrative by the leadership team, who have a clear roadmap of where the bus is going, yet many of the staff are critical of each new update of the road map, each new turn of the bus and want to come up with their own direction. Do Harold and other teachers want to write the school story from the back seat; do they want to drive the bus? If that is the case, they are in the wrong seat because they need to have their hands on the steering wheel and they need to know how to drive. I did not realise at the time of this interview, in term 1 2012, that Harold was beginning to construct his story to leave by (Craig, 2013).

Aware that some teachers are not comfortable with sharing themselves in developing strong relationships, Jane ponders how the school can support them. She knows that everybody is at a different place and only by all staff being on board the bus, teaching and modelling skills for others, will we be able to move forward as a school. Having internalised the concept of resilience, and being confident in her capacity to teach the skills in the program, Jane is very comfortable with the new school narrative. She is beginning to grow in awareness of how her confidence and resilience skills will influence other staff members. She knows she is on the bus and laughs at the expression. Her acceptance of the fact that she is human first, before being a teacher, is significant in her approach to the change occurring in the school.

Identifying that she has a clear vision of the school’s Christian ethos, Jane understands that the school does not expect us to be perfect. In her mind the school is not expecting us to do more because *I think that a lot of teachers don't realise that you are already doing the things it's just making it a little more plain* (10J3). Fully “on the bus” Jane ponders that most of the teachers here are part of the team and work toward the best interest of the students. You have to care for the students first though, she feels; only then can you get them to work. A favourite teacher among students and parents alike, Jane perceives that some may see her as being too friendly and she wants to work on that. However, she knows that when parents see her give her best for their children, she feels she has fulfilled her role. She knows she struggles organisationally and with time management, however she does not attach much importance those issues. A committed
Christian, she feels that her rapport with parents is not about academic results; it is about caring.

Benny has spent time considering his resilience following the initial interview, because of personal events, and he is more articulate about the school story in the second interview. He states that he had been discussing the direction of the bus with others and realised that not everyone was on board with what the school is doing. The bus is travelling in a new direction. He feels that not everyone is on board and initiatives are falling by the wayside. He believes that we started the initiative particularly well but, because people were not on the bus, it is only being done in a piecemeal way, or in his words, *half-assed* (4B2). His solution is that the people in charge need to *face getting everyone on board at the same time* (4B2). He is fully aware that everyone being on board requires a cultural shift. Nevertheless, he says that leaders have to be seen to be supportive of the initiative, be the driver, and have a long-term view of the outcomes, that is, the need to know the road. They need to be able to articulate the long-term outcomes to the teachers. The leaders up at the front of the bus need to be able to see where they are going and the vision always needs to be communicated, *I think* (4B2). Benny is fully aware that we have drivers and understands that they have the vision, but believes they spend too much time at the front of the bus and do not engage with those in seats near the back. He says they need to be able to connect these people with that [vision] and think big picture (4B2).

Benny knows that he and the other managers do not talk about the program enough to keep it uppermost in their minds, nor do they support teachers enough to stay current with the lessons. Benny reveals his knowledge of the school story regarding the program: *I think teachers are going; well it’s still a school goal and not just a pastoral care goal* (4B2). I do not understand why he sees the two goals as separate. His comment is prefaced with a comment about *admin* being the drivers of the school goals and teachers having to do pastoral care (4B2). I implicitly comprehend that he views only those with a designated pastoral care role as having to know and teach the program and all other staff members are not actively involved in pastoral care. Knowing that there are teachers who are not on the bus and are not teaching the program, I ask about how he feels about having to follow-up with people who are not teaching the lessons. He ponders, running his hand over his forehead:
It’s a fine line to tread, I really feel that. It’s something that I have to learn to do myself; it’s speaking to people who aren’t where they need to be and I think everybody has challenges with it. (4B2)

He is struggling with being on the bus and is still finding it difficult to be comfortable in his own seat. He struggles with how other staff members are dealing with the direction the school is taking:

There’s a staff member here who doesn't seem to be very ... on the bus at all. Very much so ... it’s just a few things I hear and how do you deal with them? Do you, do you, you can't fire them but if they are out there in the public eye, bad-mouthing school and saying these other schools are better and so on. How do you deal with that? (4B2)

He later clarifies that he believes that those particular teachers are not against what the school wants they are just not supportive. They are not saying, “I’m not doing it,” they are saying “I’m just like... I’m not doing all of what I’m asked.” (4B2)

Gail has a clear view of what should be happening at the school. Teachers are the adults of the school and if they cannot model resilience to the students then the community will break down. She believes that the school must have the culture that “this is a place that is can-do” [using air-quotes]; there’s no difficulty that is too difficult (5G1). Gail reflects that anything the school expects of the students must also be expected of the staff. So, if we expect the students to develop resilience then we must have the same expectation of the staff. While not fully decided that it can be taught, Gail says that modelling plays a role in the development of student resilience. She thinks that while it may not need to be taught explicitly, we have good reason to teach it. We have the opportunity because students are at the school all day.

For Gail, one of the biggest requirements of the school is to communicate clearly to parents in the community what and why we are teaching in relation to social and emotional learning and explain that they must value this aspect of what we are doing. The school story must be clearly understood by parents and they need to be supportive of the work the school is doing. The main issue, she believes, is that there are teachers who have not yet reflected on their own resilience and are not communicating this new school story to parents. I asked if holding teachers accountable for the teaching of the
program is appropriate. Taking time to consider her response, she balances it with her professional knowledge of how teachers view these things. In her opinion, *teachers cannot make changes happen in students. Students need to take on board what is being taught and make meaning for themselves* (5G1). She perceives, in certain circumstances, this will only happen with good modelling of the strategies. She says because teachers in senior school teach in a didactic style and deliver content, those who use the script of the program do just that; they teach content. They have not reflected on their own resilience or how they incorporate the strategies into their lives.

It is accepted in research that relationships, connectivity to a community or a sense of belonging is a priority to the current generation of adolescents and is an element of middle schooling philosophy (Bahr & Pendergast, 2007). Gail knows that working collaboratively with teachers is important to the young people at this whole school, and is actively promoted in the pedagogical practices in the middle-school years. This element of relationships is a prime factor in how adolescents will appraise their experiences in school, throughout senior school too. Therefore, Gail believes, we cannot depend on teachers to just teach content; we need the teachers to model the qualities to the students so students can then make meaning.

> Teaching is not just about the delivery of the content but it is through the socialising process of interacting with the children that concepts are being imparted. It is not just that verbal instruction but should be supported by a range of strategies. (5G1)

She is understanding of the fact there are teachers in this school who have not yet reflected on their resilience and says, *I think some of our teachers probably need those skills themselves* (5G1). Gail rationalises that it will require a great deal of personal strength on their behalf to actually ask for help. Until they do, they are not on the bus and will struggle to tell the new school story. Gail says she still sees people borrowing knives so she is aware that the “cake” mentality of the pastoral care class still exists. She knows that it will take time for the change to occur: *you are not just changing practice, you are changing culture, and you are changing values* (5G1). The change is in the very concept of what teachers believe pastoral care to be at this school; she asks, *is it just the warm and fuzzies or is it the equipping of children in order for them to be functioning, contributing young adults?* (5G1). As she begins to tease out what the
teachers may see as pastoral care, I begin to understand the dilemma being faced by the teachers and the school. The school narrative wants students to be prepared to lead fulfilling, meaningful, contributing lives. The teachers above understand and believe this is done through the development of relationships. Gail reflects that if they see unstructured chats as relationship development, then the question that arises is: *Are they actually equipping the children with the correct skills?* (5G1). She is fully aware that *there are moments that we need the “just-in-time incidental conversation” [using air-quotes] to use as a teaching moment* (5G1). However, the next questions she asks indicates her thought process: *But is that the best practice?* (5G1)

Jack has continued his formal learning journey throughout his career and has given much thought to how we, as teachers, help students to cope with the rigours of a challenging curriculum. His ideal school story is one where time is a critical factor in allowing the concepts of resilience to be embedded in our thinking:

_I think that we've got a responsibility to bring that together into a coherent school model of the learner qualities we expect, academic stuff that we expect, and resilience qualities we expect and draw the links that are maybe not as self-evident as they could be for teachers._ (11J1)

Jack understands that by asking teachers to teach a social and emotional program, the school is tapping into their concept of self. Teachers use emotional energy daily to balance “the interplay between personal and professional identities” (Personal journal 2013). For individuals who have never held a mirror to their self-perception of how they cope, this could be quite challenging. Teaching is highly emotional (Hargreaves, 1998), not just for novice teachers, but for all teachers, with every day and every student bringing new challenges. As a school, we need to ensure that teachers see themselves as learners first, especially as we grow as a school to live out our new narrative, but Jack asks: *How can you help people that don't understand that, to see it as the challenge?* (11J1). They need to engage in the concepts of coping for themselves and understand how they apply to themselves, not just to the students. This, Jack believes, will require a culture change. A complete shift in thinking will be required for some people to be “on the bus”. He believes the more people talk about it, the more people will change.
Jack also tells the story of this school as being one of stability in the past, but he understands the need for change in response to a need that was not present 5 years ago. He comments, *people put roadblocks and feel threatened by change simply because it is change* (11J1). This fits well with the “being on the bus” metaphor. Both Jack and Gail perceive that resilient people are problem solvers and can rationalise the reason for change, and while they may not like it, they can cope. Jack maintains that, as teachers, we need to help each other look at the big picture with the understanding we are working together toward our united goal. He finds it difficult to understand how the fault line of “us and them” has been drawn with regard to the senior administrative staff and teachers when we all have the same goals; we are all on the same bus. I wonder about this ‘us and them’ division and begin to look at who specifically is using it. Why do teachers feel different from senior managers? (In this school all leaders continue to have a teaching requirement). How do they feel different? Is it about power? We all have the same goal ultimately – yet Jennifer and Jack clearly perceive the requirements to teach of the program in pastoral care time as an imposition from above (Clandinin & Connelly, 1996).

4.4. **The school story from a parent’s perspective**

The stories of school told by parents bring into focus the expectations placed on teachers. The story told here is representative of many different parents due to the longevity of the connections with the school by these individual parents, the range of children that have attended the school and the contact they continue to have with the wider parent body. That does not mitigate the fact that there are many other stories, held by parents, about the school in the study. The majority of parents generally know the official school story through a range of media utilised by the school. But Jemima (a composite of three parents) is not aware of the staff restructuring and has no understanding of how the roles of individuals within the school have changed. However, she is aware of the current focus on academic achievement. She enrolled her children at the school based on her experience at the enrolment interview, because of what had been said about the school’s pastoral care and Christian ethos. She believes her children are where they are today because of their experiences at school. The pastoral care at this school meant they always felt safe. The teachers had a huge impact on them; one in particular is called *the legend* (6J3) in their home. One of her sons and
his friends still call to see this teacher when the opportunity presents itself. Without pushing the conversation, I could hear a “but” coming. The school story has figured greatly in the lives of Jemima and her children and she is of the belief that:

*It takes a tribe to raise a child, you know, I wouldn’t – my kids are not the way they are purely because of me, they’ve grown up in a Christian environment and, they understand what’s morally and just, what’s the right thing to do; you treat everybody the way that you’d like to be treated.* (6J1)

She evaluates that while it is great to explicitly teach these skills, her children have learned so much more because of the Christian ethos of the school, for example:

*It’s one thing to be resilient and absolutely walk over every single person that you know to get to your goal, and it’s different to be humble and go, I’m here and I’ll lean on this person and I’ll support that one as I go, it’s a lesson... you’re just creating a whole person as opposed to an academic person.* (6J1)

Jemima is telling the story about school that she possibly wants me to hear. I had heard other past students proclaim this school as the best ever, and parents saying the kids got through because of the school and the teachers. Am I wearing rose-coloured glasses? I am conscious that every parent has not had this kind of experience, all of the time. I must be alert to the stories that are not being told, those secret narratives that the storyteller is trying to smooth out for me the listener (Connelly & Clandinin, 1990). In order to challenge this dominant story of sweetness, I know I need to rely on the relationship of trust I have built with Jemima in order to make visible any possible tensions in the story (Clandinin & Connelly, 1996); I need to know the “but.” I ask if she has heard any other opinions about the school. Swishing her hair back and collecting her thoughts, she says that perceptions about the school are changing. While stories vary in telling (Holstein & Gubrium, 1995), I want to allow her to give an account of what she has heard, how she perceives things now. I want the story in the raw, not dressed up for me, or for whatever purpose Jemima thinks I have in seeking it (Holstein & Gubrium, 1995). I know I cannot force it so I bite my lip in order to remind myself not to say any more, to allow her thoughts to flow naturally.
In the quiet of the room, Jemima then says that people are saying they would not send their kids here. It used to be so difficult to get into the school (6J3). Years ago she had been told by others, many times, the school would not take one of her sons who had diverse learning needs. Getting her children enrolled at this school had been like winning the Lotto (6J3). She knows parents who still have kids at the school who are looking at other options. Finance is a large factor, but the academic focus is scaring some people (6J2). There is a perception in the parent body that the school is becoming elitist. She believes this is scaring some people. Subconsciously, I urge her on. Bright kids now identify with each other (6J3) and she perceives that this is causing a “them and us” division in the student body. In other words, she says the kids are using their results to separate themselves (6J3). In her musings, she says that an average child maybe would see itself as invisible (6J3). If you are not good at something then you will never make the team, get the part, or make prefect; there is a real competitive edge with the kids (6J3). She says that she defends the school and tells parents that nothing has changed in the ethos of the school, that this change of focus is just to raise standards in NAPLAN. So the question left hanging unspoken was: Why should parents pay at this school for what they could get elsewhere, with more affordable fees?

