

**Exploring the Beliefs, Values and Mission
of Educational Institutions within
Christian Outreach Centre Australia**

By

Peter Thomas Geizer

Cert Min, Dip Bib St, Dip TA, B Bus, Grad Dip App Fin & Inv, MBA, FAIM, MAICD

Submitted in full requirement
for the degree of Doctor of Philosophy

**Faculty of Education, Queensland
Australian Catholic University
Research Services
Locked Bag 4115
Fitzroy
Victoria 3065
Australia**

August 2014

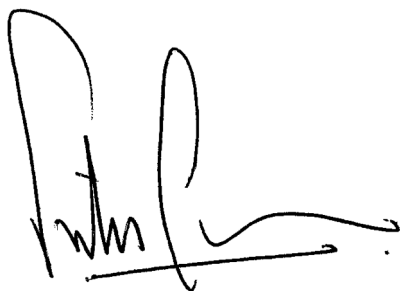
Dedicated

With gratitude to my parents
Graeme and Lynette Geizer,
who gave me an example to follow,
and my uncle and aunty
Roy and Esme Earle,
pioneers of the Charismatic movement.

1 Corinthians 13:13

Statement of Original Authorship

This thesis is composed of my original work. To the best of my knowledge it contains no material previously published or written by another person except where reference has been given in the text. This work has not, either its entirety or in part, previously been submitted to meet requirements for any award at any tertiary institution. All research procedures reported in the thesis received approval from the relevant Human Research Ethics Committee of the Australian Catholic University prior to the commencement of the research work. I acknowledge that copyright of all material presented in this thesis resides with the copyright holder(s) of that material.

A handwritten signature in black ink, appearing to read 'Peter Thomas Geizer', with a horizontal line extending from the end of the signature.

Signed:

Peter Thomas Geizer

Dated: 5th August 2014

Acknowledgements

The completion of this thesis has only been possible with the support of my family, especially my long-suffering wife Teresa (who from time to time cheerfully reminds me that I never left school) and our children Jordan, Jasiah, Caleb and Promise. Their encouragement and support during this learning journey is greatly appreciated and I look forward to restoring the dining room table to its intended use and catching up on some overdue commitments.

I also want to express my appreciation to my supervisors Dr Jan Grajczonek and Associate Professor Jeffery Dorman. Their professionalism and enthusiasm, generously given at every stage of the research, made this thesis possible. Also, I would like to thank the staff at the Brisbane campus of the Australian Catholic University for their ongoing support and commitment to scholarship. A special thanks needs to go to Associate Professor Denis McLaughlin whose personal guidance during the development of my research proposal was timely and full of wisdom.

To past and present leaders of Christian Outreach Centre and Colleges, along with school staff and students who gave of their time during the data-gathering exercises, please accept my sincere thanks for your willingness to share experiences that make up a bigger story of a remarkable history and a promising future.

Finally, I want to thank all those who have walked with me over the last several years and have kindly shown interest in this study, in particular: Dr Brian Millis, Mr Mark Hands, Ps Ken Wootton, Ps David McDonald, Mrs Alison Stanton, Dr Matthew Turnour, Ps Peter Earle, Dr Tom Earle, Dr Chas Gullo; Dr John Ng; Mr Peter Chao; Mr Michael Tan; Mr Sam Lam, Mr Brent Byrne, Mr Jock Simpson, Hon Ms Fiona Simpson, Mr Trevor Collie, Dr Darren Iselin, Mr John Gagliardi, Mr KY Tan, Ps Justin Lippiatt, Mr Clive Mason, Dr Lyn Mason, Mrs Suellen Holmes Dr Johan Roux, Dr Steven Austen and Dr Robert Herschell. Thank-you for your encouragement and I trust this work will, in turn, encourage others to serve the vision of Christian education.

Abstract

This study considers the organisational culture of four P-12 schools operated by the Christian Outreach Centre (COC), in Australia, by exploring the cultural dimensions of school beliefs, values and mission. The research is significant for informing the aims of values education in Australia and the development of education within a Charismatic and Pentecostal religious tradition.

To undertake the exploratory work, the study adopts a multiple case-study approach designed to identify common beliefs, values and mission across the four schools. The decision to utilise this research methodology is informed by the epistemology of constructionism and the theoretical perspective of symbolic interactionism. Constructionism presupposes that meaning is constructed and interpreted by human beings as they engage with the world (Crotty, 1998). Residing within the constructionism school of thought, symbolic interactionism defines meaning as something that arises out of social interaction (Charon, 2001). In this respect, the theoretical framework supports the research work, which focuses on identifying the cultural meanings socially constructed by school stakeholders.

Data-collection incorporates interviews with past and present school leaders, documentary analysis, questionnaires and the use of a researcher's journal. This approach allows for the triangulation of data gathering, which assists in verifying findings. The decision as to which research instrument to use was guided by the nature of the research question. Five research questions are asked to illuminate the research:

- (1) What do COC school leaders perceive to be the beliefs, values and mission of COC schools?*
- (2) What does local school documentation indicate to be the beliefs, values and mission of COC schools?*
- (3) What role does religious worship have in assimilating beliefs, values and mission into the life of COC schools?*
- (4) What do the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools?*

(5) What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?

The research questions are informed by the literature review, which canvassed readings in the area of organisational culture and the nuances between corporate culture and school culture. The readings also surveyed leadership literature on shaping culture which impacts on beliefs, values and mission.

Because the data gathering utilises a mixed-methods approach, the data analysis is undertaken using both interactive coding and statistical distributions. In respect to the quantitative analysis, questionnaires were administered to staff and students at all four schools in order to assess school ethos by measuring relational health (using the dimensions of trust, care, respect and understanding). The questionnaires were constructed using a 5-point Likert scale design with findings displayed in Chapter 5. The qualitative findings are displayed in Chapter 10. Both data sets are subject to cross-case analysis in order to derive a picture of the common culture of COC schools.

Findings from the study identified three major common beliefs being a Christian worldview, the centrality of Christ and the inspiration of Scripture (Section 11.1.1). Major common values identified include charismatic spirituality, the role of the local church and the role of Christian staff (Section 11.1.2). In respect to major common missions of COC schools, the findings identified character formation, academic learning and reformation, which can be described as the mission of graduating young leaders who will positively influence their world (Section 11.1.3). In addition, major cultural aspects identified included the formative role of worship, a Christian community and the role of leadership (Section 11.1.4).

To provide richer understandings of school beliefs, mission and culture, the study also undertook a theoretical review of findings using charismatic spirituality as an interpretative lens for deciphering the implicit school beliefs embedded in charismatic practices (Figure 12.1). This review assisted the researcher in making several recommendations, including the need to develop a charismatic worldview and philosophy of education that can inform educational/pedagogical practices that reflect an authentic COC charism.

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Glossary of Terms

<i>Anthropology</i>	the study of humankind and human culture
<i>Augustinian</i>	of or related to the teachings of St Augustine
<i>Charismatic</i>	having to do with the “ <i>charismata</i> ” or gifts of the Holy Spirit
<i>Charismatic Movement</i>	a world-wide Christian renewal movement which began in the early 1970s and emphasised the gifts of the Holy Spirit
<i>Cosmology</i>	the attempt to understand the origin, nature and history of the universe (Greek “ <i>cosmos</i> ” meaning “ <i>world</i> ”)
<i>Ecclesiastical</i>	of the Church or the clergy (Greek “ <i>ekklesia</i> ” meaning “ <i>church</i> ”)
<i>Epistemology</i>	the theory of knowledge, concerned with the nature and scope of knowledge
<i>Eschatology</i>	the doctrine of end times and end events
<i>Fundamentalism</i>	originally a narrow set of Christian beliefs that developed into a movement from within the US Protestant community in the early 20 th Century and which opposed the Modernist movement.
<i>Glossolalia</i>	the supernatural (biblical) experience of speaking in unknown languages “of men and angels”

<i>Gnosticism</i>	related to the teachings of the Gnostics, which influenced the second-century church and tended to emphasise the material world over the spiritual (Greek term “ <i>gnosis</i> ” meaning “ <i>knowledge</i> ”)
<i>Hermeneutics</i>	methods for interpreting texts such as Scripture
<i>Higher Criticism</i>	a branch of literary analysis that investigates the origins of a text, such as the Scriptures
<i>Immanence</i>	the notions that God is present in and involved with creation (not to be confused with pantheism)
<i>Incarnation</i>	the belief in Jesus the eternal Word of God becoming human
<i>Koinonia</i>	Greek word meaning fellowship or community
<i>Logos</i>	the written word or idea (Greek “ <i>logos</i> ” meaning “ <i>word</i> ”),
<i>Omnipotent</i>	the attribute of God of being all-powerful
<i>Omnipresence</i>	the attribute of God of being everywhere in creation
<i>Orthodoxy</i>	refers to traditional teaching considered generally to be correct or accepted (Greek “ <i>orthos</i> ” meaning “ <i>straight</i> ” and “ <i>doxa</i> ” meaning “ <i>opinion</i> ”)
<i>Oversight</i>	the Christian Outreach Centre board of directors, now called the National Executive
<i>Pentecostal</i>	an early 20 th Century Christian movement that places emphasis on the work and baptism of the Holy Spirit
<i>Pneumatology</i>	the study of the person and ministry of the Holy Spirit (Greek “ <i>pneuma</i> ” meaning “ <i>spirit</i> ”)
<i>Reformed Theology</i>	Protestant theology associated with the teachings of John Calvin and other reformers which places emphasis on divine sovereignty
<i>Soteriology</i>	the study and doctrine of salvation
<i>Thomism</i>	of or related to the teachings of St Thomas Aquinas
<i>Values Education</i>	“Any explicit and/or implicit school-based activity which promotes student understanding and knowledge of values and which develops the skills and dispositions of students so they can enact particular values as individuals and as members of the wider community”, (DEST, <i>National Framework for Values Education in Australia</i> , 2005)

List of Abbreviations

<i>AACS</i>	Australian Association of Christian Schools
<i>ABS</i>	Australian Bureau of Statistics
<i>ACC</i>	Australian Christian Churches
<i>ACE</i>	Accelerated Christian Education
<i>ACS</i>	Associated Christian Schools
<i>ACU</i>	Australian Catholic University
<i>AOG</i>	Assemblies of God
<i>CCC</i>	City Christian College (pseudonym)
<i>CHC</i>	Christian Heritage College
<i>COC</i>	Christian Outreach Centre
<i>CSA</i>	Christian Schools Association
<i>Ex Doc</i>	Examined Document
<i>HCC</i>	Hillview Christian College (pseudonym)
<i>HR</i>	Human Resource
<i>INC</i>	International Network of Churches (COC trading as)
<i>Inv 1</i>	Interview One
<i>Inv 2</i>	Interview Two
<i>LCC</i>	Liberty Christian College (pseudonym)
<i>NCC</i>	Northlight Christian College (pseudonym)
<i>Ob</i>	Observation
<i>Ps</i>	Pastor

Chapter One

Identifying the Research Problem

This study explores the beliefs, values and mission of educational institutions within the Christian Outreach Centre (COC) movement in Australia. While the educational institutions of COC are well established, the underpinning beliefs, values and mission are not documented at a corporate level. The study is therefore significant for the ongoing development and growth of education within COC and more broadly, for independent faith-based schools and educational institutions that originate from within the charismatic/pentecostal religious tradition.