4.5. Community story/ stories of the community

Reflecting on the importance attached to pastoral care and the time dedicated to it, Jennifer is very melancholy. She says she is over it (12J3). She really feels that this has been a bad year for her in relation to pastoral care because of the pressure being placed on her both in her pastoral care role and that of specialist teacher. Top of the list of pressure points is extra documentation followed by the expectations of parents. She is internalising all the blame and feels that she is the one who has failed. She blurts out; I just want to see the kids succeed (12J3). She knows that she is good at building relationships but feels that even this requirement is changing. An experienced teacher, Jennifer appears to be having a crisis of confidence in what is being expected of her by others. She asks a rhetorical question, what do they want us to do? (12J3) She is fully aware that the kids need the skills that she teaches because most of these kids couldn’t feed themselves (12J3). She extrapolates that to asking how they could cope in the real world without life skills like resilience.
When talking about parent expectations, Tom is exasperated because he perceives they wrap their children in cotton wool; the parents don’t understand resilience or how we try to teach it (2T1). He knows that school is the logical place to teach it. However, his query is: If parents are going to complain because a kid gets a school shirt dirty playing sport, then how can we get kids to try anything? His exasperation is palpable as he goes on a diatribe, his arms flailing as he vents. He knows teachers can help the students but between paperwork and parent expectation and censure, we are tied in knots. Tom is currently dealing with a challenging parent who cannot see any wrong in her child and he is struggling with the parent’s lack of respect for his professionalism and lack of respect for the school. He feels that this lack of respect for the teaching profession is increasing and is making teaching much more challenging than it used to be.

If resilience is behaviour that can be taught, then not being resilient is learnt behaviour that comes from the home (3R1), says Richard. He thinks we should be teaching the parents so they can model it. I fully understand this view as I see it every day, dealing with the broad range of students with diverse needs. Often these students have a sense of learnt helplessness and parents enable it by doing everything for them. I shared with Richard a story of a parent who had telephoned less than ten minutes after an exam had finished. Special provisions had been in place for the student, allowing extra time. The child had exited the exam and complained to the parent that the crows outside had been too noisy and the other students had walked past her when their exam time was up. I was not aware the exam was over when the parent rang and began to harangue me. I spent twenty minutes reassuring the parent that I would investigate her claims that her child had been disadvantaged by these circumstances. I spoke to the teacher involved and she informed me that, yes, there had been a lot of crows outside near the lunch seating area and the exam began directly after lunch. None of the students complained about the noisy birds. The class had filed out in silence once their time was up. The student in question had completed the test during the extra time allocated and left the room without saying a thing. The teacher believed based on her knowledge of the student, observation during the exam, and professional opinion that the child had struggled with that particular paper because she had not prepared enough. Therefore, to cover herself, should she obtain a bad mark, the student had complained to her parents by phone as soon as she left the room. The student did not at any time tell the teacher in the classroom of her difficulties.
Harold was very confident in his ability to teach the social and emotional program, and his comments regarding parents mirror those of other teachers. Parents have over-protected children, rushing in to push problems out of the way, like snowploughs. We laughed together at the progression of the derisive descriptive terminology in the media, which labels these parents as “helicopter parents” or “snowplough parents.” But the serious problem we both see is the advent of social media and instant messaging via the technology that all students now possess. Parents are on the school grounds when a child perceives they have a problem and calls or messages the parents, and not a single member of staff knows about the existence of the problem. I have termed these particular parents as “Black Hawk Down” parents (in reference to the 2001 Ridley Scott war movie of the same name) and shared this with Harold. This lightened the tension because we laughed until tears rolled down our faces.

Returning to the seriousness of the topic, he feels that so much parental influence has led to the advent of micro-management of the minutiae of what we do as teachers. The administration staff members are dealing with so many issues raised by parents that everything we do is under scrutiny. He sees this as being very demotivating for experienced teachers who have mastered the content of the social and emotional program. He likened it to being treated as an undergraduate student. Parents should not be complaining about the teachers or anything the school does. It is their school, their children’s school; they should just love it (8H3) he says passionately. As a teacher with a Master’s degree, he finds this micro-management very disrespectful. He perceives this as a communication: that the people in managerial positions in the organisation are worried about protecting those positions and are satisfying parent demands in the name of accountability. He is happy to do this some of the time but if all we do is all we are told to do… (8H3), he says, teachers are not being challenged, they are not innovating, and therefore productivity will decrease. Harold is continuing to justify his story to leave by (Craig, 2013).

While Benny supports the teaching of coping skills, if not the actual program, he maintains that the leadership of the school must be at the forefront of keeping parents informed. Parents come to whine about what we are doing all the time (4B3), so the leadership should be communicating better to the parent body about what is happening at school. He admits that we, as teachers, do not adequately publicise the things the
school does well and he accepts some responsibility for that. He has a significant role in case managing pastoral care issues and meets often with parents who are dealing with students, school, and the life realities that impact on them. It is my perception that Benny cannot move forward in developing the realisation that, as a middle manager, he is a significant member of the leadership team and it is his role to explain to parents what we do, particularly considering the volume and nature of the face-to-face contact he has with parents.

Having a child at the school has made William’s professional journey different in that he has played out multiple roles on the professional landscape. He has been a teacher, manager, and parent. He can empathise with parents regarding the expectations the school places on the students, because he, too, has those expectations of schools, with regard to his own children.

Secure in the knowledge that her mission and calling is working with adolescents, Gail does not fear communicating to parents that we are merely halves of the one story. Parents must work with, fully support and value the ethos of the school as we place their children at the centre of everything we do. Even when you move your focus from the curriculum of the classroom to focus on change and personal growth, the philosophy of a child-centred approach still holds true (5G3). Gail maintains that the values we teach the students are vitally important in how they view change and diversity. Because of the changes happening at the school, regarding the uptake of the new National Curriculum and the focus on academic excellence, parents are unsettled and frustrated. She believes that the context of the changes is important and parents need to trust that the school will not lose focus of their child at the centre. The research is clear: In order for adolescents to become resilient, a significant adult in their lives is important and teachers are trained to be that person (Hattie, 2004). Then, just to state the obvious, Gail laughs and says, Well, they are here all day (5G3), meaning we have an opportunity that parents do not. Students’ needs are changing and we need to change with them. Gail enjoys the challenge of change but also is conscious of the effect it has on others.

One of Jack’s main concerns is that as a community, there is little collegiality and this seems to be endemic and a long-term problem with this community (11J3). Individuals have expectations that someone else will do all the planning and hand it over so they, the teacher, just has to teach. Teaching is not like that, in his opinion. We, as a
community, must work together for consistency in all aspects because one person does not know it all. For example, he sees planning as a collegial thing; let’s work together, my brain is not the best brain here but if we all put our heads together we can come up with a better plan (11J3). Reflecting on his own resilience, Jack talks a great deal about his own parents and the role they played in making him resilient. He struggles with the concept of teaching resilience to students because he feels that the school setting is not the correct context. This influences his thoughts on the role of parents and what parental expectations of the school might be. This is really the final accountability. If the school does not do what parents want it to do then we will not have students, however, if we use this accountability as a tool to help us reflect on our practice and not a stick with which to beat ourselves, we will be better practitioners (11J3).

4.5.1. Jemima’s community story

There is a thriving parent community at this school that provides support, through raising funds and supporters, helping students to read, coaching sports and driving students to and from events. Some are also members of the church that is at the centre of the school. I have spoken to many parents regarding the use of the program but had a limited number to interview. I will not designate them individually but will give their overall story in the persona of Jemima. Parents tell stories about school and teachers to each other and to other teachers.

Jemima had two boys and two girls go through the school. She feels that her family is an integral part of the school community. There have been times when there have been problems but they have always been worked out. She feels that her children, three of whom are now young adults, would not be the wonderful people they are had they not had the experiences they have had at this school. Jemima’s story is one of appreciation for what the school has done for her family. Her parent story encompasses her understanding of learning support for her son, who struggled; appreciation for the sporting and cultural experiences the children had; and the spiritual fulfilment they received here. Her story is crowned with parental gratitude for the pastoral care the children received at the school. This parent story, I believe, reflects what all parents want from any institution to which they entrust their children. It is simply that they will be cared for. It is the quality care students receive, she believes, that allows them to achieve.
This is at the core of why teaching is so emotional (Hargreaves, 1998). Parents entrust teachers each day with their most precious children and place increasingly greater expectations on them. Teachers not only have to teach a curriculum and meet all the expected outcomes, but they also have to care for the social and emotional development of each individual student. Schools are dynamic and complex places, and their situations are fluid and issues are negotiated and re-negotiated every day. Parents project many identities onto teachers including that of parent, counsellor, psychologist, social worker, and priest. Teachers struggle with the burden of these expectations that parents place on them.

Jemima believes that parents do not know what is being taught. She laughs as she regales me with the variety of grunts and comments she got each day as she discussed school with her children. We share parent stories of how our children arrived at the car to be collected each day and reacted to our eager, Well, how was school? (6J2). I had to admit that, until I became a teacher, I did not really know what was going on in my children’s classrooms most of the time. They shared very little. Together with her I realise that I had not contextualised this to the students I teach now. We realised that many of the students hide behind good results and polite smiles, yet they are on edge most of the time:

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\text{Quite often they will be the ones that you need to be looking at a little closer, that's you know, ...just cos they're not going to come asking for help just because they don't want to appear like they aren't coping. (6J2)}
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Often we do not see anything until they crash. Jemima admits that, Yes I guess I probably could have been a bit of a helicopter parent, but it is difficult not to be emotional about your children (6J2). She believes, yeah there are parents that really have blinkers on to what their children do and don’t do and again they're looking for someone to lay blame to (6J2). And when students fail, that is generally the teacher’s fault. Jemima brings into the interview personal stories about one of her children because, as a Year 12 student in 2012, she is struggling with a huge workload. The student is fed up having to cope with the social issues of her peer group. She has told Jemima, Mum, I am not going to have the time to spare sitting going over stuff that's been gone over 20,000 times, she was just sick of all the bitching (6J2). And then they had laughed together when the child realised she sounded like her mother. Jemima was
able to say, upon evaluation, that her daughter was being resilient. However, at school this term, when things needed to be reorganised she had failed to reorganise them, resulting in her failing a maths exam. We talk about the importance of ensuring that students advocate for themselves. She realises how important this is, upon reflection, because the child had told her about the circumstances and as a mother she had wanted to come into the school and sort it out. Jemima sincerely believed her daughter to be resilient because she was generally organised and could put her peer relationship issues in perspective. However, she sees now that, as a student, her daughter was not confident about being proactive in things she could control; for example, she should have rescheduled an exam when a leadership duty required her to be elsewhere.

Parents are not aware of most things that are done at the school because the students tell them nothing: *As mothers we know that realistically kids don't want to talk to their parents* (6J2), she tells me conspiratorially. Jemima knows from conversations with other parents that they do not know what happens in classes and she gets frustrated that she has to defend the school to them. She sees as one of the things wrong with the school, that *there is a lot of expectation on the children to be communicators with their parents but they are not* (6J2). Her conclusion is that parents do not have any idea about the enormous academic, cultural, sporting and social load that senior school students carry and parents have no idea how the young people manage it. Parents have no idea what is taught in timetabled pastoral care classes and would not know why we have them.

Jemima continues to tell stories of parents when she reflects on what brought her family to the school and what others are saying now. For her it was akin to *winning the Lotto* (6J2) but other parents, now are having second thoughts about enrolling their children here. I was perplexed and raised an eyebrow in question. The school has placed a focus on academic excellence with strategic plans in place to encourage all students, regardless of ability, to strive for the best result possible. I explain that this frustrates me because the school dedicates significant resources in advertising and dissemination of information. It is the few parents who complain that we are not doing enough who actually do not know what it is we do. Jemima tries to reassure me, probably because she saw the look on my face that communicated how I felt. She extols that her kids loved coming to school, they always felt comfortable coming to teachers. She says she
tells other parents that having their kids at this school is like a marriage between the school and the parents. Both have to constantly and consistently put the boundaries in place. The best bit, she claims, is that, as parents, she and her husband feel the school has backed them in the moral upbringing of their children.

All the parents spoken to want their children to be resilient and they perceive it as a good thing if the school can help by teaching the skills. All believed it should be done in connection with home. The most interesting thing was that, 18 months into the teaching of the program, the parents I spoke to have not heard the name of the SEL program. They are unaware that it is a pastoral care initiative. Children are not coming home talking about this. The parents I interview have students in senior school and I had introduced the program when two students from one family had been in my own pastoral care class in 2011. I explicitly used the language of the program and the name of the program.

Jemima is bluntly clear that most parents do not know the reality of what the teachers actually do for the children or what drives the school as an organisation. I am really interested to get her opinion as to why she thinks this might be. Because she has four children, they, as a family, have a lot of contacts outside of school and she often finds herself in a position where she is defending the school to a parent who does not know what the school does. She believes the reason for this to be actually quite simple: There is a lot of expectation on the children to be communicators with their parents but, as mothers, we know that realistically kids don't want to talk to their parents about school (6J2). As she speaks, I feel my heart dropping into my boots. All teachers spend a significant amount of time in contact with parents, in person, by phone and by email. All events are well publicised and regular communication happens via a magazine, a weekly shout-out, on social media, and the school’s web page. What more can be done?

So the school probably needs to start going, well, without the kids being made to feel like they're being checked up on, I think parents would like to be a little bit more involved and know a little bit more about what's happening there... (6J2)

Surely there has to be the expectation that if parents want to find out about the school they could access one of the forms of media mentioned above, or talk to their child’s
teachers. I share that I have often heard from parents that they do not know what is happening with their child but I know for a fact that the parent has had several conversations with other staff members. How can this be overcome? As some stage, do parents not have to take the responsibility of accessing or pursuing the information they require? The school can only present it for them to access in so many ways before it becomes ridiculous.