The worldwide growth of charismatic/pentecostal spirituality over the last century is well documented (Cox, 1995; Hittenberger, 2008; Hollenweger, 1997; Hyatt, 2002; Jenkins, 2002, Synan, 1997). This emergent faith-expression has variously been described as enthusiastic, spontaneous and pragmatic, but at times lacking intellectual rigour (Cox, 1995; Hollenweger, 1998; McGrath, 2004; Noll, 1994; Stott, 1972). Consequently, understanding the religious and organisational context for this explorative study on the beliefs, values and mission of educational institutions is critical to the analysis and interpretation of the research findings.

Major themes that emerge from this study include the meaning of a Christian worldview as a matrix of beliefs (Groome, 1998; Hill, 2004a; Holmes, 1975; Naugle, 2002; Sire, 2000) and what charismatic nuances, informed by COC spirituality and practice, might add to this worldview (Smith, 2009). In turn, this investigation leads to discussions concerning institutional authenticity and an explorative path for developing a much-needed charismatic philosophy of education and accompanying pedagogy (Hittenberger, 2008; Smith, 2009).

The study acknowledges the variation between organisational culture, school culture and religious school culture (Cook, 2001; Flynn, 1993; Schein, 2010; Sergiovanni, 2006; Wheatley, 1999) and the need to understand the dominant metaphors that shape the same. In exploring these issues within the context of COC schools, the nexus between religious worship and cultural formation is considered (Cook, 2001; Deal & Peterson, 1999; Gallagher, 1997; Tillich, 1959) and how, through religious practices, the beliefs, values and mission of COC schools are nourished. The

conceptual framework for the literature review also results in a focus on leadership-actions that shape COC school culture (Bennis, 2000; Davies, 2007; Flynn, 1993; Fullan, 2003; Sergiovanni, 2006) and the important role community plays in maintaining the ethos of educational institutions (Coleman & Hoffer, 1987; Cook, 2001; Grace, 1995; Sergiovanni, 2006; Wheatley, 1999).

The summary of research findings, drawn from the four case-studies and the cross-case analysis, identifies an authentic COC school culture that includes an ecclesial/pastoral school model, an evangelical invitation and witness, a language of faith, hope and love, a mission of community outreach and service and the formative role of worship as a “pedagogy of desire” (Smith, 2009). The findings of this study also highlight areas of COC school culture dissonance (Section 13.2.6), and what contribution a charismatic philosophy of education could bring to the mission of education. The study suggests this contribution will require re-visioning the pedagogical work of the Holy Spirit and developing a charismatic pneumatology that reflects on the relationship between a cosmic pneumatology, cultural engagement and the mission of education (Bacote, 2005; Pinnock, 1997; Schlink, 1969).

In exploring the dimensions of beliefs, values and mission in the institutional life of COC schools, the study adopts the meanings given by Deal and Peterson (1999) who define *beliefs* as “how we comprehend and deal with the world around us”; *values* as “the conscious expressions of what an organisation stands for” and *mission* as “the focus of what people do” which “attempts to get to the core of what a school seeks to realise” (pp. 23–26). These dimensions are integral to organisational culture (Deal & Peterson, 1999; Parry, 2004; Schein, 2010; Sergiovanni, 2006). That is, the exploration of beliefs, values and mission leads to discoveries about organisational culture. Hence, this research can be considered within the genre of an organisational cultural study.

The religious context to this study, including a brief background on COC as an independent charismatic denomination that began with a Methodist influence, is given in Chapter 2. COC considers itself as a church multiplication movement and currently has approximately 25,000 members in Australia, 130 local churches and five colleges located in South-East Queensland (four P-12 schools and a tertiary institution). The COC educational institutions in Australia include (pseudonyms have been adopted for all P-12 schools and school leaders):

- *City Christian College, (CCC)*, est. in 1978 (P-12, 1700 students)
- *Northlight Christian College, (NCC)*, est. in 1979 (P-12, 850 students)
- *Hillview Christian College, (HCC)*, est.in 1982 (P-12, 700 students)
- *Liberty Christian College, (LCC)*, est.in 1980 (P-12, 400 students)
- *Christian Heritage College, (CHC)*, est. in 1986 (tertiary, 800 students)

CHC is a separate legal entity to COC and has its own independent board. As such, CHC is less bounded by the culture of COC and for this reason it was decided to focus the study on the four P-12 schools only. All four P-12 schools operate under the governance of COC. The P-12 schools are represented in city (CCC), coastal (NCC), regional (HCC) and rural (LCC) locations.

This chapter proceeds to describe the research problem before itemising and explaining the rationale of the research questions. It then presents the significance of the research, the overall design of the study and concludes with the thesis outline.

1.1 Statement of the Research Problem

Despite the growth of education within COC, the existing corporate documentation makes little mention of educational aims beyond the evangelical aspirations of Christian outreach. For example, only two references to education exist in the COC constitution. The first reference is the statement in the objectives: “to provide Christian schooling for all age groups and to encourage training for active ministry at home and abroad” (COC Constitution, *Objectives*, 1974, p. 3). In support of the objectives the constitutional powers also provide for the raising of funds for, amongst other things, the acquisition and development of facilities for education centres and schools. Beyond these statements there is nothing that would indicate that educational goals or the establishment of educational institutions was a serious consideration when the constitution was originally drafted. Furthermore, while a declaration of faith is incorporated into the constitution that provides the grounding for religious belief for the faith community, nothing is mentioned that could be considered an encouragement or impetus to educate. COC’s founding documents are generally silent on the matter of education and provide nothing explicit that could be understood or developed into a guiding philosophy of education.

Subsequently, it appears COC educational leaders have drawn upon Christian traditions beyond their own distinctive charismatic/pentecostal emphasis in order to build a culture supportive of scholastic aims. In speaking with COC educators, a diversity of influences, traditions and role models are alluded to, including: Catholic scholarship, the Edmund Rice tradition, Calvin College, the reformed tradition, Abraham Kuyper, the Augustinian model, Jan Amos Comenius, and so on. The documentary evidence supports these comments. For example, in a doctoral thesis, the principal of CHC referred to the College's need to look to Catholic scholarship as a model for developing research and building understandings of faith-based education (Millis, 2004, pp. 177-178). In another example, the principal of CCC wrote in the school magazine in 2007 on the leadership values of Jesuit education and its application for the CCC school community. From these discussions and supporting documents, it can be concluded that COC educational leaders have sought inspiration from many faith-based education models to assist them in fulfilling COC's educational mandate.

While indebted to the rich history of Christian scholarship and educational mission, the reliance of COC educators on broader philosophical influences raises the question of institutional authenticity. That is, in the absence of a genuine charismatic educational philosophy, have COC educators borrowed from other Christian traditions to such an extent that their own guiding educational missions fail to interpret and reflect the indigenous spirituality or charism of the COC movement? This issue is complicated further by a general perception that charismatic/pentecostal spirituality tends to have an anti-intellectual bias (Cox, 1995; Noll, 1994; Stott, 1972). Hence, the growth of education in COC, contrary to the presumed anti-intellectualism of its spirituality, presents a conundrum to be explored. In addressing this aspect of the research problem, the study attempts to identify what an authentic COC school culture is and subsequently the implications for developing a philosophy of education that is true to the unique genius of charismatic/COC spirituality.

A second related issue in respect to the research problem concerns the risk of mission drift, brought about by the lack of common culture and systems. This lack of common culture and systems can be identified at several levels. For example, while the education arm of COC represents approximately 50% of COC financial business, this is not *directly* reflected in the representation at board level. Furthermore, review of the

minutes of the National Executive indicates limited attention is given to the development of education with the exception of ongoing discussions regarding school governance issues and the allocation of financial resources. As the National Executive considers the local college a ministry of the local church, the values and mission of education is mostly judged to be a local church matter. As previously discussed, this partly explains the lack of corporate documentation, common culture and systems in respect to the aims of education.

In the absence of a corporate approach to the COC educational mission, local church and college leaders have a relative degree of autonomy in developing their schools as they feel fit. This has led to the situation where the local colleges and local leadership understand their values and what they want to achieve, but this cognisance is partly missing at the corporate level. While COC has established financial benchmarks for its colleges, it does not have a shared set of values or mission statement at the corporate level that can act as a guide for its educational leaders and as a basis for evaluating the development of the colleges. As discussed, without a well-documented and understood shared set of values, the risk of mission drift exists, particularly as succession planning takes effect amongst key foundational educational and organisational leaders over the next ten years.

To help address the challenge of institutional authenticity and the risks of mission drift, the research purpose is to explore the beliefs, values and mission of COC educational institutions in Australia in order to gain a corporate understanding of the culture and mission of COC schools.

1.2 Research Questions

This study incorporates five research questions that attempt to address the research purpose. The questions represent a triangulation approach to exploring the subject by investigating the research problem from different perspectives. In doing so, the research is able to form a view concerning institutional authenticity by comparing leadership and school document statements with the evidence of leadership practices, school ethos and spirituality. The five research questions, informed by the literature review in Chapter 3, are as follows:

1.2.1 What do COC school leaders perceive to be the beliefs, values and mission of COC schools?

The first research question adopts an ideational perspective (see Figure 3.03; Marks, 2000, pp. 55-67) by reviewing the perceptions of COC school leaders, including past and present principals. According to the literature, school leaders play a significant role in shaping cultural dimensions such as beliefs, values and mission (Cook, 2001; Deal & Peterson, 1999). This being the case, to seek out understandings that school leaders have in respect to the beliefs, values and mission of COC schools is considered a reasonable starting point for the research.

1.2.2 What does the local school documentation indicate to be the beliefs, values and mission of COC schools?

A review of the COC school documentation represents an adaption perspective (Marks, 2000) by reviewing the written or tangible expressions of culture. The issues reviewed in this question are similar to those in question one and provide an additional source of rich information for comparing and contrasting schools with one another. This question (along with Question 1.2.1) enables the research to identify the dominant metaphors (Sergiovanni, 2006; Wheatley, 1999) employed for describing the schools.

1.2.3 What role does religious worship have in assimilating beliefs, values and mission into the life of the COC schools?

Question three considers the issues discussed in the literature specifically dealing with religious school culture and the role religious worship has in shaping culture (Cook, 2001; Flynn, 1993; Groome, 1998; Kirk, 1992; Moore, 2007; Smith, 2009). The question examines the spirituality of the various school communities and how the basic (religious) beliefs of the faith community inform school beliefs and values. While the role of worship in the formation of culture has generally been neglected in research literature (Gallagher, 1997), this study explores the worship/culture relationship and its implications for religious school communities.