Yes, but nothing actually comes home that's officially said: this is what we’re trying to do with the kids. And like I say, so the kids wouldn’t talk about it. (6J2)

Jemima tells stories of some parents who think their children are not coping, simply because they do not know what actually happens in a high-school situation, particularly with regard to technology. She believes the children are doing fine, that parents just cannot see it. As she reflects though, she tries to put it all in perspective when she says that the kids have only been on this earth 13 years ... 13 years is not a very long time to have been here and sometimes do we expect a little bit too much of them? (6J2)

Unless a parent is on the school board or council or the parent’s association, then they will know of the school story only what is publicised or told by students or teachers. When I describe the social and emotional program, Jemima expresses that she is glad the school is actively teaching these skills because if kids don’t learn these, what sort of adults are we creating? Like realistically, like one day, my husband and I could be killed tomorrow, the kids need to be able to survive (6J3). However, she supposes that everyone is different and the school has to be aware that every student would need a different approach but, over a broad scale, some people will be okay with that, and other people will need to be a bit more spoon fed (6J3).

Jemima is able to return to the point of difference in the school story that impacted most on her children. They always felt safe and the adults were approachable and helpful. As a parent, she feels she had a partnership with the school and teachers, that as a team, they were constantly putting boundaries in place for the children with love and care. She believes that this is evident every time these, now, young adult children meet teachers in public. Also, one child meets fortnightly with members of his cohort for coffee and mutual support because as a team we taught them how to be a community (6J3).
4.6. Conclusion

Across the professional knowledge landscape, teachers tell stories of themselves as teachers and other teachers in what Craig (2007) calls paired stories. In the teacher stories above, I have focused on the teachers’ inner knowledge of themselves in relation to their resilience and how they told their sacred stories of official teaching matters, secret stories of classroom practices and cover stories of their place in the school story (Clandinin & Connelly, 1996). These stories were gathered at the beginning of a dramatic period of structural change in 2011 and ongoing federal change to the curriculum. The plotline of the sacred school story is visible throughout – the teachers have to teach the social and emotional program and, in their words, do it on top of everything else. The term “everything else” is referring to the reform stories happening during this time period. The reaction to this varied and impacts on how teachers told their stories in classrooms and in out-of-classroom places (Clandinin & Connelly, 1996). In particular, it is possible to see where stories to leave by may have begun to be constructed (Craig, 2013). These stories take shape when teachers can no longer construct their stories to live by in connection with all of the other stories being told on the professional knowledge landscape (Craig, 2013). Although all but two of the teachers above have stayed, their perceptions of “imposed prescriptions” (Clandinin & Connelly, 1996, p. 25) in their sacred stories demonstrates the tensions they are feeling in their out-of-classroom places and are indicative of the number of teachers who have left the school since the reforms began.
Chapter 5. Discussion, recommendations and conclusion

The narrative-informed case study presented as a story constellation in Chapter 4, enabled me to search for deeper understanding regarding how teachers in a high school see their personal resilience as they teach a social and emotional program with a view to improving student academic success. Through this particular approach, I was able to bring to the forefront issues for discussion and analysis relating to teacher resilience while teaching resilience-building skills to students. Observation across the story constellation illustrates that I have captured critical points that directly and indirectly impact on teacher resilience in this context.

Chapter 5 will present a summary and discussion of the findings in relation to the study’s research questions and objectives. I set out recommendations for supporting teacher resilience as they teach a social and emotional program in a high school in Queensland, Australia. I also confirm the context for the study before making suggestions for further research.

5.1. Research Questions

The aims of this research project were to investigate teachers’ personal concepts of resilience as they taught a social and emotional program, their belief in the efficacy of the program in promoting academic success and whether they thought that resilience had a religious or spiritual component.

In this research project, I used a narrative-informed case study approach incorporating an interpretivist lens to investigate teacher resilience. This narrative-informed case study comes from the stories shared by teachers, managers and parents from one school community. From the data gathered I created a story constellation, highlighting the different experiences of those in the different managerial layers of one educational setting in Queensland, Australia. In the paired narratives, a number of themes emerged from those contextualised teacher perceptions of resilience in the context of the high school as they teach a social and emotional program to their designated pastoral care class. These themes included: (1) a lack of reflection on the skills that make a teacher
resilient, (2) confusion about how and why resilience skills should be explicitly taught and (3) a lack of deep understanding regarding the difference between the concepts of spirituality and religion and the impact of these on resilience. Each of these themes will be discussed in context of the research questions as they arise from the narratives in the story constellation because these “conversational narratives were about where each of us was (experientially, theoretically, reflexively) at the time of our meeting” (Hollingsworth & Dybdahl, 2007, p. 151). I will investigate points of critical importance in the narratives that contribute to the teachers’ concept of personal resilience, including spirituality and their perception of the social and emotional program. I am ever mindful that “every narrative contains multiple truths” (Josselson, 2007, p. 551). The relationship of the findings to the research questions is discussed below, giving a greater understanding into teachers’ concept of personal resilience as they teach a social and emotional program to promote academic success in the senior school.

5.2. **Research question 1: How do teachers perceive their own resilience?**

In this study, I investigated teachers’ concepts of their own resilience as they taught a social and emotional program to senior school students in order to develop student resilience skills with a view to improve academic results. In providing answers for question 1, I discuss what constitutes resilience for teachers, before describing factors that influence teacher resilience, as illustrated in Figure 5.1.

5.2.1. **Context**

Current research on teachers indicates that through a shift in thinking from attrition to resilience, that is, by building teacher resilience, quality retention may be promoted in the profession (Mansfield et al., 2012). Despite confusion regarding the term “resilience”, programs promoting resilience in students have proliferated, yet little is known of “how teachers view resilience in the context of their profession” (Mansfield et al., 2012, p. 358). Due to the fact that the teachers in this study have been exposed to the social and emotional program for over a year, it is through the terms used in the program that the teachers’ understanding of their personal resilience might be interpreted. Those concepts are: self-esteem or confidence, persistence, organisation,
and strong interpersonal skills that enable the development of social support networks (Mansfield et al., 2012).

Prior to the implementation of the social and emotional program, the long-running school story of pastoral care time has been one where teachers or students brought cake and social relationships were forged through casual conversations. When walking past a pastoral care class, the view was of a relaxed scene with some students sitting on desks, feet on chairs, talking, sharing, and coming and going freely. Pastoral care at the school has always been calculated as official teaching time but there is no prescribed formula of what is to be accomplished during this time. The school reform story changed that. The implementation of a social and emotional curriculum began in 2010 in the senior school. From that point, for two sessions of pastoral care classes per week, teachers were required to teach a prescribed program, where previously they had brought cake. The program is scripted, with resources available on a central intranet for use on an interactive whiteboard. Staff members had to pre-read the scripted lesson plans of the social and emotional program in order to deliver them.

5.2.2. Belief statements and teachers’ perception

Research into teacher resilience has identified confidence as a factor (Gu & Day, 2007; Mansfield et al., 2012). In the story constellation it is evident that the pastoral care teachers have self-efficacy in relation to their specialist subject areas. They are confident teachers. They position themselves as good practitioners with a clear vocation, good knowledge of the students in their classes, and good support from their teaching colleagues. They are loud in their articulation of their perception that teaching is getting harder than it was in the past. It appears that they harbour doubt in their ability to influence student outcomes and this has coloured their thinking about the social and emotional program.

Jennifer made it all sound so easy in that she just “had to rock up” (12J3) to teach in her first few years out of teacher training; now she feels “over it” (12J3) because of her perception that she is letting the students down due to pressures being put on her in both her subject area and pastoral care responsibilities. Tom feels he was respected in his early career but expresses a jaded concern about how much is being asked of him outside of the classroom now, the effect this is having on students, and the continuing lack of respect from parents and the school administration. He knows he is confident
and could communicate well in the past when his professionalism was not questioned; nowadays he is exasperated by the questioning from the administration and parents who come with what he sees as “incorrect information” (2T1).

Richard is confident in his subject knowledge and his organisation. When we discussed the initial 1-hour training session for the program, he identified that he had made “many many mistakes” (3R1) in his interactions with students because he personalised issues and saw his self-esteem as being under attack. He now identifies his negativity in his attitude and self-talk and has taken steps to change this.

Jane’s confidence lies very clearly in her passion for her subject. She articulates her resilience as being “able to work through tough times even if you don’t want to” (10J1). This confidence is rooted in her acceptance of herself as a human being first before being a teacher. It is what she brings to the profession as a person that gives her professional self-efficacy.

All of these teachers are trying to communicate that their self-efficacy is being challenged in relation to the interactions they have with students and with each other, in relation to their role as a teacher of pastoral care, and this is slowly spilling into their efficacy beliefs in their specialist subject areas. Tom explicitly communicates the sense of mistrust and suspicion he feels regarding what he sees as direct control. Harold, too, is feeling the pressure of being micro-managed. This has impacted the feelings of community in the school and is jarring the sense of belonging previously experienced by teachers. Teachers feel obligated to agree, or be seen to agree with ongoing reforms even if they do not (Craig, 2013).

Persistence and perseverance are identified factors for personal resilience (Gu & Day, 2007; Le Cornu, 2009; Mansfield et al., 2012). In the teacher stories, persistence is a theme for teachers in their daily routine. They each identify persistence and how it helps them in different ways. Jennifer identifies persistence alongside organisation as giving her the capacity to say to herself, “Yeah I am okay and I can do things” (12J1). She exemplifies her persistence when, despite having labelled students in her class as non-compliant, resistant learners, she adapted the program to suit their learning style and kept teaching it. She has told and retold this narrative as a way to cope with the
changing narrative of the school and as a way of expressing her emotional experiences (Hargreaves, 2003).

Tom depicts his persistence in his thoughts of how he should develop all his lessons. He firmly believes that schools are becoming too protective of students and that lessons must be “productive not fair” (2T2). He maintains that this has to be where his focus is, not on creating a “false level environment for all students” (2T2). Richard’s story of persistence is quite poignant because he shares that he has actually thought about giving up teaching recently. Having come from interstate to this school, he had to adapt to a new curriculum in his subject area. That included new examination practices and regulations. He struggled with having to write a completely new series of lesson for two senior school year levels as he taught full-time. He is still here, buoyed by his sense of achievement and the fact that he did not give up.

Harold persists in his own agenda over the timeframe of the interviews. An ambitious young man, he maintains high energy levels and focuses on what is important to his future dreams. He persists in keeping positive people around him and does not listen to negative staff members. Jane, like Jennifer, sees her pastoral care students as resistant to the teaching of the program but does not give up. She reflects on how to reach the students, looking at their learning styles and individualises the program to their needs. Now she believes that they are “grasping the concepts of the program whether they like it or not” (10J2).

These teachers are performing herculean tasks in an environment going through tremendous change. The school strategic plan has set out the direction of the bus, and the implementation of that plan, alongside the ongoing national reform, is constructing a new identity for the school as a whole. This vision is clear to the leadership staff members who were involved in writing it and, while it has been communicated as a fait accompli, the question remains; What will this identity look like for teachers and how will it affect teacher practices? How will the school support those teachers who are running behind the bus, are struggling to find a seat, or who plainly do not feel secure about where the new school identity will lead them? What is going to prevent these experienced teachers from giving up? Craig (2013) says the answer to these questions is the level of support required by teachers as they develop new stories to teach by, or they will develop stories to leave by.
Being organised, planning for lessons, and good time management are factors that can lead to teacher resilience (Hargreaves, 1998; Mansfield et al., 2012). Jennifer says that when she is organised she feels ready and able to do anything. In her subject area Jennifer needs to be highly organised as her lessons are practical and time critical. Jennifer’s passion for her subject is palpable in the stories she tells about her classes. She knows her students and she knows what they need. Tom identifies organisation as being very important to his resilience, particularly as he had not been organised in his personal study recently and he had become anxious. When he brought his documents in to share his story regarding lack of organisation with his pastoral care students, he included the concept of personal accountability in the lesson. He told them that he knew that even with good organisation, “If I failed or if things don’t get done, then it all comes back to me” (2T2).

Richard shares his slightly obsessive need for organisation; a visit to his staff room provides visual evidence of his neatness. His resources are all accessible on demand. I experienced this after I asked for some resources to support a student and, within minutes, I had the whole year of lessons and resources available electronically. Harold discusses organisation in terms of being “stretched too thin” (8H2). Yes, there are many wonderful opportunities to all teachers but no possibility to become expert at them because there is too much to do, he argues. With a giggle, Jane fully admits to her lack of organisation. She is aware that this is because she does not place much importance on being organised or managing her time. She feels that she is getting better with practice and has thought about giving organisation a higher priority in the future.

Social support networks are deemed as significant coping factors for teachers (Howard & Johnson, 2004). Creating and sustaining strong empathic relationships, both with peers and adults, creates community and provides a sense of belonging or connectedness (Swinson, 2010; Benard, 1993). This makes knowledge of the students in her classes paramount for Jennifer. She makes knowledge of the students a proviso for being able to teach the social and emotional program to her pastoral care class. She does not teach her specialist subject to any of her pastoral care students and feels detached from them. Yet, she persists to the point that she actually watches the movies or television shows they watch, in an attempt to connect with them. Tom too, values relationships with his students and it is through sharing his organisational conundrum
with them that he feels he really begins to make connections with them. Richard displays empathy towards all students when he tells the story of one student who was struggling with a grade. He wanted her to know that she was not just that grade, “Because everything she felt about herself was invested in her performance” (3R1). Harold identifies that some students see the school as “their club” (8H2). This gives them their sense of belonging. For some children, the school story is all they have. As Jane is “on the bus” (10J3), she has never questioned that she is part of a team. She revels in telling how members of her staff room use the program to discuss their issues or struggles with students. She is becoming more confident in supporting other staff members with strategies from the program.

As stated by Tom, Benny, and Jennifer, they did not use the scripted lesson plans of the YCDI! Education program. For Tom it was simply that they were badly filed and “it took a million clicks” (2T2) to find them. All three say they personalised the concepts by telling stories of their experiences. Jane, too, strays from the script “to make it real for the kids” (10J3). Jane understands that the school story is changing and is happy to align her cover story with it, to be on the metaphorical bus. She did consciously think of her resilience during the time of change and realised that the pastoral care teachers need time to explicitly tease out the skills that will enable them to keep pace with the bus. Jane sees herself as a strong person but not as a strong teacher and pointed to her disorganisation as proof.