1.2.4 What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools?

Exploring the behaviour of leaders assists in authenticating what is stated to be the beliefs, values and mission of the respective schools. This question also affords the opportunity to uncover the “rubric of mythology” (Deal & Peterson, 1999) that illuminates the beliefs, values and mission of COC schools. The question draws upon the literature that identifies ways in which leaders shape culture (Bennis, 2000; Cook, 2001; Duignan, 1987 & 2006; Flynn, 1993; Iselin, 2010; Sergiovanni, 2006; Stanley, 1999). This question looks beyond what is said (Question 1.2.1) and written (Question 1.2.2) about school values, by examining the practice (adapational perspective) of school leaders (Marks, 2000).

1.2.5 What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?

The final question draws upon the literature on the nature of relationships and school community (Donnelly, 2000; Fullan, 2001; Groome, 1998; Marshall, 1989; Sergiovanni, 2000). It incorporates a discussion on culture by allowing the researcher to construct a cultural typology of the various schools (Deal & Peterson, 1999; Stoll & Fink, 2002). This question assumes the ethos of a school community can best be understood in terms of the relational strength among school stakeholders (Martin, 1998). By examining the spirit or ethos of the schools, the question raises the issue of institutional authenticity. That is, what is stated as the values of the schools is weighed against the experience of stakeholders in their relationships and social interaction.

1.3 Significance of the Research

As changes take place in the national leadership of COC, the vision of the denomination is inevitably revisited and renewed. As part of this process, organisational priorities, including the role of education, can change. By providing corporate understandings with respect to the beliefs, values and mission of education within COC, this study may assist in guiding the overall vision, strategy and priorities of the COC movement. The research findings will also encourage the development of

educational institutions that are authentic to the unique charism, calling and spirituality of the COC movement.

Beyond the COC denominational needs, this research is significant for informing the development of education within charismatic/pentecostal religious traditions. Review of the literature reveals a lack of research on independent faith-based schools in Queensland. Given the considerable growth of these schools over the last twenty-plus years, this study will help in closing the research gap that currently exists. More specifically, the study has significance for a number of related areas with respect to theory, methodology, practice, policy and further research as outlined in Sections 1.3.1 to 1.3.5.

1.3.1 For Theory

This research has implications for several fields of theory such as the role of religious worship in cultural formation, the nature of church-school institutions and enriching understandings of value-based education in an independent charismatic school environment (Groome, 1998; Lowney, 2003; Millis, 2004; Moore, 2007; Noll, 2011; Smith, 2009; Wheatley, 1999). The significance of the research for theory also includes the development of a Christian charismatic worldview. That is, by identifying distinctions of COC charismatic spirituality and practices, and applying the same as a conceptual lens for reviewing the worldview beliefs of COC schools, the study provides insight into the charismatic nuances of a Christian worldview (Naugle, 2002; Smith, 2010).

1.3.2 For Methodology

This study adopts a mixed-methods approach to research. The quantitative research includes the construction of a survey instrument to measure school (or organisational) culture. Informed by the literature review, the survey is constructed on the premise that ethos is derived from the quality of relationships between community stakeholders and measured by assessing the relational dimensions of care, trust, understanding and respect (Bonell, 2007; Cook, 2001; Glover & Coleman, 2005; Marshall, 1989; Sergiovanni, 2006). The survey instrument has significance for studies wanting to explore the nature and strength of organisational ethos. The research

methodology also incorporates a theoretical review of findings where practices are used as the conceptual lens for peeling back the outer layers of culture when exploring core beliefs (Smith, 2010, Starratt, 2003). This approach can be significant for studies of organisational cultures and institutions that have a bias for action over reflection, which is typical of charismatic/pentecostal religious movements (Cox, 1995; McGrath, 2004; Noll, 1994).

1.3.3 For Policy

Significance of the research study in respect to policy formation is focused on the need for COC to document corporate understandings of their educational mission and develop HR policy at a local school level that assists in cultural formation and the socialisation process (Cook, 2001; Deal & Peterson, 1999; Ivancevich, Knopaske & Matteson, 2005). For example, the study highlights several developmental needs incorporating HR policy around: a) selection and orientation programs; b) training and development courses; and, c) establishing support networks designed to equip staff in understanding the nature of COC spirituality, organisational structure and educational mission. By developing corporate documentation that provides a common language and shared understandings, an authentic COC educational mission can be better embraced in the various school communities.

1.3.4 For Practice

The research identifies leadership and pedagogical practices considered authentic to COC by reflecting beliefs, values and missions that incorporate charismatic nuances. The study concludes COC educators and administrators need to reflect on their pedagogy by reviewing, realigning and renewing practices within the context of a charismatic worldview. This work is best supported by developing a charismatic philosophy of education and worldview belief constructs, embedded in COC spirituality, concerning the nature of God, humankind, knowledge, the world, society, values and the future (Groome, 1998; Hill, 2004a; Holmes, 1975; Naugle, 2002; Sire, 2000). An overriding educational philosophy that reflects a true charismatic belief system will enable the unique charisma and genius of charismatic spirituality to inform all levels of COC school function.

1.3.5 For Further Research

The study raises the question of institutional authenticity and the issue of school culture dissonance, which can be framed as a tension between the explicit beliefs of COC schools and the implicit beliefs that are informed by its spirituality and practice. In turn, the study identifies a gap or lacuna that can be addressed with further research in two areas. The first area of significance is the role charismatic worship plays as pedagogy of desire (Smith, 2010) to support an educational mission of student engagement and heart formation. This nexus between worship, student engagement and the shaping of student attitudes and desires, particularly from the view of values education, is deserving of further research. The second area of significance is the need to develop charismatic pedagogical practices informed by a charismatic philosophy of education. In this regard the study has significance beyond COC schools by providing an explorative path for developing a charismatic worldview and educational philosophy.

1.4 The Research Design

Because this research is an exploration of beliefs, values and mission of school institutions, primarily through the understandings and experiences of stakeholders, the epistemological perspective of constructionism has been chosen. Constructionism presupposes that “all knowledge and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world and developed and transmitted within an essentially social context” (Crotty, 1998, p. 42). Consequently, this study adopts the epistemological view that the research knowledge generated is socially created (or co-created) by the interaction between school stakeholders and their world and between stakeholders and the researcher.

Within the constructionism school of thought, the study adopts symbolic interactionism as the theoretical perspective for guiding the research methodology. As a sociological perspective, “the central principle of symbolic interactionism is that we only understand what is going on if we understand what actors themselves believe about their world” (Charon, 2001, p. 206). The concept of *symbolic* is explained as a presentation of gestures *and* a response to the meaning of those gestures. If gestures or

actions are not interpreted, that is, the actor responds immediately and unreflectively, they may be considered as non-symbolic interaction. As such, this study focuses on symbolic understandings or the interpreted meanings of school stakeholders (or actors) in exploring the beliefs, values and mission of COC schools.

In line with the theoretical perspective of symbolic interactionism, the study adopts a multiple case-study methodology. This methodology places emphasis upon the detailed study of an issue within a bounded system, meaning a given setting or context (Creswell, 2007, p. 73). The bounded systems of this case study research include: a) four P-12 schools located in South East Queensland; b) replication of research processes and methods across all sites; and, c) the time span over which the research was undertaken. The replication of research processes and methods across locations enabled a cross-case analysis to be undertaken where common themes and patterns were identified and displayed.

The multiple-case study methodology complements the theoretical perspective of symbolic interactionism and offers a variety of research methods for gathering the type of data required to answer the research questions. The gathering strategies adopted in this study include interviews, document analysis, questionnaires and the use of a researcher's journal. Consequently, the research can be considered a mixed-methods approach where qualitative and quantitative data-gathering methods have been deployed.

Finally, the qualitative data analysis utilises an interactive process where data is collected and displayed and then reduced through the steps of editing, open and axial coding and categorising. The concepts of open coding (first-order concepts) moving to axial coding (second-order concepts derived by connecting theoretically related first-order concepts) and then collapsing axial coded concepts into selected themes, follows a grounded-theory approach to data analysis. Themes are then identified in the cross-case analysis as major common themes, sub-themes and tensions. The quantitative data gathered from the questionnaires is used to provide richer understandings of school culture by examining the relational strength of stakeholders. To assist in summarising the quantitative data, the gathered results have been analysed and displayed using statistical tables and graphs (Creswell, 2008).

1.5 Outline of the Thesis

This chapter has identified the research problem and provided an overview of the key research issues including the research significance and design. In conclusion, this section outlines the organisation of the thesis by providing a brief abstract on the remaining chapters.

Chapter 2 discusses the research problem in context and provides important background material including: a) the religious context and the nature of charismatic/pentecostal spirituality; b) the industry context which discusses the independent schools sector and values education in Australia; and, c) the COC organisational context.

Chapter 3 presents the review of literature and begins with a conceptual framework (Figure 3.01) that assumes a relationship between beliefs, values and mission within the context of cultural formation. The conceptual framework also makes a distinction between external and internal influences upon the cultural dimensions of beliefs, values and mission. External influences include organisational affiliations such as the role of the COC denomination, school associations and government influences. Internal influences examined include the role of community and leadership practices which shape school culture. The literature review also looks at the theme of organisational culture and in particular, the distinctive nature of school culture and religious school culture that includes the formative role of religious worship.

Chapter 4 sets out the research design in detail, including the theoretical framework, research methodology, the process for the selection of participants, data-gathering strategies, the method of data analysis and discusses data verification and ethical issues. In recognising the mixed-methods approach in data-gathering (qualitative and quantitative), Chapter 5 focuses on the quantitative methodology and presents the data display of findings in respect to the questionnaires.

Chapters 6 through to 9 provide the case-study results for the four schools, detailing the findings for each research question, with each school case study treated as a separate chapter. All four chapters follow the same format, which includes a local school contextual overview, a discussion on data-gathering issues and the research findings for each question and conclusions.

Drawing together the findings for each individual school, Chapter 10 presents the findings of the cross-case analysis, including the identified common beliefs, values, mission and cultural distinctions under the headings of major themes, sub-themes and tensions. Chapter 11 then discusses the findings including the distinguishing features identified among schools.

Chapter 12 undertakes a theoretical review of findings and in the process, provides a model for reviewing the common school beliefs through the interpretative lens of charismatic spirituality. This review provides richer understandings of the research findings and suggests an explorative path for the further development of an authentic charismatic educational mission and culture.

Finally, Chapter 13 provides a summary of the research findings that includes an outline of five distinguishing features common to all four COC schools. The chapter then discusses the limitations of the study, followed by the study implications for theory, methodology, policy, practice and future research. The chapter concludes with a brief discussion on the possible future development of the COC educational mission by building on the findings made in this explorative study.

Chapter Two

Research Problem Exploration in Context

This chapter examines the research problem by exploring the context in which Christian Outreach Centre (COC) education has developed and currently operates. In doing so, the chapter begins with background information considered important, given the brief history of COC and the charismatic movement from which COC evolved. In addition, Section 2.1 explores the religious context by examining the nature of charismatic spirituality, its relationship to Pentecostalism and pertinent issues related to Pentecostalism and the life of the mind. Section 2.2 overviews the industry context which highlights the growth of the independent faith-based school sector in Australia and more generally, the growing emphasis on values education in public and private school systems. Finally, Section 2.3 explores the organisational context by reviewing relevant research carried out on the nature of COC spirituality.