The five pastoral care teachers have been strongly impacted upon by their teaching experiences and these experiences are influencing their view regarding the imposition of having to teach a mandated curriculum to a pastoral care class as a timetabled subject. Jennifer believes that previously “you just rocked up and taught” (12J3). Tom feels that there is no respect for teachers anymore. Richard is confident in his subject area but was upset that he had not been mentored when he joined the school. Harold, consciously aware that he needs help, attaches himself to veteran teachers because he believes teaching is a case of “sink or swim” (8H3).

When asked to describe their perception of their own resilience, Tom, Harold, Richard, and Jane echoed Jennifer’s statement, “You don’t really think about it” (12J1). This indicated they had not considered that they consciously needed to reflect on their ownership of the skills that they were teaching to the students. Harold was able to
articulate the skills as something he had considered in the past when he had been trained in the program. They all indicate that they had not reflected on their resilience skills during the implementation of the program, with this theme central to their stories, despite the fact that they indicated they used personal stories regarding the concepts with the students. This lack of reflection tinged all of their stories as they talked about their teacher story and professional practices in regard to the teaching of the social and emotional program.

For these five pastoral care teachers, the lack of time to reflect on or engage with the curriculum of the social and emotional program is a significant factor. These teachers do not use the mandated script of lessons on a regular basis. Tom, at the initial interview, almost a year into implementation, had not yet read the program lessons. Harold’s thinking that “You can’t just put up a schedule and hope teachers are going to do it; you actually have to keep them accountable to it” (8H2) indicates the perception that teachers have to be monitored to do their job. Tom’s continued comments, regarding his need to have people understand that he is doing what he is told to do, appear to imply that the teachers in this context feel that they are being monitored. Thereby, he validates Harold’s point. Nevertheless, these teachers display tacit knowledge as they talk about their resilience. They can express a generalised, generic concept of resilience in their own words but it takes prompting and reflection and deconstruction before they can identify the explicit skills that they themselves possess. None of these teachers use the language of the program being taught to students. All of the teachers relate their resilience to particular events in their personal lives, events they perceive to be difficult or “bad stuff” (4B1).

Believing he is “on the bus” (4B2), Benny articulates his resilience in terms of his personal life as opposed to his professional practices. In his teacher story, he highlights that teaching is practical and university training is only concerned with theory, so he had to pick everything up “on the job” (4B3). He struggles to define resilience as a concept seeing it as an “emotion” (4B1), something he believes cannot be taught. Benny fails to identify that he has been resilient in his professional role as a teacher and a leader. On the other hand, William sees his resilience as being embedded in his vocation, in his teacher story, coupled to his desire to “meet kids where they are at” (13W3). His teacher story keeps him going even when he feels exhausted. William’s
teacher story, in essence his vocation, is one of rural placement, changing locations, teaching in different subject areas, complemented by a “she’ll be right mate attitude” (13W3).

5.2.3. Collective vision

Benny and William’s stories abound with a lack of understanding regarding the vision for the social and emotional program and the school, set out in a published strategic plan, on the school website, leading to their perception that they are separate from the administration; as demonstrated by comments such as “they need to tell us where we’re going.” Their confusion is identified throughout their stories; in the language they use to describe their perception of the levels of management in this school context. Senior administration staff are “they” and everyone else is “us.” This mirrors later how they describe the school and the people in it for them the institution becomes an “it” and the people a “we”, (Craig, 2000, p. 14). This application of designations is used in order to delineate separation of management (they) from teaching staff (us), and of the school (it) from the staff (we), leading to a splintering of the strategic vision of the school. This theme of separation and disconnectedness is presented as a key element of the reform story, a major plotline, indicating that qualities of professional relationships that existed prior to the reform are not seen as indicative of the interactions between teachers, those interactions that occur organically in any profession (Craig, 2013; Hargreaves, 2003).

As senior leaders at the school, Jack and Gail have a clear idea of their resilience. They both see the mission of the school, a Christian school, as their teaching vocation. They can do this because they have a “particular mindset towards difficulties” (5G2) according to Gail. They both want to make a difference in the life of every learner. Gail tries to unpack the purpose of implementing the social and emotional development program as a pastoral care curriculum: “Is it just the warm and fuzzies or is it the equipping of children in order for them to be functioning young adults and contributing?” (5G2). In order to do that, all staff members needed to have a “can-do attitude” (5G2). She feels that bringing cake into pastoral care class is not a teaching tool. Aware that each teacher is on a personal journey towards personal and professional resilience these managers know that teachers need to reflect on their resilience, but until they do, they are not on the bus and will struggle to tell the new school story being impacted by the Reform Story 2 plotline. Not taken into account in this is the fact that
human relationships are informal, invisible, and organic, not something that can be ordered, planned for, and structured according to a route map. Experienced teachers at this school know how to construct and develop relationships with the young people in their pastoral care groups in complicated and subtle ways. The imposition of a scripted program, without adequate time to reflect on its purpose, has had the effect of undermining the efficacy beliefs of some of the pastoral care teachers, Jennifer in particular.

5.2.4. Parent Story

Jemima, the composite parent, echoed my own experience as a parent of two children. During the time that adolescents become young adults, the caregiver or parent just wants the grunting to end. The young people do not want parents interfering in their school lives. They see school as their world. Jemima, a very active parent at the school, did not know the purpose of pastoral care classes and had no idea a designated social and emotional program was in place. She was personally aware of her own resilience and wellbeing and understood the need to develop the skills in young adults.

Parental involvement in schooling, though not widespread, has been proven by research to be effective (Hornby & Lafaele, 2011), however parental beliefs about teacher resilience are not well documented, though there is evident that parents may not understand teachers’ practices (Hargreaves, 2003). Parental beliefs about pastoral care are of significant importance in the stories parents in the community tell about the school lives of their children in the school in this study. The teachers feel the weight of expectation from parents, yet it is evident that parents do not have a complete understanding of how pastoral care is delivered in this school. Parental beliefs, therefore, have influence over teachers’ perception of how they care about the students but more research is required to understand the correlation between teacher resilience and pastoral care.

5.2.5. Tensions between the official narrative and the narratives told

By collecting pastoral care teachers’ understandings and perceptions of their resilience, it is possible to see how they view their resilience as they teach a social and emotional program. The findings suggest that they understand the rationale for teaching the
program to students and have a tacit knowledge of their resilience, but have not reflected how to consciously model the skills as they teach the program. (Tacit knowledge is taken to mean an ability to perform skills without being able to explicitly articulate them (Pozzali, 2008)). They can relate personal stories of when they previously used the skills in their personal lives but do not link the skills to their current professional teaching practices. Explicit understanding of how resilience skills enable teachers in the school context is required for all teachers in order to enable them to actively teach these skills to students.

In this context, the middle managers, Benny and William, exhibit confusion as to the purpose of the program and its part in the strategic vision of the school. They know that the program is in the vision document, and they are aware that they are the drivers of the program but understanding appears to stop there. Their acceptance of its importance does not seem to penetrate below surface level. They lament the lack of time to engage with the program materials and to support the pastoral care teachers, and use this to justify their lack of follow-up on the implementation of the program. This demonstrates that the middle management leaders could consider the priority given to the teaching of the social and emotional curriculum.

The senior managers shed light on how the vision of the program is perceived. Both Gail and Jack have a clear understanding of resilience and how they have applied resilience skills to their teaching careers and to their individual pedagogical practices on a daily basis. They are both risk takers and problem solvers with efficacy in their subject specialist areas, and confidence in their professional abilities. They can understand the relevance of the social and emotional program in this school context.

Findings suggest that teachers are at different places in their individual stories and have had varying opportunities to reflect on their resilience and how it applies to their individual pedagogical practices. In order for all staff to consider themselves “on the bus,” those in the study believe more reflection is required to determine if their beliefs about their resilience are compatible with the school and community expectations of how they are to engage their resilience skills, to position them for success in the provision of pastoral care for the students. Benny touched briefly on what is required – teachers need to be given the opportunity to get to the same place of understanding at the same time. The cumulative experience of this teacher community needs to be
engaged by the administration to be the powerhouse of the reforms – not impose reforms from above, which in some ways stretch professional relationships to the limit.

5.3. Research question 2: Do teachers believe the explicit teaching of resilience-building skills is effective in improving academic success?

In the second research question, I explore the beliefs of teachers regarding the efficacy of teaching resilience skills through a social and emotional program in timetabled pastoral care classes. Findings suggest the teachers in this school do not have a clear understanding of the meaning of resilience and they perceive that the teaching of the program will not necessarily improve student outcomes. This is influenced by the publication of academic results via the government’s My School website making this high-stakes data (Smeed, 2010). The issue of context is also a concern, as both pastoral care teachers and some leaders struggle to see the relevance of teaching resilience in timetabled pastoral care time. I will discuss these teachers’ beliefs regarding the issue of context and their confidence in the use of the SEL program below.

5.3.1. Confidence and context

Jennifer places a proviso on whether the skills could be taught to students in a high school, that is, the teacher has to know the students. In her setting, she believes that it is her role as a pastoral care teacher to teach these skills but she does not see the skills as pedagogical practices she could use with all students in all subject areas. She feels the lessons are not transferable. Yet, she identifies that it is the students who are engaged with her teaching of the program who are achieving academically, so it may be working for them, she ponders. She thinks the school should persist with the lessons because students will eventually engage with the lessons, as they do need them. She feels overwhelmed at having to teach the program content in pastoral care time as well as having to plan and teach in her specialist subject area.

Initially, Tom is adamant that school is not the correct environment for teaching resilience. He believes that resilience skills can be taught but they must be tailored to individual needs and be taught in an experiential environment. He approached the administration regarding the teaching of the program in pastoral care classes, shortly
after implementation, because he felt so strongly about it. However, over the period of the research Tom sourced a paper copy of the YCDI! Lesson plans and read them. He knows he has the skills and is able to personalise organisation in particular for his class and finds he really connects with his students. Tom is passionate that the students need to be taught the skills but believes that the program will not be an effective way to do this as it is “constraining” (2T1). He reiterates that we are making things too easy for the students and are not really challenging them. This, he believes, is what is being reflected in current academic results, calling these students a “copy and paste generation” (2T3).

Richard, too, insists that the timetabled pastoral care classes are not the right context for the teaching of the pastoral care program. He believes the program needs a “life context, a philosophical context” (3R1). He is passionate that the success or failure could not possibly be assessed on academic results but would require a longitudinal behavioural study of the students. His rationale for the continuation of the teaching of the program was simply that it would lead to less emotional-charged teachers and students and ultimately a happier school environment. He sees the program as a pedagogical tool that can be used in multiple ways for teachers to enhance the self-esteem of every student in every subject area. Benny also identifies the school as the wrong context for teaching the program, based on his belief that “You can’t teach an emotion like resilience” (4B1). He believes the lessons of the program are constraining and that there will always be kids who will not get it. He attributes this to the fact that the students are in Year 10 when they are first exposed to the program and feels that while it may make a difference to some of the students, it is much harder to make a real difference in their mindset at this age.

William, while understanding why the program is being taught, also feels the context is wrong. He feels that pastoral care is about relationships and should be delivered in a case management style, meeting each individual student as the need arises. He also sees a scripted program as being constraining and just another thing teachers have to do in the “social education of children” (13W3). He feels that social education is becoming increasingly the burden of teachers. However, he believes, “absolutely, absolutely” (13W3), that the teaching of this program will impact on a student’s academic success. His reasoning for this is the fact that students generally connect with one particular
teacher throughout their years of schooling who has a significant impact on them (Knight, 2007; Lingard, 2007).

Harold talks of the program as a tool to help teachers manage all interactions; the concepts need to be an organic part of our interactions, our relationships, with each other as staff members and with the students. He believes that some teachers are not resilient, thus will not connect with the program, so it is how the leaders in the school promote the program that will determine its success. A set of lessons cannot be scheduled with the expectation that it will be automatically followed by individual teachers – they do not possess the resilience skills to access the material where it is stored, monitor where they should be in the lessons, and deliver it in a way the learners need it. In his mind, teachers might not be the right people to deliver this kind of program. He did not connect the skills of the program solely to academic success, but life success in general. He feels that if a child can cope with life then the academic success will follow.

Jane does not feel that the program is connected to academic success. It is an element of her caring role as a professional (pastoral care teacher) to teach the program identified by the school. It has required a change in her delivery style in pastoral care class but “that’s fine” (10J2). She feels that, once the students know they are truly cared for, the content of school lessons becomes accessible to them. Teaching them the concepts in a personalised manner allows her to show her caring in a structured way and, to her mind, is supportive of the school she works in. Having taken the time to personally reflect on the program content, Jane has internalised the concepts and admits she uses the strategies from the program with colleagues as well as students. She is aware that we may never see any results of teaching the program but that does not change that she believes we need to persist in teaching these skills to the students.

Gail sees the role of the school as “influencing lives” (5G1) and the curriculum content is only one way to do it. Resilience skills should be taught at school, as they are a vital part in the success or failure of each student. It is only through learning these resilience skills that a student will fully understand the reasons for failure and then have the knowledge of what to put in place to ensure success. Gail believes that teachers do much more than deliver content in the senior school: “They are building character, lifestyle traits or characteristics such as resilience” (5G1). For some teachers, “This is
difficult but just because it is difficult does not mean we give up” (5G1). By explicitly teaching the skills of resilience, we enable children to face the challenges of school in a positive way. By dealing with challenges positively, students are more likely to succeed.

Jack believes that, as a stand-alone lesson once a week, the social and emotion program will not succeed in teaching resilience skills that will lead to academic success. He believes that resilience teaching must be experiential. The example he gives is of a simple incidence possibly experienced by all teachers of all subjects. A student fails to note something in their diary. The consequences of this can be that an assignment fails to be completed. It is here at the point of consequence that Jack believes the discussion regarding resilience should be entered into by the teacher and the student.

5.3.2. Tensions between the official narratives and the narratives told

Each teacher tells the school story from his or her perspective. Their resilience in coping with the changing narrative is reflected in how they communicate that experience. Each narrative echo’s Hargreaves (1998) claims that change is consistently cited as a reason for teacher burnout. The school in this study has incorporated the teaching of the social and emotional program to teach resilience skills into its strategic vision in order to help develop the whole child. The school is reshaping its narrative to include academic success for all students. Consequently, the school has directed pastoral care teachers to utilise the training, resources, and trainer support to teach resilience skills to the students of their pastoral care classes. Initial funding for professional development and the resources was provided.

Teachers’ identities, including their perceptions of themselves, are informed by their personal experiences (Craig, 2013), and experience creates the stories they live by, thus changes in the narrative of the school are causing the bus (school) to change direction. This is making it possible for teachers to “construct road blocks” (4B3), according to Jack and Benny. Some teachers are not on the bus at all and are “out there” (4B3) talking in emotional ways about the impact of change on them.

The reasons for the lack of confidence in their ability to influence student outcomes will influence teachers’ input into a lesson. The reasons for the lack of confidence are articulated as being the teachers’ inability to transfer the skills into their specialist
subject areas, pastoral care being the inappropriate context for the social and emotional program and the lack of belief in the teachers’ ability to influence student results in the short term. These teachers speak as if they are under attack from the outside, almost with a siege mentality. It is in the classroom, teaching their specialist subject that they feel most confident and most effective but even that is being impacted upon by their apparent lack of confidence as pastoral care teachers. The added pressure of having to teach a social and emotional program is taking them out of their comfort zone, thereby reducing their confidence in their ability to influence student results.

5.4. Research question 3: Do spiritual beliefs play a role in teachers’ understanding of resilience?

This study took place in a Christian school. The expectation of teachers, contractually upon employment, is that they will support the Christian ethos of the school. There is no requirement of teachers to be practicing in the denomination of the school. Each teacher undertakes professional development on the beliefs of the Christian denomination of the school over 2 years. The question here is not about religion or religious practices but is about individual teachers’ perception of the impact of spirituality on resilience.

5.4.1. Christian ethos

Jennifer, Tom, Benny, and Jack prefer not engage in the question about spirituality. They articulate the school’s mission statement that a child should be developed holistically, not just academically, and it is the right thing to develop each child in the area of resilience skills. Almost 2 years into the teaching of the program Tom still maintains that he struggles with the concept of teaching resilience. Benny sees his resilience as “emotional” and “a practical thing” (4B1). He feels that as he was “able to pick it up” (4B1) then it should be easy for teachers at this school to mirror the behaviour in the right context. Jack believes that he has a moral obligation as a member of this school community to ensure that “we make a difference to all the learners there” (11J3).

Richard believes that a Christian study class has the philosophical background needed for the social and emotional lessons and they should be taught there, not in pastoral care classes. For him, resilience is deeply spiritual and has a whole-of-life context. Personally, for Richard, the bible verse, Matthew: 11-30: “For my yoke is easy, and my
“burden is light” (3R2) is telling him that, “Nothing would happen to me that I can’t deal with” (3R2). This is where he links resilience to the school ethos and the school’s raison d’être. Richard believes that only by following the school’s core mission of caring spiritually for each child as a unique creation of God, does the school “become more than just another independent school” (3R2). By teaching resilience skills, and addressing students’ sense of self-worth the school is maintaining its distinctiveness. By incorporating the social and emotional program in Christian Studies classes, Richard believes that the students can truly explore “who they are as people” (3R2).

Harold sees his resilience as being totally integrated into his spiritual beliefs. His “resilience and faith walk together” (8H2). He believes that students and even young teachers coming into the school now are less resilient due to the vacuum created by the “lack of spirituality in society” (8H2). Harold feels the need to see resilience being taught more in families, clubs and churches but realises that for the majority of children and young people, school is the only institution they attend on a regular basis so it must be taught here. He states that because of the school ethos it is here in chapel that students will hear “Scripture and how Christian faith relates to resilience” (8H2), and this all fits with our pastoral caring of them.

Gail, too, sees the link between spirituality and resilience. Initially she links resilience to her mindset and how she sets out to achieve the best outcomes for everybody involved in a situation. However, as she ponders further, she talks about development as an individual and she links how she became a Christian to her mindset. This impacts on how she deals with any situation. She tells a story of a new initiative in the school and uses it to demonstrate the Christian caring and support of teachers for each other.

Jane shares her personal story of resilience and of becoming a Christian. Her perception, that she is first and foremost human and makes mistakes, is grounded in her Christian faith. From there she knows that she can cope with anything. This gives her the confidence to be her true self in class, particularly her pastoral care class, where she is confident to share her mistakes with the students. She attributes this confidence to the fact that, “we are a Christian school and we know we are not perfect, only God is perfect. He loves the whole of us” (10J1).
William, in his narrative, initially attributes his resilience to his vocation. However, as he retells his stories, he unconsciously links how he copes with his spirituality and his Christian faith. In the final interview, he states that as staff members at a Christian school, we are morally obligated to demonstrate our Christian caring for the students. Through his story of how a student comes to the realisation that a particular teacher cares for him/her, he demonstrates his belief that the ability to “bounce back from adversity” (13W3) comes from Christian caring and nurturing of relationships.

5.4.2. **Tensions between the official narrative and the narrative told**

This study suggests that there may be a link between spirituality, whether it be secular or religious, and resilience. With this in mind, teachers should be aware that resilience, the ability to overcome obstacles, has a spiritual component. When the spiritual component of the individual is not incorporated in the development of resilience, some individuals may not be as resilient as others. A feature of the school in the study is the ever present and ongoing creation of a sense of community. This is consciously worked on in every interaction in which each individual is viewed as a unique gift from God, regardless of his or her religious status. This is the premise under which the school lives out its pastoral care mission. Spirituality, in this context, has been discussed not just in terms of Christian faith, but in a broader sense, for example, having a sense of hope or purpose. However, it appears that it is the teachers who have a Christian faith that explicitly see themselves as being resilient and view the development of resilience skills in students as a moral imperative based on the school ethos of caring for the whole child.

In this study, teachers with a spiritual component to their resilience are supportive of the Christian ethos of the school and are supportive of the teaching of resilience skills to students. Craig (2000) states, that schools are inanimate objects but are collectively created by people. The institution then becomes an “it” and the people a “we” (Craig, 2000, p. 14). I am intrigued by comments made by both staff and parents regarding experiences they have in the school. They use the school identity, that of being faith based, and its approach to pastoral care, to berate the school in events they regard as personally unfavourable; for example, personally having heard said, “You are supposed to be a Christian school.” Collectively, the staff members have agreed to live by the
Christian ethos of the school; they are, however, human and thus fallible. Nevertheless, in the employment contract, all teachers agree to uphold the particular doctrine of the school. Then follows 2 years of professional development, learning about the beliefs of the church, in order to gain a qualification to teach in schools of this faith. Teachers who did not discuss their spiritual beliefs, or connect their resilience to spirituality may develop beliefs and opinions that are contrary to the direction of the organisation. Teachers who do not support the spiritual beliefs and rationale for the development of resilience in students may develop negative beliefs in the effectiveness of teaching such skills.

This link between resilience and spirituality is not new (Kessler, 2000; Palmer, 2007a), and researchers have shied away from the spiritual domain despite it being critical to resilience and highly predictive of positive life adaption (Kumpfer, 1999). What remains difficult is separating spirituality from religion. It is unsurprising that in this study participants with a personal faith view the development of spirituality as important and strongly connected to their ability to cope. In an attempt to provide a secular education “many classrooms are ‘spiritually empty’ not by accident but by design” (Kessler, 2000, p xii). This has occurred in the separation of the intellectual and spiritual domains, yet these are intertwined and at the heart of what it means to be a teacher (Palmer, 1997). Fear of engaging with spiritual development in the classroom, attending to the soul, where soul means inner life, must be addressed without violating the separation of church and state. High-school classrooms abound with individuals carrying “profound questions” (Goleman, 2006, p. 33). Within a moral and ethical framework that addresses spiritual development teachers can project their spiritual alignment (Palmer, 2007b) onto their students, further developing their own resilience and that of their students.

Teachers in this study attached varying levels of importance to spirituality in relation to their resilience, perhaps because some connected this to personal faith where others did not. One year into the study, the school implemented school-wide, small, reflective groups as an element of the timetable. As with staff meetings and briefings, all staff must attend one of these small groups. Held weekly, the meetings involve staff members gathering to reflect on their spirituality in a Christian context. Research will
be required to assess the impact of this opportunity for spiritual reflection on teachers’ perceptions of their resilience.

5.5. **Story constellation model**

In this study, I have coupled the personal goal of wanting to understand teachers’ perceptions of their own resilience, with the professional goal as an educator of seeking an understanding of ways in which teachers’ perceptions of their resilience may shape their school experiences. I sought this understanding to inform teaching practices of a social and emotional program in a high school in Queensland, Australia. The findings are significant as they may add to the dearth of information regarding how teachers perceive their resilience.

In answering the research questions, a model about teacher resilience has emerged (see Figure 5.1). The model is based on Craig’s (2007) story constellation model showing paired stories at her school. For the purposes of this study I have adapted the model to include the paired story combinations of teacher stories/stories of teachers, school stories/stories of school, community stories/stories of community, and reform stories/stories of reform. The diagram Figure 5.1, displays the new model, demonstrating the research findings in context, illuminating the many layers of influence on teacher resilience.

5.5.1. **Reflections on the study**

Throughout this study, as my knowledge of the methodology grew, I became aware of the possible advantages and disadvantages of completing the study in this way.

As Craig (2000) states, each individual experiences an institution at many different points on the professional knowledge landscape. On that landscape, teachers see each other as having different status. The school in this study ensures all staff members with a teaching qualification have the opportunity to teach but there is a delineation between staff members in the senior administration team and other teachers. While the school may be referred to as an “it” (Craig, 2000), the administrative team has come to be referred to as “them” (or, as above, “Admin”), in effect creating a “them and us” scenario.
It is in the stories about teachers and their personal knowledge and experience that I connect with the “us and them” construct. Benny and William, both in middle management, use the “us and them” construct introduced by the pastoral care teachers.

5.5.2. Insider/outsider

Throughout the process of conducting this research I was aware that teachers were having conversations regarding the research both with me and with each other (Journal Term 1 2012). Teachers tell cover stories of their alignment with the school story (Clandinin & Connelly, 1996) on the out-of-classroom places on the landscape, and in these conversations the complex layers of relationships that teachers maintain are visible (Clandinin & Connelly, 1996). I was cognisant that by being in the midst (Clandinin & Connelly, 2000) of the participants in this study I was getting a full sense
of how the plotlines of reform at the school are impacting on them, “by being close up
to lives and intimately involved in the daily stories lives of the participants, narrative
inquirers develop an understanding of the complexity of peoples changing lives” (He,

Continuing caution has been exercised regarding the use of narrative story constellation
as a methodology as it is without script or plans (Craig, 2007). Based on the lived
experience of those involved, preconceived ideas held by both the researcher and
participant are changed with each new genuine encounter as a new way of knowing
develops. This constant change in what is known does not lend itself to traditional or
numerical analysis. Throughout this study as participants discussed, reviewed and
reflected on their perceptions of their resilience, new meaning was made. Previously
held assumptions were challenged and these participants acted on the new meaning they
constructed. A clear example was when a participant who was initially highly critical of
the SEL program, needed to use a program strategy in his personal life then shared it
with his class; it became clear that participation in the study was changing the
participants. Narrative story constellation allowed the researcher to be sensitive to the
“teachers developing knowledge and the schools (sic) shifting context” (Craig, 2007, p.
186). This constant changing in the knowledge of participants kept the researcher off
balance as there was no way to know where the changes would lead the narrative
inquiry (Craig, 2007).

Delineated as a strength above, my position in the study as a co-constructer of meaning
with the participants is a paradoxical limitation. My personal experiences and strong
emotional connection to the need to develop resilience in young people, alongside my
co-construction of new meaning, may have biased the interviews. However, as
previously discussed in the outline of narrative analysis, this co-construction of meaning
is a welcome feature of narrative inquiry and potentially makes the resultant findings
richer (Denzin & Lincoln, 2003; Geertz, 1973). As a result, readers may see elements of
their lived experiences more easily than if I had reported the stories in a more neutral
manner.
5.6. **Recommendations**

In this study, I provide an understanding of teachers’ beliefs about their resilience as they implement a social and emotional program in a high school. Importantly, it shows differences and similarities between the official narrative of teacher resilience and the narratives told by teachers and school leaders. Findings suggest that the influences that determine teacher resilience are personal, structural, and spiritual. Therefore, any single intervention will not undo the myriad negative influences on teacher resilience. Systemic and contextual changes will be required in order to influence the negative factors contributing to the lack of teacher resilience. The theory that teachers need to be resilient for the profession has entered the research domain; therefore, recommendations must be applied to policy and practice in regard to teachers’ roles, in particular, outside their specialist subject roles in, for example, pastoral care.