2.1 Religious Context

COC commenced in June 1974 with a small gathering of 24 people who met in Brisbane in the lounge room of the founding president. The denomination is therefore unique in the Australian religious context in the sense of being a religious movement indigenous to Australia. By 1977 the church had grown to over 1000 people who were meeting in a warehouse located at Victoria Street, West End, Brisbane. Presently COC, in addition to its educational arm, has approximately 130 local churches and 25,000 members in Australia with a further 1,000 church congregations worldwide. The growth of COC, during a period when many established denominations experienced declining membership, needs to be understood within the context of the Charismatic movement that took place in the 1960s and 70s and its relationship with Pentecostalism.

The rise of pentecostal spirituality dates to the beginning of the 20th century. Historians of Pentecostalism, in trying to establish a suitable starting date, often begin with a Methodist minister by the name of Charles Parham (1873-1929) and the Bethel Bible College he established in Topeka, Kansas. Parham and his students had been studying the book of Acts and were interested in the phenomenon of speaking in tongues (i.e., “*gossolalia*”), as it occurred in the account given in the New Testament

on the day of Pentecost, when the promise of the Holy Spirit was poured out upon the followers of the resurrected Christ (Acts 1:4-5 and Acts 2:1-4). On the 1st of January 1901, a student reportedly experienced this baptism of the Holy Spirit, followed by others including Parham a few days later. Parham subsequently began to teach on the recovery of this spiritual gift of “primal speech” as evidence of the baptism of the Holy Spirit.

By 1905, Parham had moved his bible school to Houston where African-American preacher William J Seymour (1870-1922) enrolled, despite racial segregation laws in the South. After receiving Parham’s teaching, Seymour left for Los Angeles where he established the Apostolic Faith Mission (located in a warehouse at 312 Azusa Street, Los Angeles) in April of 1906. Over the next few years a religious revival took place, which incorporated the speaking in tongues phenomenon, along with other unusual spiritual manifestations. These meetings became known as the “Azusa Street Revival’ and attracted the attention of the secular press. From within a marginalized American-African culture, this religious revival fanned the fire of what has become a national and global movement.

Although traditionally orthodox and evangelical in doctrine, pentecostal denominations place an emphasis on spiritual experiences and the person and work of the Holy Spirit. This emphasis did not escape the notice of Protestant, Eastern Orthodox and Catholic Christianity. By the 1960s and early 70s many mainline denominations were experiencing their own spiritual renewal similar to the pentecostal experience. This religious renewal became known as the charismatic movement, because it placed an emphasis on the spiritual gifts (the Greek word for gift or grace is “*charis*”) as outlined in the first Pauline letter to the Corinthians. These gifts identified by Apostle Paul are: the *vocal gifts* of different kinds of tongues, the gift of interpretations of tongues and the gift of prophecy, the *revelatory gifts* of the word of wisdom, the word of knowledge and discerning of spirits and the *power gifts* of the working of miracles, gifts of healings and the gift of faith (1 Corinthians 12:7-11). While many mainline Christian denominations taught these spiritual gifts and experiences had ceased with the end of the apostolic age, pentecostals and neo-pentecostals embraced this charism as an expected part of church life and Christian living for today. In this respect, Pentecostalism is a restorationist movement, that is, a

movement that believes in the restoration of apostolic power, looking to the New Testament church and the book of Acts as prescriptive of the acts and doctrine of the church in these “latter days”.

The Pentecostal movement has taken root in every continent, in particular Africa, South America and Asia, and to such an extent that sociologists and religious observers in the West find it hard to fathom. Harvard Professor Harvey Cox was one of the first scholars to try and chronicle the religious changes taking place in the wake of the rise of Pentecostals in his 1995 book, *Fire from Heaven*. What makes his observations and conclusions interesting is the fact that Cox had once reinforced the fashionable belief that secularity was overturning spirituality (Cox, 1965). In his preface to the 1995 book he referred to his earlier work:

I tried to work out a theology for the “postreligious” age that many sociologists had confidently assured us was coming. Since then, however, religion – or at least some religions – seems to have gained a new lease of life. Today it is secularity, not spirituality that may be headed for extinction. (Cox, 1995, preface, p. 15)

In 2002, Philip Jenkins, Distinguished Professor of History and Religious Studies at Pennsylvania State University, also wrote on the growth of religious faith and particularly the growth of Pentecostalism and asked, “Since there were only a handful of Pentecostals in 1900, and several hundred million today, is it not reasonable to identify this as perhaps the most successful social movement of the past century?” (p. 8). Worldwide, pentecostal membership is approximately half that of the Catholic community and “has far surpassed Protestantism and Orthodoxy to emerge as the second largest movement in global Christianity” (Hittenberger, 2008, p. 5).

Pentecostalism is considered by many as the fourth strand of orthodox faith, alongside Eastern Orthodoxy, Roman Catholicism and Protestantism (Dunn, 1977, p. 618). At its present growth Pentecostalism may be expected to number towards a billion adherents before 2050. With such numbers, the evolving nature of Pentecostalism will likely have significant global impact over the course of the 21st century, particularly in the developing third world nations where it has so readily adapted and spread (p. 619).

In Australia, the largest pentecostal denomination is the Assembly of God (now named *Australian Christian Churches*). A previous AOG national president, Pastor Brian Houston, pioneered the controversial Hillsong Church in Sydney – a church that grew from a congregation of twenty people in the eighties to a local congregation that now numbers over twenty thousand. However, despite the public profile of large church congregations, the numerical growth of Pentecostalism in Australia lags behind its growth in other continents.

According to the 2011 ABS census, Pentecostals numbered 237,986 or 1.1% of the population (Australian Bureau of Statistics, 2011c). What these figures do not show is that charismatic believers are also found in main-line Christian churches, making it difficult to measure the influence of neo-pentecostalism (Hyatt, 2002, p. 176). It is also recognised that, unlike many religious denominations that have a single identity and ecclesiastical structures, pentecostal and neo-pentecostal churches represent mixed groupings of independent churches and denominations that go under several different names. This makes the process of classifying Pentecostals difficult for statisticians. For example, the 2011 ABS census numbers for “Christian nfd”, that is, groups not fully described, was 470,941. This group included “Apostolic Church, so described” and “Australian Christian Churches” amongst others. These groups may be affiliated with Pentecostals although the ABS reports do not categorise them as such. Attempts have been made by pentecostal groups to address these problems.

Surveys conducted by the National Church Life Survey research (NCLS) have indicated that Pentecostals may now have the second highest level of weekly church attendance in Australia. Based on 2004 estimates, the Catholic community has the highest level of weekly church attendance in Australia at 764,800 members. While the Anglican community reported the second highest level of attendance with an estimate of 177,100 members (NCLS, 2004, p. 6), only six pentecostal denominations had participated in the survey (including AOG, but excluding COC). Of these pentecostal groups, NCLS reported 141,700 members attended church weekly. However, the NCLS report also stated the survey, “... does not include non-participating Pentecostal and small Protestant denominations and groups. These were estimated in 1996 to total around 137,000 additional attendees” (p. 6).

While no conclusive research is available, the NCLS survey supports news reports that the total number of pentecostal members attending church on a weekly basis in Australia is approximately 200,000 (Ferguson, 2006, p. 45). This represents approximately 12% of the regular church going public.

2.1.1 Pentecostalism and the life of the mind

Pentecostal movements have at times been perceived as zealous but unenlightened and subsequently struggled for acceptance amongst the broader Christian community (Dunn, 1977, p. 622; Hyatt, 2002, p. 1). One example of this perception is given by respected Protestant theologian John Stott who writes of his concerns that pentecostalism makes experience a major criterion of truth. He writes,

Leaving aside questions regarding the validity of what they seek and claim, one of the most serious features at least of some neo-Pentecostals is its avowed anti-intellectualism. One of the movement's leaders said recently, apropos of the Catholic Pentecostals, that what matters in the end is "not doctrine but experience". This is tantamount to putting our subjective experience above the revealed truth of God. Others say they believe that God is deliberately giving people unintelligible utterance in order to bypass – and so humble – their proud intellect. Well, God certainly abases the pride of men, but he does not despise the mind, which he himself has made. (Stott, 1972, pp. 10-11)

Stott's comments, if not concerns, are supported by the observation and assessment of pentecostal and neo-pentecostal spirituality by Cox who writes:

As a theologian I had grown accustomed to studying religious movements by reading what their theologians wrote and trying to grasp their central ideas and most salient doctrines. But I soon found out that with Pentecostalism this approach does not help much. As one Pentecostal scholar puts it, in his faith "the experience of God has absolute primacy over dogma and doctrine". (Cox, 1995, p. 71)

Cox (1995) goes on to say that "the (religious) experience is so total it shatters the cognitive packaging" (p. 71). This perceived anti-intellectualism inherent within

pentecostal spirituality, which, to use the expression by Cox, leaves the cognitive packaging in tatters, needs to be explored further in order to understand the challenges in developing education and the life of the mind within Pentecostalism.

In writing on the “scandal of the evangelical mind”, Noll (1994) considers Pentecostalism as a sub-set of Evangelicals (at least in the North American religious context). He attempts to explain the lack of intellectual development within the evangelical tradition by examining the dimensions of *culture, institutions and theology* (Noll, 1994, pp. 12-27). Beginning with culture, the following three sub-sections adopt Noll’s dimensions and applies them to the pentecostal context.

2.1.2 Pentecostal Culture

Of Evangelical culture Noll (1994) writes: “To put it most simply, the evangelical ethos is activist, populist, pragmatic and utilitarian. It allows little space for broader or deeper intellectual effort because it is dominated by the urgencies of the moment” (p. 12). Pentecostalism fits this mould. Its extraordinary worldwide growth is fuelled by a frantic entrepreneurial activity. It was the 18th century evangelical preacher George Whitfield, the contemporary of John Wesley and Jonathan Edwards in the period historians call the Great Awakening, who declared he would rather wear out than rust out. Most pentecostal leaders would probably concur. It is perhaps not surprising that activist is a mark of a movement which finds inspiration from the New Testament book of Acts (of the Apostles). However the downside to this flurry of activity may be that Pentecostals in particular, have not allowed time to develop the patient habits of scholarship and deeper thinking. Pentecostals have given themselves to mission and ministry, rather than finding the time to think and write about it in scholarly ways.

Pentecostal eschatology has also played a part in defining what Noll (1994) called the “urgencies of the moment” (p. 12). The tumultuous worldwide social and political events of the 20th Century encouraged Pentecostals towards speculation on biblical prophecy concerning end-time events and the second coming of Christ. A favourite pentecostal scripture is Joel’s prophecy that in the last days God would pour His Spirit out upon all flesh:

And it shall come to pass afterward
That I will pour out My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your old men shall dream dreams,
Your young men shall see visions.
And also on My menservants and on My maidservants
I will pour out My Spirit in those days.

(Joel 2:28-29, *New King James Version*)

On the day of Pentecost, the Apostle Peter had preached from this passage to explain the strange spiritual manifestations that were happening before the Jerusalem crowd (Acts 2:14-39). In similar ways, Pentecostals interpreted the surge in unusual spiritual manifestations they were experiencing as a final outpouring of God's Spirit or the "latter rain" which would usher in the return of Christ. Subsequently, much of Pentecostalism has concentrated on evangelical endeavours as opposed to broader educational endeavours. The idea of building educational institutions that would still be teaching in a hundred years was simply foreign to the eschatology of many Pentecostals.