In the provision of recommendations to promote resilience in teachers as they teach a social and emotional program, it is imperative that all stakeholders take responsibility for the training and support of specialist teachers who have a pastoral care role. Key stakeholders include policy makers, teacher registration agencies, communities, schools, and teacher educators. It is only through a shared understanding and acceptance of responsibility that the resilience of pastoral care teachers can improve. In the state sector, 15 years ago, Mind Matters began with the aim to assist secondary schools in the promotion and protection of the social and emotional wellbeing of all of the members in a school (Commonwealth of Australia, 2010b). This government initiative has continued and has grown to include Kids Matters and Staff Matters. Within Queensland, the Mind Matters team strives to support schools, staff members and families as they champion the mental health and wellbeing of young people, this should also encompass spiritual development. In the independent school system this is the responsibility of each individual school. All independent schools must comply with government regulations but these schools vary so they can offer families the choice of a school that promotes a particular set of values. The school in this study promotes a particular set of Christian values and sets pastoral care as a distinctive feature. The pastoral care in the school promotes the holistic care of all students, including mental and spiritual dimensions. If the aims of the government initiative, to promote the wellbeing of all in schools, including high-school teachers, are to be achieved then the learning and
support of all teachers must be improved. By supporting all subject specialist teachers explicitly in the development of their resilience, teacher effectiveness in pastoral care roles will improve. School students will benefit by having teachers who have confidence in their ability to influence student outcomes, outside of their subject specialist areas. Through the examination of the paired stories, changes deemed personal, spiritual, and structural can be addressed. These will be discussed under the headings from the constellation model in Figure 5.1 (teacher stories/stories of teachers, school stories/stories of school, community stories/stories of community and reform stories/stories of reform).

5.6.1. **Stories of teachers/teacher stories**

In this first section of recommendations based on the distinct stories from the story constellation, I discuss changes that can be made either during teacher education or as professional development. These recommendations address implicit or tacit knowledge, peer support and modelling.

5.6.1.1. **Confidence—making knowledge explicit**

In this study, I found that all the teachers had some tacit knowledge of their resilience aligning with the bulk of literature on teacher retention. However, for most of them, this was in relation to their personal life; they did not apply this knowledge to their professional practices. Rather than present teachers with rules and models for teaching and learning in their pastoral care role, it may be more effective to have them reflect on their professional use of the skills they are trying to teach. Throughout the study, some of the teachers have begun to do this sporadically and are using personal stories to demonstrate their perceived use of the concept to the students. This method is haphazard, is not consistent and possibly will not actually teach the students the designated skills, and may only be as a result of participation in the study. For this reflection to occur in a consistent way, professional development opportunities for all teachers involved in pastoral care needs to be accessible, affordable, and in line with any program being implemented. (For an example of a trial session of professional development developed from this study, see Appendix D.) Subject specialist novice teachers in high schools do not receive training in pastoral care and, as the teachers in this study show, experienced teachers find it a struggle when there is an expectation that they will teach a scripted social and emotional program.
Improving teachers’ explicit knowledge of their resilience is already a focus of the Queensland Government through the Mind Matters initiative. YOU CAN DO IT! EDUCATION is also highly utilised in the state sector and is increasingly being used in Australian state schools and independent schools. Individual teachers can access Train the Trainer professional development sessions usually held over several days at venues throughout the country, scheduled by The Australian Scholarships Friendly Society Limited. Although the initial training may be expensive, time constraints play a significant role in whether the training is ever initiated in individual schools. Anecdotally, from other trained trainers, interested teachers make the case in their schools for attendance at the professional development, in the first instance, but the school does not necessarily engage their expertise upon return due to lack of time or funding. If the Queensland Government is committed to mental health and wellbeing of students in schools then the development of staff resilience must be a significant factor in the next 30-year plan currently in public consultation in draft form (Queensland Government, 2013).

Standard Six in the Queensland College of Teachers promotes the value that teachers will commit to the social, emotional and physical development of all students in their care (Queensland College of Teacher Registration, 2014). In order to qualify for registration as a teacher in high school, novice teachers must receive targeted instruction in order to meet this requirement. In the more recent Australian Standards for Teachers, in Standard 4 and Standard 7 student wellbeing is listed among teachers’ professional responsibilities (Appendix F).

5.6.1.2. Context—increasing opportunities for peer support in the area of pastoral care

At the school in this study the leaders designated to drive the social and emotional program identify time constraints as hampering their ability to support the pastoral care teachers in their area. One staff meeting per term is set aside for addressing the social and emotional curriculum to be used and this meeting is often hijacked by more pressing curriculum issues or does not occur at all. Individual teachers indicate that they appreciate the support given initially through email with a snapshot of the weekly lesson but this has stopped. The theme of each term had also been included in the planning of topics for chapel services and for assemblies; this too has ceased. Placing the lessons
centrally on the intranet has been deemed unsuccessful and teachers have not engaged with this mode of delivery.

By increasing the frequency of interaction with the weekly theme of the lessons, either at briefings or all staff meetings, assemblies and chapels, pastoral care teachers may feel more engaged with the curriculum and the community not isolated in their own pastoral care classrooms.

5.6.1.3. Reflection—increasing opportunities for collegial modelling
Observation of best practice is a model used in teacher education. This model is also needed when a new curriculum is being introduced. All individuals engage with change at different speeds and while some become confident with new material, others hesitate and require support. Collegial coaching is not new and this school has invested a significant amount of time and money in training multiple staff members through a recognised service provider. This allows staff to be observed in the classroom and provides a reflective non-judgemental framework for the post-observation discussion. In order to increase the opportunities for modelling best practice for pastoral care teachers, a culture of collegial observation must be nurtured. Not all modelling takes place in the classroom, as one participant in this study reminded me. In order to embed the skills of the social and emotional program, teachers must utilise opportunities to mention the skills at every chance, including in their staff rooms.

5.6.2. Stories of school/ school stories
The next set of recommendations set out here deals with the school’s culture as a whole. Teaching is emotional (Hargreaves, 1998) as discussed in Chapter 2, and in order to influence teachers’ perceptions of their resilience, schools and school leaders must provide adequate support and apportion the correct level of care to the wellbeing of teachers. In order to produce the change of culture required for large-scale reforms, schools need to value and resource the pastoral care that teachers provide, both as pastoral care teachers and, incidentally, as specialist subject teachers, all the while recognising the complexity of the web of professional relationships already in existence in the community.

5.6.2.1. Collective vision
Schools need to support their teachers in order for teachers to feel resilient in the workplace (Gu & Day, 2007). The key area of pastoral care must be supported in induction programs alongside legislative obligations regarding child protection. The induction should include scheduled mentoring from experienced staff and opportunities to observe best practice of pastoral care at the school. This induction must be made available to all staff appointed to the school, not just novice teachers, as only then will the culture be homogenous and language consistent.

As discussed in the literature pastoral care is seen as being outside of the responsibilities of subject specialist teachers, it is something that other people do (Collins & McNiff, 1999; Jones, 2006). Therefore, a school’s attitude toward pastoral care will influence the teachers’ perception of the delivery of the pastoral care curriculum. If teachers perceive they are not supported in this area, they will develop certain beliefs about pastoral care. In this study, some teachers describe the attitude of the school towards pastoral care in a negative way. Are the lesson resources easily available? Is there enough time to reflect on the lesson material? Does the school inform the wider community of its pastoral care practices? These and other questions need reflection. Schools need to consider how pastoral care is envisioned, valued, resourced, delivered, and communicated in relation to other key learning areas. If teachers are to be held accountable for the teaching of a pastoral care curriculum, then how it is resourced needs to be considered in relation to the whole school curriculum.

5.6.2.2. Belief statements
A shared vision of the goals for the community increases teachers’ self-belief (Tschannen-Moran & Woolfolk Hoy, 2007). This is essentially a belief in the collective aims of the group and the ability to see those aims to come to fruition. Schools should communicate positive beliefs about pastoral care throughout the school community in order to create positive beliefs among teachers regarding their role as teachers of pastoral care. This vision must be clear and each teacher must be able to articulate it. The teachers in this study feel disconnected from the vision of the leadership team. The teachers’ reluctance to engage fully with the social and emotional program is rationalised by a perceived lack of visible outcomes (D'Zousa & Hyde, 2007), yet the desired outcomes are embedded in the strategic vision of the school.

5.6.2.3. Christian ethos
The Christian school in this study is dedicated to pastoral care but needs to provide multiple opportunities for positive collective spiritual beliefs to be nurtured throughout the community. This must include opportunities outside the online and published media sent to parents, who, due to lack of communication from their children, struggle to know what is happening at school. All teachers must incorporate the promotion of resilience, outside pastoral care classrooms; for example, the theme of each term could be highlighted on the school web page, on school notice boards, and in the weekly newsletter. Another example of this would be for teachers to value and fully support the weekly celebration of individual colleagues at staff briefings.

5.6.3. Stories of community/community stories
In this next set of recommendations, the focus is on the school community. As identified by the teachers in the study, when they feel supported by parents and the community in the provision of pastoral care, they are more likely to engage positively with the teaching of a social and emotional program.

5.6.3.1. Beliefs of parents
The beliefs of parents and members of the wider school community impact upon the attitudes and beliefs of teachers regarding their role as pastoral carers. If the community and parents are positive and supportive of teachers as pastoral carers, then teachers will engage positively with their pastoral care classes. If the community and parents hold negative beliefs that they may have acquired elsewhere regarding the relevance of social and emotional learning in their children’s lives, it is vital that schools ensure that parents are fully informed of the level of importance of the work that teachers do in support of their children.

Schools need to consider strategies that will challenge negative beliefs, trialling interventions such as parent information evenings, mail-outs, or parent training sessions. Schools also may consider inviting individuals in the community, who have overcome adversity utilising resilience strategies, to volunteer as speakers. Community and parental beliefs are now increasingly impacted by published high-stake data (Smeed, 2010) and Cefai (2004) warns of the caution needed when dealing with such data. Parents have expectations that schools will educate their child to achieve the best possible outcomes and that each individual teacher will care for their child (Howard & Johnson, 2004). In choosing to send a child to an independent school with a particular
faith base, parents are making a decision to have their child’s spiritual needs met in a particular framework of morals and ethics (Palmer, 2007a).

5.6.3.2. Stories of reform and reform stories

This final set of recommendations outlines changes to the implementation of social and emotional learning. These recommendations advocate for the promotion of the pastoral care of teachers in education policy as they teach social and emotional programs in high schools.

As the government in Queensland, Australia sends a draft plan for the next 30 years out for community consultation; it has identified the requirement for a focus on mental health and wellbeing (Queensland State Government, 2014). If the government is committed to the provision of quality teaching in the area of social and emotional wellbeing, then greater support is required for the teachers who will deliver it. This must initially be in the form of consistent and fully resourced training.

At the school in this study, teachers talk about pastoral care and how it has changed. They talk about how it used to be and now how little time there is to prepare, to find the resources, and to keep pace with the schedule when in the literature it is this kind of change that has been cited as a significant factor as to why teachers leave the profession (Hargreaves, 1998; Day & Gu, 2009). Most of all, teachers talk about pastoral care being something they are required to do a certain way. Without adequate preparation time to consult with the resources, to reflect, and to prepare the social and emotional lessons, teachers are less likely to persist with these lessons. How much teachers feel prepared to teach a SEL curriculum may impact on their perception of their resilience.

For teachers who feel that the teaching of a social and emotional program is outside of their area of expertise (Collins and Mc Niff, 1999; Jones, 2006), it is clear that their sense of effectiveness is impacted and confidence is diminished. Research into the effect of mentoring or peer support and / or level of training for teachers in relation to the implementation of a social and emotional curriculum may be beneficial.

Greater opportunities are required for teachers to reflect on their possession of resilience skills before they can be expected to model them for students. One teacher states that it was better when someone, via email, took the time to unpack the lesson and highlighted the concept to be taught. In the state school system, Mind Matters is government
funded. In the independent school system each school must individually consider the importance of pastoral care and provide adequate funding and time for teacher professional development in this area at a time when academic results are determining student enrolment.

In this study I found tensions between policy makers, in and out of school, and those at the “chalk-face” (Mansfield et al., 2012) of teaching the pastoral care program. Policy makers in both arenas, government and schools, must listen to teacher voices to gain understanding of the concerns happening in the classrooms for teachers. At each level – pastoral care teacher, middle management, and senior management – reform agendas are causing problems. The pastoral care teachers are feeling the brunt of all policy reforms, internal and external. They feel that a pastoral care curriculum has been imposed, and the school leadership restructure has reduced access to support from middle managers; and they are aware that academic results of their students are now publicly available on the My School government website. The middle managers feel overwhelmed by their role to ensure the implementation of the program “on top of everything else” and senior managers are mindful of the impact of, now, high-stakes data generated by the school (Smeed, 2010).

I found, in this study, that the publication of school data had a negative effect on teachers’ resilience in that they had little faith in their ability to influence student achievement in the short term through the teaching of a social and emotional program. These experienced teachers feel that the pressure on them to improve academic achievement has increased with this policy of data publication. For example, they feel they have to provide social and emotional lessons, whether they want to or not, because there may be sanctions if student results are unfavourable.

Policy makers in and out of schools could assess the impact of the publication of school data on teacher resilience and provide adequate pastoral care for these teachers to reassure them that the work they do outside of their subject specialist areas is valued. The voice of teachers is significant in this emotional area of teaching and can inform policy makers of the specific needs of teachers in the classroom. If this voice is not heard these paired stories will continue to grind against each other.
5.7. Limitations of this study

It was difficult to ensure reliability and validity given the uniqueness of the study. First, credibility had to be addressed. This was achieved through attention to detail of the audit trail, prolonged close engagement, and member checking of interview transcripts. Due to the privileged access as an insider researcher, a deep level of trust was developed early in the research and deep, candid, and personal responses were shared by participants. Following each member check the researcher was able to ensure that data accurately represented teacher beliefs and views, thus providing reliability. Second, validity was addressed in follow-on interviews, with questions that displayed an understanding or “taken-for-grantedness” (Cohen, Manion, & Morrison, 2007, p.108) of how the participants made meaning of their world. In the trusted relationship that had been developed, participants did not need to explicitly state meanings related to the social context producing them, as this meaning was shared. The researcher had access to school and official departmental documents. In order to minimise invalidity further participants’ responses have been conveyed verbatim, in some instances, in order to avoid subjective interpretation.