2.1.3 Pentecostal Institutions of (Higher) Education

In reference to learning institutions, Noll (1994) believes both the evangelical press and educational institutions have been designed for religious purposes, not necessarily for the advancement of knowledge. While a diversity of bible schools, liberal arts colleges and theological seminaries exist, they are "virtually without exception ... not designed to promote thorough Christian reflection on the nature of the world, society and the arts. It is little wonder they miss so badly that for which they do not aim" (Noll, 1994, p. 16).

More exactly, pentecostal literature has been populist and "how to" pragmatic; it is not known for its research and scholarship. Likewise, while Pentecostals had established over a hundred bible institutes and colleges in the US and at least a further three hundred outside of the US by the early 1990s, these institutions have generally been better known for their founders than academic distinction (Wilson, 1988, p. 58).

The lack of financial resources has also been a limiting factor to developing educational institutions and in particular, higher education with research capability. From its beginnings, the modest socio-economic demographic of Pentecostalism has restricted whatever educational aspirations it has had. And while the “upward social mobility, higher incomes and suburbanisation which followed World War II contributed to a change in the pentecostal educational outlook and aspirations” (Hey, 2000, p. 37) from a global perspective, Pentecostalism, with its remarkable growth in Africa, South America and Asia, generally remains a modest socio-economic community. Historically, pentecostal denominations have been rich in vision but limited in resources and this has impacted the development of its educational institutions. The third reason Noll gives for the lack of educational development within evangelical groups is theology.

2.1.4 Pentecostal Theology

Influenced by Pietism and the Holiness movement of the late 19th Century, Pentecostals have sought religious experience and embraced what the 18th Century theologian and revivalist Jonathan Edwards called “religious affections”. Like Pietism however, which “steadily narrowed its focus until it concentrated on the issues of salvation at the expense of creation” (Guinness, 1994, p. 62), Pentecostalism appears to lack a theology for “thinking through the relationship between God and his creation” (Noll, 1994, p. 49). That is, Pentecostals have focused on the inner life, the supernatural and otherworldliness and like much of the evangelical tradition, their message of salvation has been personal not cosmic in its dimensions.

Throughout the 20th century, Pentecostals gave nothing away to Modernism and were largely unaffected by the rise of Higher Criticism which tore away at mainline protestant denominations such as the Presbyterian church in the US in the 1920s and 30s. As mainline Protestant denominations became increasingly liberal in their theology in the 1900s, Pentecostalism embraced a fundamentalist view of Scripture, which undergirded its shared soteriology with other evangelicals. While the origin and development of Fundamentalism is separate and distinct from Pentecostalism, it is not unusual to see pentecostal statements of faith include the five “necessary and essential” doctrines of Fundamentalism being: a) inspiration of Scripture; b) virgin birth of Christ; c) Christ’s death as atonement for sin; d) bodily resurrection of Christ; and, e) historical

reality of Christ's miracles. Pentecostals in fact went further than Fundamentalists in declaring the historical reality of Christ's miracles were not only true in history, but they are true for today.

The charismatic movements of the 1960s and 1970s, like Christian Outreach Centre, could be interpreted as a reaction to Modernism and liberal influences on mainline churches. Like the evangelical fundamentalist tradition, Pentecostals have been suspicious of academia and modern secular higher education (Wilson, 1988, p. 57), where traditional orthodoxy along with transcendent values were perceived to be undermined. As mainline Christians saw orthodox faith under threat, many left their traditional denominations and swelled the ranks of the newer charismatic churches. In the early 1970s, a sermon on faith overcoming reason, as opposed to the Augustinian or Thomistic view of reason being the handmaiden of faith, was more likely a message from a neo-pentecostal pulpit.

In respect of hermeneutics, "pentecostal interpretations have had less to do with a rationalistic, inductive method of biblical interpretation and more to do with a creative interaction with the text Interpreting a text in different ways at different times to meet the needs that arise" (Macchia, 1992, p. 65). While this has been effective in making the message of the church relevant with a prophetic dimension to today's needs, it has been less useful for establishing a systematic Christian thought-form.

Furthermore, neo-pentecostal epistemology has emphasised the charism gifts of revelation, (which can be likened to knowing by intuition), rather than utilising techniques of historical or higher criticism when interpreting sacred texts or undertaking critical analysis when interpreting the social or created order. This means a pentecostal is encouraged to know by dreams, visions, the revelatory gifts of word of knowledge, word of wisdom, discernment of spirits, the gift of prophecy and what Pentecostals casually refer to as the "leading of the Spirit". Popular pentecostal writings by its religious leaders place emphasis on the notion that dreams and visions are the language through which the Holy Spirit communicates (Cho, 1984). At the same time Pentecostals will attempt to reconcile revelatory insight with the logos of Scripture.

2.1.5 Concluding Remarks

While pentecostal worship is known for its physical and emotional expressions, this appears to have overshadowed the need for an intellectual expression of worship. McGrath (2004) writes on Pentecostalism and makes the comment, “The worshipping style and lack of intellectual sophistication of the movement led to it being ignored by mainline denominations and the academy – including theologians, church historians and above all, sociologists” (p. 194). Sadly, it appears this lack of interest shown by the academic world towards Pentecostalism was largely reciprocated for most of the 20th Century (Wilson, 1988, p. 57).

According to Hollenweger (1998), “A challenge for the Pentecostal movement is to combine rational thinking with its spontaneous side” (p. 10). Hollenweger states, with more Pentecostals becoming scholars, the nature of Pentecostalism is changing:

There are now several hundred young pentecostal scholars with doctorates and that changes the breadth and depth of Pentecostalism. Most of them have maintained their roots in Pentecostalism, so they are now bilingual. They can speak in the university language, in the language of concepts and definitions, but they can also speak in the oral language of Pentecostalism, and I think that is an extremely important part of their success. (p. 9)

With its supernatural expressions and the emotion of the revival enthusiast, one can see how Cox (1995) concludes that Pentecostalism “shatters the cognitive package” (p. 71). However, as a hybrid of conservative orthodoxy and an intuitive spiritual praxis, some scholars now see Pentecostalism as an opportunity for the gospel in the post-modern world (Anderson, 2005). For similar reasons its worldview presents unique challenges to educators who teach within a pentecostal tradition.

According to Noll (1994), “it is not out of the question that the pentecostal-charismatic surge will so come to dominate the evangelical mosaic that its inner spiritual dynamic will take an entirely new shape” (p. 172). With this impact on evangelicals coupled with the extraordinary growth of Pentecostalism in the third world, the ongoing development of educational values and the life of the mind within

pentecostal culture offers enormous possibilities. Having examined the religious context of pentecostalism/neo-pentecostalism, in which COC schools operate, this study will now examine the industry context of values-based education.

2.2 Industry Context

In a recent COC college article, a COC school board member (and a previous COC school administrator) stated:

Independent schools were commenced to provide a quality alternative to state education None of the values, dreams, and ideals we have for our children can be glossed over. They are important and the reason for offering independent education that achieves the values, mission, priorities and outcomes desired by so many families. (Hands, 2008, p. 4)

While the article suggests that parents sending students to independent schools expect educational rigour and excellence in outcomes, it also places emphasis on core values as a priority of independent schooling. In this regard, COC schools view themselves as part of the “values-based” independent schooling movement, which has grown significantly over the last thirty years.

2.2.1 Independent Schools Sector

According to the Independent Schools Council of Australia (Independent Schools Council of Australia, 2007, p. 2) the independent schools sector continues to grow as a percentage of total enrolments in the school sector. In the decade to 2006, primary enrolments in the independent sector grew by 52 per cent while secondary enrolments grew by 38 per cent. Independent schooling currently represents 13% of all school enrolments in Australia. When the independent schools sector is added to the Catholic systemic schools, the total percentage of school enrolments in non-government schools in 2006 was 33%. The changes in enrolment share by school sector over the last three decades are as follows:

Table 2.01

Enrolment Share by School Sector 1970-2006

Year	Government	Catholic	Independent
1970	78%	18%	4%
1980	77%	18%	5%
1990	72%	20%	8%
2000	69%	20%	11%
2006	67%	20%	13%

Source: Independent Schools Council of Australia (ISCA) Report, 2007, p. 2

ISCA reports show that 85% of all independent schools have a religious affiliation. Pentecostal schools account for 2.6% of the independent school sector in terms of percentage of students. According to the ISCA (2008) there are 35 pentecostal schools operating in Australia.

The establishment and growth of education within Christian Outreach Centre, which commenced its first school in 1978, exemplifies the strong growth of schools in the independent school sector. While it is not the purposes of this study to examine the reasons why this sector growth has occurred at the expense of public government schooling, Hill (2004b) identifies the dramatic social and cultural changes that took place in the 60s as the disturbance, which resulted in the growth of what is commonly called values-based education. Hill noted,

In the sixties the contraceptive pill came on the market and there was rising angst among youth at the nuclear threat and the war in Vietnam. The sixties also launched television's window on the world, giving an enormous boost to materialistic goals as expressed through avid consumerism. The resulting emphasis on satisfying individual desires was paralleled by agitation for individual rights – for woman, for children, for opposed minorities and so on. Many gains have been made in these areas in terms of greater equity, but along with these have come

a worrying downside: climbing rates of marriage breakdown, and of suicide among youth and young adults. The holding power of old values has decreased; but permissiveness is breeding disillusionment and new intolerances. (p. 3)

The social upheavals of the 1960s outlined by Hill (2004b) placed enormous demands on public education. Traditionally, the family and the church have been the primary culture bearers of society. However, with the breakdown of the family, the rise of the latch-key generation and falling church attendance, educational institutions had to assume greater responsibility for the socialisation process and the moral development of young people. Hill reflected on this period of social change:

Looking back, I realise that I personally have lived through a period of great change with respect to values education; a period characterised by staggering social upheavals whose impacts have had far greater influence on education policy than anything I have written over that period. Indeed for most of my academic life, I have felt that I was banging my head against a brick wall. In regard to state education, I was arguing that schools could not remain value-neutral and still call themselves “educational” institutions. In regards to non-state schools, I was deploring their tendency to presume that their values and practices were beyond criticism. But for most of the time it seemed as if nobody in either sector wanted to hear. (p. 1)

A new wave of alternative, values-based Christian schooling developed in reaction to a growing promiscuous and nihilistic youth culture and a public education system perceived to be values-neutral. This wave has become a third force in Australian education, distinct from the public sector and the well-established private schools sector. The COC education arm is one example of this new wave of alternative Christian schooling.

2.2.2 Values Education in Australia

An article by educational consultants Bereznicki, Brown, and Zbar (2003a), in reviewing the *Values Education Report*, states there is a strong and commonly held commitment to values education by all stakeholders of Australian education. In explaining this commitment, the writers address the social and political landscape and comment,

It seems the revived attention (to values education) arises, in part, from the perception that traditional sources, authorities and influences for inculcating values have lost their mandate with our children. In the public conversation about values education, reference is made to factors such as the declining influence of formal religion and churches, the collapse of the family and community structures, the emergent power of media-nurtured youth cultures and the changes to labour markets, including the erosion of predictable, stable career structures. Social manifestations of youth in crisis such as youth homelessness, substance abuse, violence and youth suicide have both heightened the urgency and underlined the perplexing nature of the problems faced by schools in the values domain.
(p. 1)

In July 2002, the Commonwealth Minister for the Department of Education, Science and Training (DEST), the Hon Brendan Nelson, commissioned a values education study with the unanimous support of State and Territory Ministers. The study was designed to: a) enable schools to develop and demonstrate current practice in values education; b) provide an informed basis for promoting improved values education in Australia Schools; and, c) make recommendations on a set of principles and a framework for improved values education in Australia schools (Bereznicki et al., 2003b, Executive Summary, p.1). This report followed the *Adelaide Declaration* (1999), which included the ideal that students should “have the capacity to exercise judgment and responsibility in matters of morality, ethics and social justice” (Ministerial Council on Education, Employment, Training and Youth Affairs, *The Adelaide Declaration*, 1999, p. 1).

Stated in the 2002 report was the ultimate vision that every Australian school would address values education in an “ongoing, planned and systematic basis” (p. 2). According to the report, this vision is to be achieved “by examining the school’s mission/ethos in consultation with their community, developing student civic and social skills and building resilience and by ensuring values are incorporated into teaching programmes across key learning areas” (p. 2). Emphasis was also placed on “a whole school approach to values-based education” (p. 3). The study profiled fifty case studies in 69 schools, (728 schools applied for grant funds to undertake values education projects from which 71 schools were selected). Although participating schools adopted large variations in approaches, methodologies and desired outcomes, many grant schools “reviewed their values education processes so they could develop a whole school set of values. In some cases this extended to an effort to ensure greater levels of congruence between values the school espoused and the values exhibited in day-to-day practice” (p. 4).

Since the release of the Values Education Study (Bereznicki et al., 2003b), ongoing forums have been held, supported by on-line resources. In addition, following widespread consultation, DEST produced the *National Framework for Values Education in Australian Schools* document, which outlined a vision for “all Australian schools (to) provide values education in a planned and systematic way” (DEST, 2005, p. 3). The report outlined nine values for Australian schooling: a) care and compassion; b) doing your best; c) fair go; c) freedom; e) honesty and trustworthiness; f) integrity; g) respect; h) responsibility; and, i) understanding, tolerance and inclusion (p. 4).

The role of values education was also emphasised in 2008 when all State Education Ministers endorsed what is known as the *Melbourne Declaration on Educational Goals for Young People* – which referred to the central role of education “in building a democratic, equitable and just society...” (Ministerial Council on Education, Employment, Training and Youth Affairs, *Melbourne Declaration on Educational Goals for Young People*, 2008, p. 4). While this document does not detail personal values to the same extent as the 2005 DEST publication, the Declaration does state that students should “develop personal values and attributes such as honesty, resilience, empathy and respect for others” (p. 9).

In summary, this brief sketch of the recent historical development of values education in Australia makes it clear that significant research and financial commitment has been made by the government sector. These initiatives have reinforced the notion that schooling is not a values-neutral proposition; encouraging all schools to adopt a whole-school approach to effective values education.

Along with the public school system, the independent schools sector cannot presume their values and practices are beyond criticism (Hill, 2004b, p. 4). As such, independent Christian schools need to incorporate their values in a whole-school approach, giving attention to ministerial commitments and the values of the faith community to which they belong. The next section examines the organisational context or the faith community in which COC schools operate.

2.3 Organisational Context

With the exception of Christian Heritage College, which is a separate legal entity to COC, all four P-12 schools are a division of the COC legal entity. As local schools are considered a ministry of the local COC church that founded them, understanding the spirituality of the faith community provides a further contextual reference for COC education.

2.3.1 COC Spirituality

Research carried out on COC, through the Natural Church Development 2006 surveys (as cited in Christian Outreach Centre, 2007), reveals that the average COC church exceeds international averages on eight spiritual indicators used. The Natural Church Development (NCD) international averages are sourced from churches worldwide. As at 2006, NCD profiles had been obtained on 42,000 churches in 70 different countries. The NCD CEO in Australia, Johnstone (2006), stated:

Of the 25 movements and denominations involved in Australia, the COC Movement is making the most progress with the NCD process. This progress is not only well above the average for Australia, but very considerably above the international average. (p. 7)

Results of the 2006 surveys in respect to COC are given in Table 2.02.

Table 2.02

Natural Church Development Health Characteristics: COC ratings in 2006.

A rating of 50.0 is the international average and above 50.0 is better than average

- Empowering Leadership (60.3)
- Gift Orientated Ministry (58.0)
- Passionate Spirituality (64.7)
- Functional Structures (63.0)
- Inspiring Worship Services (59.8)
- Holistic Small Groups (55.5)
- Needs Oriented Evangelism (60.3)
- Loving Relationships (58.9)

Source: COC, Annual Report, 2006, p. 7.

These results, as a measure of spirituality, appear to be supported by the National Church Life Survey (NCLS) conducted in 2006, where 64 COC churches participated providing 3357 completed survey forms. The key indicator responses from COC were compared with responses received for several denominations. A summary is given in Table 2.03.

Table 2.03

*National Church Life Survey 2006: Key Indicators Summary (% of respondents agreed)
For: COC; A=Denomination A; B=Denomination B; C=Pentecostals; All=All groups*

Core Qualities	COC	A	B	C	All
Internal Qualities					
Much growth in faith in the past year mainly through the local church	44	29	18	45	25
Spend time in private devotional activity most days	60	47	48	57	50
Always experience inspiration in worship	43	18	20	43	23
Always find preaching very helpful	51	28	24	49	29

Core Qualities	<i>COC</i>	<i>A</i>	<i>B</i>	<i>C</i>	<i>All</i>
Inspirational Qualities					
Aware and strongly committed to local churches vision	56	34	17	56	29
Unaware of any clear vision, goals or directions	9	26	39	9	30
Leaders at local church encourage gifts and skills to a great extent	41	23	15	40	22
Leaders at local church inspire us to action	84	68	51	86	62
Congregation is always willing to try new things	33	12	17	33	17
Leaders here encourage innovation	84	69	56	84	66
Outward Qualities					
Involvement in church-based welfare or justice service activities	24	25	15	26	22
Attendees who helped others in 3 or more ways	66	57	48	64	54
Invited someone to church in the last 12 months	58	40	28	59	37
Attendees involved regularly in outreach or evangelistic activity	39	25	7	35	18
Attendees certain to follow up someone drifting	24	11	8	24	11
Attendees involved in welcoming new people	26	19	10	25	17

Source: National Church Life Survey, 2006. Denominational Church Life Profile

The COC denomination rates above average “industry” indicators for spirituality and in line with other pentecostal groups. Interestingly, COC rated 24% in “involvement in church-based welfare or justice service activities”, which is slightly above the industry average, although it again rated highly in “attendees who helped others in 3 or more ways” (66%). This would suggest the average COC congregation member volunteers in serving others as much as any other denomination member.

With respect to the role of education, the NCLS result also captured two other comparative facts about COC worth mentioning. When asked what aspects they valued about their local church life, 9% of COC (as opposed to 4% for all Pentecostals and Anglican/Protestants) identified the presence of a church school or pre-school. This perhaps indicates that a significant number of COC members surveyed attend churches with schools/pre-schools attached. As most COC churches do not have schools attached to their local church, it is difficult to form too many conclusions from this response except to say where schools are connected to churches, a significant number of members value the educational ministry. The second interesting result is the educational demographics of COC members in comparison to all Pentecostals and Anglican/Protestants. The results are given in Table 2.04.

Table 2.04

NCLS Survey Results 2006: Highest educational qualification % of respondents (15 years and over) with (B) All Pentecostals and (C) All Anglican/Protestants surveyed

<i>Highest educational qualification</i>	<i>COC n = 3,357</i>	<i>(B) 34,667</i>	<i>(C) 234,943</i>
University degree	18	26	27
Trade certificate, diploma/associate diploma	29	28	25
Primary/secondary school	54	46	48

Note: Results taken from COC 64 churches, Pentecostals (B) 412 churches and Anglican/Protestant Denominations (C) 4514 churches. *Source:* National Church Life Survey, 2006. Denominational Church Life Profile

This result indicates that COC members are less likely to be tertiary educated compared to all Pentecostals, Anglicans and other Protestant groups. Also, in comparative terms, COC appears more blue-collar than white-collar in its education demographic. It is also surprising, given the anti-intellectual perception of Pentecostals generally, that the all pentecostals survey result shows 26% are tertiary educated which is only slightly down on the overall result for all Anglicans and Protestants at 27%.

2.3.2 COC and Education

As discussed in Section 1.2, the existing constitution and other corporate documents of Christian Outreach Centre makes little mention of its educational mission. However, details of the educational mission of individual COC schools are documented at a local school level. This situation is a reflection of the Movement's stance that schools are primarily a local church ministry rather than a corporate ministry.

Throughout its development, COC has, from time to time, been vulnerable to notions prevalent in some aspects of the evangelical tradition that education and particularly higher education, needs to be treated with suspicion. The common perception of COC (partly supported by the survey results in Table 2.04) has been that of a blue-collar religious movement with many ordained ministers having minimal experience of tertiary education or formal theological studies. Critics of COC including other pentecostal groups, found the Movement "hard to accommodate" (Chant, 1984, p. 227) given its demonstrable style of pulpit ministry and the apparent emphasis on action over reflection, the supernatural over the natural and pragmatism over idealism. The Movement has produced able ministers with a gift for oratory, but to date, ordained ministers of COC are not generally known for their writing and academic scholarship.

A lack of education or theological training has not hindered COC laypersons entering into ministry. Rank and file members do not necessarily consider this lack of higher education or formal theological training as a handicap to ministry. Although COC is a neo-pentecostal/charismatic movement, to some extent, in terms of its educational requirements for ministry, it does resemble the earlier development of classical Pentecostalism in America. In describing the history of early pentecostal education and ministry, Wilson (1998) indicated:

From the earliest days, Pentecostal ministers and laypersons alike seemed to do quite well without formal training. Many felt that as Christ had used untutored fisherman to begin his church, he could use "unlearned men" to complete it. One of the most admired of the early Pentecostals, Smith Wigglesworth, had been a semiliterate plumber before his

pentecostal experience propelled him into worldwide evangelism. His proud boast was that he never read a book other than the bible. Almost any Pentecostal who wished to, could find a place to preach without the benefit of formal education. (p. 58)

With its evangelical and supernatural emphasis and a general lack of formal theological studies for its religious ministers, it would be easy to conclude that COC members are enthusiasts for winning souls and other-worldly experiences, but less enthusiastic about saving minds. Such a conclusion however would ignore the fact that the COC Movement has, paradoxically, been able to develop colleges to the extent that these activities represent approximately half of the Group's domestic financial turnover. In addition, analysis of its audited financial reports reveal the Movement has committed approximately 50% of its financial borrowing capacity to the development of its schools (COC, *Annual Report*, 2011). In a Movement that has an aggressive vision for church multiplication and church growth both domestically and overseas, it is surprising to find such a significant financial commitment to educational goals. In addition, while the early legal documents of the denomination mostly overlook the place for educational institutions, more recent mission statements issued by the leadership of the Movement state the organisational goal, of "rediscovering our original strategy of planting schools (and that) reformation at all levels of society, will come about through the multiplying of our Christian Schools that influence the minds and the culture of the future generations" (COC National Executive, 2004, p. 3).