Although this study has provided a rich and vivid description of teachers’ perceptions, caution is required. These participants are individual actors and these are their perceptions of events and the researcher has been integrally involved. Reflexively, the researcher had to be aware of personal subjectivity. Given that integral involvement, it was vital to ensure inclusion of the researcher’s voice and the voices of the participants. Care was required in how the stories were told in that they may have been selective, that is, projecting desired outcomes; anecdotal, that is, banal and tedious; pompous, for example, making general assumptions; or bland in that they do not illustrate areas of disagreement (Cohen, Manion, & Morrison, 2007). A balance has been sought to maintain authenticity to the stories teachers have told while effort has been made not to write a Hollywood script (Clandinin & Connelly, 1990). Disagreements have been demonstrated in genuine encounters where each participant has been treated equally. In order to avoid a halo effect with regard to one participant the researcher reported a close friendship. Throughout the study, in order to remain close to what was meant, not just what was said, the researcher had to put aside what may have been unconsciously
desired outcomes and allow the “teachers’ contextualised experiences” (Craig, 2007) to unfold.

Those who volunteered to participate in the study were experienced teachers. Others who did not volunteer may have had different views. As this sample of teachers have served over 3 years in teaching it is possible to extrapolate that they align with the body of literature on teacher retention that demonstrates they are resilient because they have remained in the profession (Gu & Day, 2013). The focus of this study is on their perceptions of their engagement of that resilience as they teach an SEL curriculum that develops resilience skills in students.

Therefore, the uniqueness of the contextual elements of this study may dictate that findings may not be generalisable to other schools but can be transferable. The professional knowledge landscape, that is the world of the teachers in this study, “is subjective, structured, possessing meaning for its inhabitants” (Cohen, Manion, & Morrison, 2007, p. 187). The length of the study and rich, thick description (Geertz, 1973) of both the context and teacher experiences facilitate transferability to cases with similar features (Denzin & Lincoln, 2003). Although interpretation of the data has occurred in this study, much meaning making has been left to the reader to find their story in the interactions of pastoral care teachers. While the sample size is small, and the context may not be representative of all secondary schools, this study can contribute to the knowledge base of how subject specialist teachers perceive their resilience as they perform a pastoral care role.

This story constellation shares the contextualised experiences of these teachers over a period of time, but it does not intend to be prescriptive. Through the stories of the individual participants their explicit knowledge in relation to professional teacher practices have been made visible, though there may be stories that have been left untold. The story constellation intends to provide a view of the school landscape, “filled with diverse people, things, and events in different relationships” (Clandinin & Connelly, 1996, p. 25). This, then may add to existing knowledge of teachers’ perceptions of their resilience and enhance “humanistic understanding” (Stake, 1978). The story continues to unfold at this school, but for the purpose of writing the telling of the story must stop for now (Clandinin & Connelly, 2000).
5.8. Directions for future research

Further research is needed into teachers’ resilience as pastoral carers as an added role for subject specialist teachers, in order to understand and improve the implementation of pastoral care in schools. Therefore, more research is required to understand the effect of tacit knowledge, collective vision, schools’ support for social and emotional learning and policy reform, and in particular the influence of spirituality as a factor of resilience which came through in this study. This research could assist teachers in the continuing development of their professional resilience, being mindful of spiritual needs. Given the emotional nature of the job they do and the deeply personal nature of the conversations required to obtain the beliefs and views of these teachers, the method of research must be reflective of that understanding.

Further research is required into how teacher education and schools can help all teachers develop their resilience as they carry out the added role of pastoral care teacher. Research literature is beginning to focus on the psychological and emotional support required by teachers while they continue in the profession (Gu & Day 2013; Mansfield et al, 2012). Future research studies could focus attention to how subject specialist teachers construct their identity in relation to the additional roles they undertake, specifically that of pastoral carer, as teacher identity is critical to how teachers develop perceptions and beliefs.

Context is pivotal in how teachers perceive their resilience in relation to teaching and how they provide pastoral care for students. Research could also investigate the relationships between teacher support structures and teacher resilience and whether resilience can be increased. These structures include: collegial support, peer modelling, personal reflection and spirituality as a factor of resilience. Teaching is emotional, and as demonstrated in this study, through reflecting and sharing lived experiences with a trusted colleague, new meaning was made, connectedness confirmed, and emotional support was shared.

Research on the influence of the community on teacher resilience and on parental support of teachers as they teach a social and emotional program is also required. There is a dearth of research on teachers’ perceptions of parent support and on parents and their beliefs about teachers. Through the use of a composite parent in this study, it was
possible to see that teacher perception of resilience increases with genuine parent-teacher collaboration, demonstrating an interesting link between the community and teacher resilience.

Finally, the effects of the policy reform making school data public on the My School website must be investigated to determine the influence on schools, teachers, and the provision of pastoral care with regard to increasing accountability. There appears to be a link between this reform and teachers’ perceptions of their resilience. Teachers experience social and emotional dilemmas every day in subject specialist classrooms as well as pastoral care classrooms. These narratives allow a snapshot of understanding of teachers’ perceptions of their resilience in this school context in their role as pastoral care teachers.

5.9. A brief update

The final round of interviews occurred toward the end of 2012, and as I write in 2014 and 2015, many of the relationships I forged with the interview participants continue, though some have now left the site. We continue to discuss the progress of my study whenever other colleagues are not present. The teachers want to continue discussing ongoing school and external reforms and the impact this is having on them. Their journey in the explicit development of their resilience continues, as does my research journey. The school principal who supported my undertaking to complete this research has retired. At the beginning of 2014, due to further internal restructuring, the teaching of the social and emotional program was discontinued.

5.9.1. Becoming a teacher again

As these teachers tell their teacher stories and I tell my researcher story, together we become “part of the parade” (Clandinin & Connelly, 2000, p. 61). I am now complicit in the world I have studied (Clandinin & Connelly, 2000). Being in this world with the researched participants, I have experienced everything with them. Many questions have arisen as field texts moved to interim texts and academic writing took over. I reflected on whether I could move back to being a native or would be seen as someone changed by the research process (Kanuha, 2000). I ponder whether being on the inside has added value to the research process. Perhaps the teachers may have explained their perceptions more explicitly to a researcher from outside (Kanuha, 2000).
I wish to thank these teacher participants and leaders in the school community for the privilege of sharing their experiences. I thank them for their commitment to participate in this study, for their passion for teaching, for the care and love they demonstrate for the students in their care, for their stoic support for their colleagues, and for their kindness to me. I hope I have done justice to their experiences in education and through these reflections and conversations will come the development of teacher resilience.

5.10. Conclusion

In this research, I have investigated teachers’ perceptions of their resilience as they implemented a social and emotional program in high school. The study has explored teachers’ beliefs, attitudes, and experiences. In order to gain a deeper understanding of these beliefs, I have used narrative inquiry with the story constellation approach. Listening to the stories that each individual told, it was possible to illuminate how their experiences were impacted by the larger narrative plotlines that bump into their lived stories (Clandinin, 2006).

Throughout the findings in the story constellation, it is possible to see how the different narrative themes and plotlines directly and indirectly influence the teachers’ perceptions of their resilience. What is revealed, in this context, is that there are multiple and complex factors that contribute to a reduction and an increase in teacher perception of resilience. These include time for reflection, peer support, peer observation, and collective vision; and school support for social and emotional learning, community support, school structure reform, and policy reform.

These findings make possible suggestions that may support teachers’ perceptions of their resilience. Perhaps this research will prompt action that will lead to the increase of pastoral care for teachers, including the specific development of their professional resilience including aspects of spirituality, as they provide pastoral care for high-school students.
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Appendix A  Ethics forms—School

Investigation of resilience in teachers teaching resilience to adolescent students
INFORMATION SHEET (Head of College)

Why is the research being conducted?
The purpose of the study is to explore teachers’ stories regarding their resilience and the teaching of resilience to students, in this setting, seeking a deep understanding of the group. The research assistant will use qualitative research techniques aiming to construct inductive questions.

The central phenomenon of the research will hang on whether teachers at this school believe they are resilient and if they believe they can teach resilience to the students. Will they be able to explain what resilience will look like in the students and how it will influence academic success?

The expected benefits of the research
The study will need to consider the many external factors that may influence these human interactions and perceptions. There will not be any way to predict how any of these influences will impact on the phenomenon. A process will emerge as the feedback of the respondents may cause the research team to refocus the questions. Questions may differ slightly from person to person as understanding is being sought and gained. Essentially nothing is being measured. Deep meaning is the goal.

Your participation is voluntary
Participants will be sought from every strata of the organisation on a voluntary basis. Informed consent will be sought and withdrawal will be accepted at any point in the study.

What will staff be asked to do?
There will be five to seven main questions per person seeking the participants’ views, see examples below. They will be non-directional seeking to; generate information, discover perceptions, understand meaning, describe practices and explore ideas. There will be approximately four half hour interviews over one school year at prearranged points (one per term) at a venue chosen by the participant. Participation or non-participation will in no way impact on the participant’s position at the school or professional or personal relationships.

Your confidentiality
Your confidentiality is highly valued. The school will not be identified anywhere in the research material. We ask that you respect the privacy of the participants who may be interviewed. The information provided will be kept completely confidential. The interviews will be recorded and transcribed by the research assistant and recordings will be destroyed upon completion of the non-identified transcription to maintain the confidentiality. Names or any identifier that could be interpreted by a third party will not appear anywhere on the recording or transcript. Participation in this research is voluntary and participants can withdraw from the study at any time. The school administration will not be informed of the identity of participating staff. In order to maintain confidentiality;

• no demographic details will be taken
• all staff involved will be asked the same questions
• all recordings will be deleted once transcribed
• participants may view their transcript before inclusion in the study
Appendix A: Head of College Ethics Forms

**Risks staff/school**
Although there may be some personal questions in the interview it is unlikely that participants will experience any discomfort or harm from taking part in the study. The personal experiences of the teachers will be vital and the researcher’s opinion is that each individual’s personal spiritual journey will be relevant to this study. This may require a separate category and will be dealt with sensitively. Participants will be offered to view the results prior to publication. The school will not be identified anywhere in the research material.

**Examples of the style or types of questions to be asked in an informal interview setting.**
What do you think being resilient means? Do you perceive yourself as being resilient? What gives you that perception? Can this be taught? Do you see these qualities in the programs being chosen by the school? How do you think the school could decide if they have been successful? What would resilience look like for teachers/students at this school?

As the study progresses-a definition of resilience will be sought and responses may be divided into categories e.g.

- what is the teacher’s understanding of what can be taught regarding resilience?
- will the current programs teach resilience to students?
- will the teaching of resilience be visible?

**Questions / further information**
If you have any questions regarding this research, please contact Professor Donna Pendergast at d.pendergast@griffith.edu.au or (07) 373 51082

**The ethical conduct of this research**
Griffith University conducts research in accordance with the National Statement on Ethical Conduct in Human Research (2007). If potential participants have any concerns or complaints about the ethical conduct of the research project they should contact the Manager, Research Ethics on 3735 5585 or research-ethics@griffith.edu.au.

**Feedback to you**
If you would like to review the results of this study once completed, please do not hesitate to contact Professor Donna Pendergast at d.pendergast@griffith.edu.au

**Expressing consent**
By completing the attached, you will be deemed to have consented to your participation in the research project for each interview session. Please detach this sheet and retain it for your later reference.

**Privacy Statement**
The conduct of this research involves the collection, access and / or use of your identified personal information. The information collected is confidential and will not be disclosed to third parties without your consent, except to meet government, legal or other regulatory authority requirements. A de-identified copy of this data may be used for other research purposes. However, your anonymity will at all times be safeguarded. For further information, consult the University’s Privacy Plan at http://www.griffith.edu.au/about-griffith/plans-publications/griffith-university-privacy-plan or telephone (07) 3735 5585.
Appendix A: Head of College Ethics Forms

Consent Form

Research Team

**Names:** Professor Donna Pendergast, Dr Susanne Garvis and Angela Vance  
School of Education and Professional Studies (Gold Coast and Brisbane)  
**Contact Phone:** 07 5552 9103  
**Contact Email:** d.pendergast@griffith.edu.au or s.garvis@griffith.edu.au or a.vance@griffith.edu.au

By signing below, I confirm that I have read and understood the information package and in particular have noted that:

- I understand that staff involvement in this research will involve interviews that are conducted by a research assistant. The interview should last for about 30 minutes. The interviews will be conducted once per term this year;
- I understand interviewees have the right to withdraw at any time without penalty or comment. Interviewees do not need to answer every question in this research unless they wish to;
- I understand that the recording will be transcribed and destroyed after analysis. Only the research team will have access to the recording;
- I have had any questions answered to my satisfaction;
- I understand the risks involved;
- I understand that there will be no direct benefit to interviewees from their participation in this research. There will be benefit for their school;
- I understand that participation in this research project is completely voluntary. Interviewees have the right to withdraw at any time without penalty of comment by those conducting the research. They can choose not to answer certain questions in the research collection or undertake certain activities.
- I understand that if I have any additional questions I can contact the research team;
- I understand that interviewees are free to withdraw at any time, without comment or penalty;
- I understand that I can contact the Manager, Research Ethics, at Griffith University Human Research Ethics Committee on 3735 5585 (or research-ethics@griffith.edu.au) if I have any concerns about the ethical conduct of the project; and
- I agree to participate in the project.

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Appendix B  Teacher Ethics Forms

Investigation of resilience in teachers teaching resilience to adolescent students
INFORMATION SHEET (Teachers)

Who is conducting this research?
Names: Professor Donna Pendergast, Dr Susanne Garvis and Angela Vance
School of Education and Professional Studies (Gold Coast and Brisbane)
Contact Phone: 07 5552 9103
Contact Email: d.pendergast@griffith.edu.au or s.garvis@griffith.edu.au or a.vance@griffith.edu.au

Why is the research being conducted?
Within Australia, there is a lack of research on teacher resilience in the classroom as they engage in pastoral care programs that are designed to teach resilience to students. This study will examine teacher’s self-perception of resilience as they engage in promoting resilience in their adolescent students and will connect student perception of resilience to academic success.

What will you be asked to do?
In a series of four half-hour of interviews you will be asked about your perceptions of resilience and its relationship to the building of resilience in the students you teach at this school. The interviews will focus on your perceptions regarding your personal resilience and your ability to build resilience in your students. It may also contain questions regarding your perception of the link between resilience building and academic success.

There will be approximately four half hour interviews over one school year at prearranged points (one per term) at a venue of your choosing. Your participation or non-participation will in no way impact on your position at the school or our professional or personal relationship.

You will be given prior warning at the start of each session that you will be digitally recorded. The recorded files will only be accessed by the researcher. The files will be transcribed, and destroyed after the transcript has been analysed.

The expected benefits of the research
As there is not a great deal of research on teacher resilience in Australia it is hoped that this research will add to the body of knowledge of teacher resilience in the school setting.

Risks to you
This project does not impose any immediate risks to you. There will be no perceived impact upon you, your teaching or your school. Rather we are hoping to add to the body of knowledge on teacher resilience as resilience is taught to students.

The identity of the interviewees and digital recordings will be unknown to the researchers and only known by the research assistant. Your employer is aware of this study and will not be informed of individual participation. Anything that you discuss during this time will be completely confidential. All data collected will be de-identified for the research team.

Prior to the interview, you will be given warning that you will be digitally recorded during your conversation with the research assistant. The digital file will then be transcribed. The recording will be retained until analysis of the transcript has been completed.
Appendix B: Teacher Ethics Forms

Your confidentiality
Your confidentiality is highly valued. We ask that you respect the privacy of other participants who may be interviewed.

All data collected will be completely de-identified upon download, photocopy or recording. In the interview, your voice may be digitally recorded however this is for transcription purposes only. The audio file will be destroyed once the transcript of dialogue has been created and checked. The researchers will remain unaware of participants at all times.

All data will be kept within a locked filing cabinet in each of the researcher’s rooms. Online files will be stored on a password protected computer known only to the researchers. All data will be destroyed upon completion of the project.

Your participation is voluntary
Your participation in this project is completely voluntary. You have the right to withdraw at any time without academic penalty or comment. You do not need to answer every question in this research unless you wish to. You are free to refuse to complete any activity without having to justify that decision. Refusal to participate in any part of this research will not harm you.

Questions / further information
If you have any questions regarding this research, please contact Professor Donna Pendergast at d.pendergast@griffith.edu.au or (07) 373 51082

The ethical conduct of this research
Griffith University conducts research in accordance with the National Statement on Ethical Conduct in Human Research (2007). If potential participants have any concerns or complaints about the ethical conduct of the research project they should contact the Manager, Research Ethics on 3735 5585 or research-ethics@griffith.edu.au.

Feedback to you
If you would like to review the results of this study once completed, please do not hesitate to contact Professor Donna Pendergast at d.pendergast@griffith.edu.au

Expressing consent
By completing the attached, you will be deemed to have consented to your participation in the research project for each interview session. Please detach this sheet and retain it for your later reference.

Privacy Statement
The conduct of this research involves the collection, access and / or use of your identified personal information. The information collected is confidential and will not be disclosed to third parties without your consent, except to meet government, legal or other regulatory authority requirements. A de-identified copy of this data may be used for other research purposes. However, your anonymity will at all times be safeguarded. For further information, consult the University’s Privacy Plan at http://www.griffith.edu.au/about-griffith/plans-publications/griffith-university-privacy-plan or telephone (07) 3735 5585
Appendix B: Teacher Ethics Forms

Consent Form

Investigation of resilience in teachers teaching resilience to adolescent students

For use by the research assistant to be completed orally at the beginning of each interview after the participant has read the information sheet.

Research Team
Names: Professor Donna Pendergast, Dr Susanne Garvis and Angela Vance
School of Education and Professional Studies (Gold Coast and Brisbane)
Contact Phone: 07 5552 9103
Contact Email: d.pendergast@griffith.edu.au or s.garvis@griffith.edu.au or a.vance@griffith.edu.au

By signing below, I confirm that I have read and understood the information package and in particular have noted that:

- I understand that my involvement in this research will involve four interviews, one per term that is conducted by a research assistant. The interview should last for about 30 minutes;
- I understand I will receive prior warning that I will be recorded during the interview;
- I understand I have the right to withdraw at any time without penalty or comment. I do not need to answer every question in this research unless I wish to;
- I understand that the recording will be transcribed and destroyed after analysis. Only the research team will have access to the recording;
- I have had any questions answered to my satisfaction;
- I understand the risks involved;
- I understand that there will be no direct benefit to me from my participation in this research. There will be benefit to the body of knowledge;
- I understand that my participation in this research project is completely voluntary. I have the right to withdraw at any time without penalty of comment by those conducting the research. I can choose not to answer certain questions in the research collection or undertake certain activities.
- I understand that if I have any additional questions I can contact the research team;
- I understand that I am free to withdraw at any time, without comment or penalty;
- I understand that I can contact the Manager, Research Ethics, at Griffith University Human Research Ethics Committee on 3735 5585 (or research-ethics@griffith.edu.au) if I have any concerns about the ethical conduct of the project; and
- I agree to participate in the project.

Name: ____________________________ Date: ____________________________
Signature: ____________________________ Date: ____________________________

Consent 2011
Appendix C  Possible questions for use in interviews

- What is your understanding of personal resilience?
- What is your understanding if how this affects learning?
- Do you feel resilience can be taught? Should school be the place to learn about resilience?
- Did the first interview cause you to reflect any further on your own resilience?
- How do you feel about teaching resilience building skills through the SEL program?
- Following the first interviews have you reflected on how you teach the program?
- Do you believe teaching resilience building skills can alter student outcomes?
- Why did you become a teacher?
- What keeps you in teaching?
- Do you think resilience has a spiritual element?
## Appendix D  Teacher Professional Development

### Think Feel Do!

**Teacher Resilience Professional Development**

<table>
<thead>
<tr>
<th>Length (minutes)</th>
<th>Running Total</th>
<th>Topic</th>
<th>Materials</th>
<th>Slide</th>
<th>Objective</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td></td>
<td>Introduction</td>
<td>Handouts</td>
<td>1</td>
<td>Introduce speaker/ Contextualise experience</td>
</tr>
<tr>
<td>5</td>
<td>10</td>
<td>Overview</td>
<td>Handouts</td>
<td>2</td>
<td>Overview session</td>
</tr>
<tr>
<td>5</td>
<td>15</td>
<td>Relevance to you</td>
<td>Handouts</td>
<td>3</td>
<td>Audience specific relevance</td>
</tr>
<tr>
<td>5</td>
<td>20</td>
<td>Teacher specific resilience factors</td>
<td>Handouts</td>
<td>4</td>
<td>Research’s identified factors of teacher resilience</td>
</tr>
<tr>
<td>5</td>
<td>25</td>
<td>Definition</td>
<td>Handouts</td>
<td>5</td>
<td>Discuss variation of definitions</td>
</tr>
<tr>
<td>5</td>
<td>30</td>
<td>How to build resilience</td>
<td>Handouts</td>
<td>6</td>
<td>Define and discuss each skill</td>
</tr>
<tr>
<td>10</td>
<td>40</td>
<td>These factors in operation</td>
<td>Handouts</td>
<td>7</td>
<td>Generate examples of the skills in practice</td>
</tr>
<tr>
<td>15</td>
<td>55</td>
<td>Audience Participation</td>
<td>Handouts</td>
<td>8</td>
<td>Provide situation</td>
</tr>
<tr>
<td>5</td>
<td>60</td>
<td>Feedback</td>
<td></td>
<td></td>
<td>Scribe feedback</td>
</tr>
<tr>
<td>10</td>
<td>70</td>
<td>List of Think Feel Do</td>
<td></td>
<td>9</td>
<td>Reflect how the skills can be personalised.</td>
</tr>
<tr>
<td>5</td>
<td>75</td>
<td>Thank you</td>
<td></td>
<td>10</td>
<td>Offer support and goal setting handout.</td>
</tr>
</tbody>
</table>
### Appendix D: Teacher Professional Development

#### Session Notes

<table>
<thead>
<tr>
<th>Slide</th>
<th>Details</th>
<th>Length (minutes)</th>
<th>Running Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introduction Title and presenter&lt;br&gt;Distribute slide handouts&lt;br&gt;Introduce self – past experience and qualifications</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Overview of Session&lt;br&gt;the purpose of this session is to teach classroom based strategies you can implement to assist you to overcome difficulties you may encounter in your professional or personal life</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>Relevance to you&lt;br&gt;The data on new teachers indicates … (Queensland College of Teachers, 2013)&lt;br&gt;More and more teachers succumb to stress and burn out (Hargreaves, 1998)&lt;br&gt;Raise your hand if this sounds familiar</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>List of Teacher specific resilience factors&lt;br&gt;(Mansfield, Beltman, Price, &amp; McConney, 2012)</td>
<td>5</td>
<td>20</td>
</tr>
<tr>
<td>5</td>
<td>Definition&lt;br&gt;Previous research:&lt;br&gt;On children – internal &amp; external factors&lt;br&gt;On why teachers leave – stress &amp; burn out&lt;br&gt;On what makes teacher stay – resilience&lt;br&gt;Conclusion resilience</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>6</td>
<td>How to build resilience&lt;br&gt;<strong>Personal factors</strong>&lt;br&gt;Biology – health, personality, strengths&lt;br&gt;Psychology – emotional regulation&lt;br&gt;Social- communication skills&lt;br&gt;Spiritual – sense of purpose/hope for the future&lt;br&gt;<strong>Professional factors</strong>&lt;br&gt;Level of training/experience&lt;br&gt;Resources/ environment</td>
<td>5</td>
<td>30</td>
</tr>
<tr>
<td>7</td>
<td>These factors in operation&lt;br&gt;Andrew Fuller definition – the ability to bungee jump through the pitfalls of life.&lt;br&gt;Individuals experience the bounce in different ways – depends how far the band was stretched. Sometimes the band does not function and the individual does not bounce back.</td>
<td>10</td>
<td>40</td>
</tr>
<tr>
<td>8</td>
<td>Use example to encourage audience to suggest some of the skills&lt;br&gt;Jennifer is a mum of two children and teaches Modern History full time.&lt;br&gt;Challenges: internal school reforms, new curriculum, mixed ability classes, responsibilities outside her subject specialist role, dwindling resources.&lt;br&gt;Result : emotional stress</td>
<td>15</td>
<td>55</td>
</tr>
<tr>
<td>9</td>
<td>Use audience examples and match to list&lt;br&gt;Relate this to your personal situation</td>
<td>10</td>
<td>65</td>
</tr>
<tr>
<td>10</td>
<td>List&lt;br&gt;<strong>Skill</strong>&lt;br&gt;1. Know your strengths&lt;br&gt;2. Confidence&lt;br&gt;3. Set Goals&lt;br&gt;4. Use positive self-talk&lt;br&gt;5. Feed your spirit&lt;br&gt;6. Use a mentor&lt;br&gt;7. Problem solve&lt;br&gt;8. Practice an attitude of gratitude&lt;br&gt;9. Wellbeing&lt;br&gt;<strong>Think Feel Do</strong>&lt;br&gt;Think&lt;br&gt;Feel&lt;br&gt;Do&lt;br&gt;Think&lt;br&gt;Feel&lt;br&gt;Do&lt;br&gt;Think&lt;br&gt;Feel&lt;br&gt;Do</td>
<td>10</td>
<td>65</td>
</tr>
</tbody>
</table>
Appendix E Presentation Slides

Think Feel Do!

- Teacher Resilience
- Factors of teacher resilience
- Ways for teachers to build resilience
- Examples of teacher resilience in the classroom
- Set a goal
- Evaluation

How is this relevant to you?

- The data on new teachers in Queensland indicates from 2006-2008 13.5% were removed from the register within 4 years (Queensland College of Teachers, 2013)
- More and more teachers succumb to stress and burn out (Hargreaves, 1998)
- Raise your hand if this sounds familiar

How teachers stay

They possess the characteristics of resilient individuals

Attributes such as: sense of competence, efficacy, accomplishment, humour, purposeful career decision making, self-insight professional agency and use coping strategies

(Mansfield, Beltman, Price, & McConney, 2012)

Definition

“The process of, capacity for, or outcome of successful adaptation despite challenging or threatening circumstances” (Pearce & Morrison, 2011, p. 48)

“Resilience is the happy knack of being able to bungy jump through the pitfalls of life” (Fuller, 1998)

How to build resilience

- Personal factors
  - Biology – health, personality, strengths
  - Psychology – emotional regulation
  - Social- communication skills
  - Spiritual – sense of purpose/hope for the future
- Professional factors
  - Level of training/experience
  - Resources/ environment

These factors in operation

Andrew Fuller definition – the ability to bungy jump through the pitfalls of life

- Individuals experience the bounce in different ways – depends how far the band was stretched
- Sometimes the band does not function and the individual does not bounce back
Audience Participation

- Jennifer is a mum of two children and teaches Modern History full time
- **Challenges**: internal school reforms, new curriculum, mixed ability classes, she has responsibilities outside her subject specialist role, dwindling resources
- **Result**: emotional stress…
- What can Jennifer do?

Relate this to your personal situation – what can you do?

Thank You
Appendix F  Teacher presentation evaluation

Presentation Evaluation Sheet

Please circle

Has this presentation

a. Increased your knowledge about resilience?  No  Somewhat  Yes

b. Encouraged you to seek further information about resilience?  No  Somewhat  Yes

c. Helped you to set a personal resilience goal?  No  Somewhat  Yes

Would you recommend this session to other teachers?

Please offer your feedback on this presentation.

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________

Thank You
Appendix G Queensland College of Teachers Australian Professional Standards
Appendix H  Australian Professional Standards for Teachers Graduate Career Stage