In terms of its missionary activities, COC in Australia accepts responsibility for church growth in the Oceanic region. In this area of its mission, COC views education as playing an important role in the development of countries such as Papua New Guinea, Solomon Islands and Vanuatu. Subsequently, COC is currently working to establish schools in these locations, alongside bible colleges and its existing network of churches. COC considers education as a key strategy for best serving communities in the Oceanic region.

A final consideration in respect of the value COC places on education is the development of Christian Heritage College (CHC). This tertiary institution, offering both undergraduate and postgraduate courses, has approximately 800 students in five schools (ministry, business, education, social science, and Christian studies). In 2013

the College offered 26 courses and was looking to increase its research activity. In the 2007 COC Annual Report, the principal of CHC stated: “CHC staff continued to research, practice and model the integration of faith and learning and to incorporate Christian perspectives in all of their teaching” (COC, *Annual Report*, 2007, p. 13). CHC operates under the motto of “transforming people to transform their world” and its leadership intends to grow CHC and its research capability to university status. In contrast to Catholic institutions of higher education, there are no faith-based universities that reflect a protestant or pentecostal life-view in Australia. The investment that COC has made in this venture appears to reflect a belief in tertiary education in spite of its perceived blue-collar membership demographics.

2.4 Conclusion

In reviewing the religious, industry and organisational context of education within COC, it would seem that COC educational leaders face unique challenges in further developing their educational mission. These challenges include the need to develop an agreed philosophy of education that can appreciate the best of Christian educational traditions, engage the secular environment in positive and transformative ways and maintain the vibrant spirituality and values of its pentecostal mission. This challenge is not unique to COC, but to pentecostal education institutions generally. In electronic correspondence the researcher has had with Dr Jeff Hittenberger (3 February, 2008), of the Evangel University in the United States, a College affiliated with the pentecostal denomination the Assemblies of God, Hittenberger stated:

With regard to the "reformed" bent, I would say that the reformed model has had a strong influence on American Pentecostal institutions of higher education, especially those which offer multi-faceted curriculum in the arts, sciences, and professions. Particularly influential has been the "Wheaton College" model, best articulated by Professor Arthur Holmes in “The Idea of a Christian College” and “All Truth is God's Truth”. The reformed tradition provided Pentecostal higher educators an entree into the rich resources of historic Christian thought about higher Ed and took us beyond the fundamentalist models that came to dominate much of our Bible College curriculum. However, dependence on both fundamentalist and reformed models has somewhat stunted the development of a

distinctly pentecostal philosophy of education. Several of us with an interest in this area are seeking to begin to address that issue by reflecting on what a pentecostal philosophy of education might look like.

The development of an agreed charismatic philosophy of education, which draws upon the “rich resources of historic Christian thought”, may well contribute to advancing the vision and mission of education within COC. In order to develop such a philosophy, this study on the beliefs, values and mission of COC schools provides useful foundational understandings.

Chapter Three

Review of the Literature

For the purposes of exploring the beliefs, values and mission of the educational institutions within the Christian Outreach Centre Movement, three broad areas are considered in this review: a) organisational affiliations; b) organisational culture; and, c) the shaping of school culture.

A review of *organisational affiliations* (or associations) assists in understanding the roots of school identity, especially in terms of belief systems. A review of *organisational culture*, including school culture and religious school culture, provides insights for understanding school values, based on the premise that values (and vision) make up the bedrock of organisational culture (Deal & Peterson, 1999). The third area of review is the *shaping of school culture* and focuses on how school leadership and the school community own and interpret their beliefs and values, thus leading to an outworking of school mission.

3.1 Conceptual Framework

The conceptual framework assumes a relationship between beliefs, values and mission. Beliefs are the basic assumptions (Schein, 2010) that inform the values of an organisation. In turn, the values of the organisation lead to the practical outworking of the organisational mission. While this relationship may appear to be linear, the conceptual model does not assume the same, but allows for a relationship between beliefs, values and mission that is fluid and interactive.

The conceptual framework incorporates the view that beliefs and values are the bedrock of culture. That is, by understanding the organisational culture, it is possible to drill down and unearth the organisational beliefs and values from which the culture stems. Another way of conceptualising this idea is to consider beliefs and values are at the heart of the organisational culture and only by peeling back the outer layers of culture can the true core values be discovered (Starratt, 2003). The literature review therefore conceptualises beliefs, values and mission as being integral to organisational culture (Parry, 1996). A third aspect of the conceptual model is the distinction between external and internal influences. In reviewing literature on *organisational*

affiliations, the study looks primarily at external influences of religious school culture, including the church affiliation. In reviewing the *shaping of school culture*, the focus shifts to internal influences, including the role of cultural players such as school leaders (Deal & Kennedy, 1982).

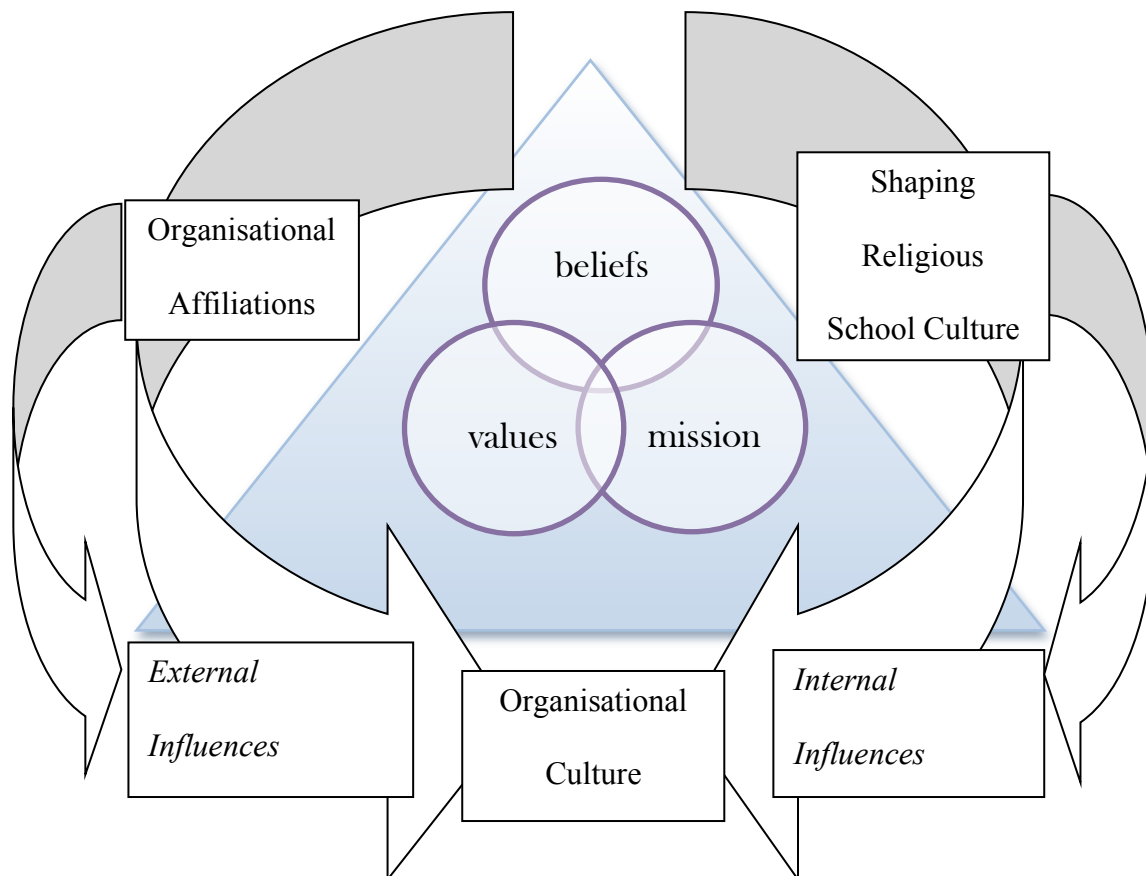


Figure 3.01: Exploring the beliefs, values and mission of Christian Schools

The above diagram illustrates the conceptual framework that directs the literature review. By examining the external and internal influences upon school culture, the beliefs, values and mission of COC schools are better understood. The identified themes are further summarised in the Table 3.01. It is from these themes that the research questions are derived.

Table 3.01

Influences upon COC School Culture

Theme 1: Organisational Affiliations	
Christian Faith Influences	Christian beliefs shaping Christian schooling, worldview constructs.
Christian School Associations	Christian Schools Australia (22 schools in Queensland as at January 2012) and Associated Christian Schools (29 schools in Queensland as at January 2012).
Christian Outreach Centre	Denominational beliefs shaping Christian schooling values and mission.
Government Influences	Government regulation shaping Christian schooling values and mission.
Theme 2: Organisational Culture	
Culture	What is organisational culture; approaches in the study of organisational culture; cultural typology.
School Culture	What makes school culture unique and the metaphors for understanding school culture.
Religious School Culture	The relationship between faith and culture and the nuances in the study of religious school culture.
Theme 3: Shaping Religious School Culture	
Leadership	Leadership theory; transformational leadership (strategic and moral leadership); how leaders shape culture.
Community	Nature of relationships in schools; stakeholder theory; concept of ethos; relational values and socialisation.

3.2 Organisational Affiliations

3.2.1 Christian Worldview Constructs

Christianity provides a set of basic beliefs that informs Christian education. This section of the literature review examines those beliefs that constitute a Christian worldview which impact upon education. In turn, this worldview is expected to inform the beliefs, values and mission of Christian Outreach Centre and its educational institutions.

Collectively, basic beliefs function as a system or matrix through which individuals and communities comprehend reality (Hoffecker, 2007, p. xi). This system or matrix of basic beliefs is often referred to as a worldview. The use of the term *worldview* originates from the work of philosopher Kant (*Critique of Judgement*, 1790/2007), who coined the term *weltanschauung* to simply mean one's empirical perception of the world. While the use of the term has been widespread since the 19th century, the first extensive analysis of the concept is given in Naugle's *Worldview: The History of a Concept* (2002). Religious traditions, by defining basic beliefs, represent the most systematic attempts to develop a worldview (Hill, 2004a, p. 212). In this respect, religion, by providing a lens for interpreting the world, makes a special contribution to learning (Bradley, 1994, p. 28; Carr, 2002, p. 173). Identified in Table 3.02 are five different models, used for developing a worldview.

Table 3.02

Five Worldview Models

<i>Author</i>	<i>Model Basis</i>	<i>Tradition/Origin</i>
Kuyper, A (1931)	Theological-relational	Neo-Calvinism
Sire, J., (2000)	Philosophical	Classical
Holmes, A., (1975)	Theological-biblical	Reformed
Groome, T., (1998)	Theological-philosophical	Catholic
Hill, B., (2004a)	Theistic-consensus	Multi-Faith

In his Stone Lectures (1898), the Dutch neo-Calvinist Abraham Kuyper (1898/1931) proposed that a “life-system” finds its starting point in three fundamental relations of all human life: one’s relation to God, one’s relation to others and one’s relation to the world (p. 28). That is, Kuyper developed a theological-relational worldview construct. From these first principles, Kuyper explored the Calvinistic worldview and its consequences on history and culture, including its impact on political liberty and the development of science and art.

Another view is given by Sire (1988, pp. 18-19; 1990, pp. 30-31; 2000, pp. 166-167) who understands a worldview as a set of presuppositions which one holds about the make-up of the world. Sire (2000) suggests that one’s worldview can be best understood by the answer to seven basic (philosophical) questions. These questions, which represent a philosophical worldview construct are: a) What is prime reality? b) What is the nature of external reality? c) What is a human being? d) What happens to a person at death? e) Why is it possible to know anything at all? f) How do we know what is right from wrong? g) What is the meaning of history? (pp. 166-167).

In addition to the two approaches above, the construct of a Christian worldview, which informs Christian education, has been proposed from a theological-biblical basis (Holmes, 1975) and from a theological-philosophical basis (Groome, 1998). For Holmes, the theological-biblical categories that provide the basic beliefs that undergird Christian education begin with one’s views concerning creation, the human person, truth and the cultural mandate (Holmes, 1975, pp. 13-23). This approach is in contrast to Groome who prefers to use theological-philosophical categories.

By placing emphasis on a humanising approach to education from within a Catholic tradition, Groome (1998) proposes several life-view beliefs. Principally, he refers to a humane anthropology (p. 75), a sacramental cosmology (p. 148) and a community-of-persons sociology (p. 174). It may be a reflection of their own epistemological religious traditions as to why Holmes (Protestant) chooses theological-biblical categories, while Groome (Catholic) chooses theological-philosophical categories.

The fifth world-view model examined in this review is based on a multi-faith (but theistic) consensus of “ultimate values” (Hill, 2004a). This consensus identifies four categories in constructing a religious theistic worldview:

- *Life Perspectives* — “We affirm God as creator and sustainer of all things”.
- *Individual* — “We affirm our creation in God’s image and our dependence on Him”.
- *Society* — “We affirm that we are constituted to live in community”.
- *Natural World* — “We affirm that God made a good world for which we are to care”.

(Hill, 2004a, p. 211)

Utilising philosophical categories in the approach adopted by Groome, these multi-faith theistic categories of ultimate values (basic beliefs) could be grouped as theology (life perspective), anthropology (individual), sociology (society) and cosmology (natural world). Building on this configuration of ultimate values, the multi-faith framework develops a list of democratic and educational values. In discussing educational values, the point is made that, while recognising the values traditions to which students are heir, the educational value “which rescues all values education from the tendency to lapse into indoctrination” is the commitment to build a student’s capacity to think critically on their values and to make informed personal choices about them (Hill, 2004a, p. 214).

As a tool for analysing basic beliefs of the Christian faith that undergird a Christian educational community, the following worldview matrix is proposed. By synthesising the above worldview approaches, the following schema for identifying and comparing basic beliefs of a Christian institution is provided in Table 3.03.

Table 3.03

Basic Beliefs Configuration: Christian Worldview

<i>Philosophical Category</i>	<i>Subject Matter</i>	<i>Key Question</i>	<i>Authors Identified</i>	<i>Christian Basic Belief</i>
Theology	God	What is prime reality? (Sire)	Hill (life perspectives); Kuyper (our relationship with God)	Trinitarian
Anthropology	Humankind	What is a human being? (Sire)	Groome (humanitas anthropology); Holmes (creation); Hill (individual)	Imago Dei
Sociology	Society	What is our relationship with others?	Groome (community-of-persons sociology); Hill (society); Kuyper (relationship with others)	Golden Rule
Cosmology	World	What is the nature of external reality? (Sire)	Groome (sacramental cosmology); Hill (natural world); Kuyper (our relationship with the world)	Created Order/ Cultural Mandate/ Stewardship
Epistemology	Knowing	Why is it possible to know anything at all? (Sire)	Holmes (truth)	Augustine/ Thomism/ Christ the Logos
Axiology	Values	How do we know what is right from wrong? (Sire)	Holmes (truth)	Gospel Values
Eschatology	End Events	What is the meaning of history? (Sire) and What happens at death? (Sire)	Holmes (the cultural mandate)	Kingdom of God

Sources: Groome (1998); Hill (2004a); Holmes (1975); Kuyper (1931); Sire (2000).

While highlighting basic beliefs of orthodox faith, the above matrix can also help identify variations or nuances within Christian traditions. These Christian distinctions have created a diversity of religious expression within the Christian community. The next sub-section explores in further detail the perspectives of the educational mission within the Christian tradition.

3.2.2 Christian Education Mission

Literature on Christian mission in education appears to develop three different perspectives. The first perspective adopts the view the Christian school is an agent of the church. This view suggests the missionary aims of the church are outworked through the agency of the Christian school. In this church-centric perspective, the mission of the school becomes (in part) the mission of the church. According to Groome (1998), the five-fold ministry of the Christian church can be summarised as follows: a) Koinonia — a welcoming community; b) Kerygma — a word of God community; c) Leitourgia — a worshipping community; d) Diakonia — a community of welfare; and, c) Marturia — a witnessing community (pp. 189-191). A church-centric mission asks how the above five-fold ministries of the church are substantiated in the Christian school community.

A second perspective of Christian education mission which finds emphasis in literature, focuses on the spiritual or moral development of students. This ontological perspective has been variously described as moral development, spiritual formation, spiritual growth and faith transmission (Millis, 2004, p. 21). At its most basic level, the ontological perspective of Christian school mission could simply mean the conversion of students to a particular faith. More generally, the ontological mission of a Christian school will be concerned with the cultivation of distinctive characteristics in young people such as love, care and compassion, an appreciation of beauty and service to others (McGettrick, 2005, p. 106).

The third perspective, which has emerged (or re-emerged) over the last twenty years, is an epistemological perspective focusing on the integration of faith and learning. This perspective deals with the integral relationship between Christian faith and human knowledge (Hasker, 1992). The mission of the epistemological focus is to teach students how to think with the mind of Christ. The emphasis is therefore upon the cognitive content of faith (Millis, 2004) and appears to be based on several premises:

- God is interested in all of life (an incarnational view that affirms the world)
- All truth is God's truth wherever it may be found (St Augustine)
- The unity of truth which can be known but not exhaustively

In turn, these premises encourage open inquiry in all areas of knowledge and a positive attitude to liberal education. It also encourages an integrative perspective to education by emphasising the unity of truth and a sense of humility, in that truth cannot be known exhaustively; or as the Apostle Paul wrote, “We know in part and we prophesy in part” (1 Corinthians 13:9). The epistemological perspective in a faith-based education mission tends to be focused at post-secondary Christian education (Bradley, 1994; Holmes, 1975; Millis, 2004).

Of the three perspectives discussed, it could be argued that the church-centric model includes the ontological and epistemological mission perspectives. By being a worshipping and a word community, the Christian school mission will be encouraged to develop in students a Christian heart and mind. By being a welcoming, witnessing and welfare community, the Christian school mission is encouraged to develop in students a Christian orthopraxis. In researching the mission of Christian schools the three perspectives (summarised below in Figure 3.02), provide an analytical framework for assessment. The remaining part of Section 3.2 will review the literature on those school organisational affiliates that are likely to inform the beliefs, vision and mission of Christian Outreach Centre schools.

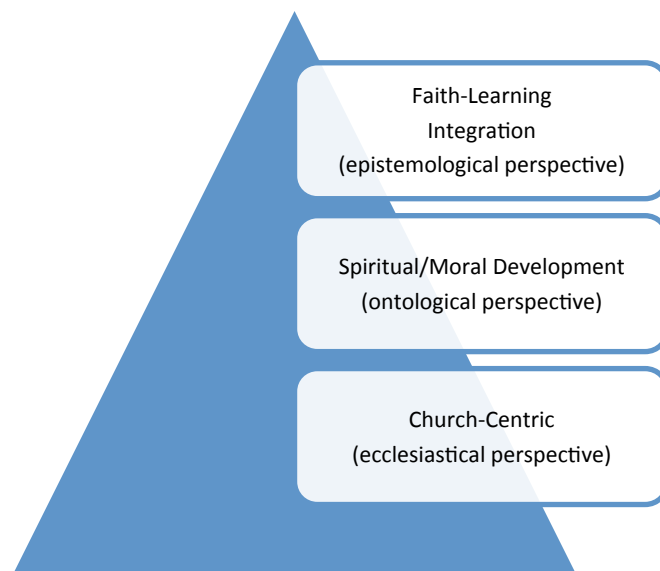


Figure 3.02: Christian Education Mission: Three Perspectives

3.2.3 Education Associations

The Associated Christian Schools (ACS) was formed in 2010 by “Principals of independent schools... to encourage, represent and promote the welfare of independent Christian schools” (Associated Christian Schools, 2012c). The Association represents 22 Queensland schools (2012) that include all four COC schools. As such, the stated philosophy and mission of the ACS likely informs the ideology of COC schools.

According to the ACS website (<http://christianschools.org.au>), the essential requirement for membership is to be “committed to the Christian Gospel as expressed in the Bible and in the heritage of Christian churches through the centuries”. In addition, the Association welcomes different expressions of faith “but all of them centred on the Lordship of Jesus Christ” (Associated Christian Schools, 2012a). These statements reflect a biblical and evangelical faith. Under the headings of *what do we believe*, *what do we do*, and *how do we relate to society*, the ACS website gives the following statements: a) we promote and engage in Christian thinking, believing that such thinking will produce a better world; b) we promote the improvement of society by the development of Christian educational communities; and, c) we endeavour to present relationships, attitudes and viewpoints that will influence others towards a Christian worldview (Associated Christian Schools, 2012b).

These statements place an emphasis on the importance of Christian thinking and a commitment to a Christian worldview. The ACS website also states that members are committed “to the idea that both Christian education and society in general are best served when our Christian faith and practice are credible, attractive and welcoming” (Associated Christian Schools, 2012b). This statement indicates school members have a commitment to being an authentic Christian witness in society and exhibit a relational stance to the broader community that is open and welcoming. The ACS website does not attempt a detailed belief and values statement, but does provide enough detail to conclude that member schools, including COC schools, are biblical and evangelical in belief and uphold the idea of a Christian worldview pedagogy. The ACS however does not define a distinctive faith expression such as Pentecostalism and it is evident that school members come from Christian traditions that include both pentecostal and non-pentecostal schools.

Until the formation of the Associated Christian Schools in 2010, all COC schools were members of the Christian Schools Association (CSA). In addition, COC school leaders were instrumental in the establishment of the Christian Schools Association in Queensland and served in various state executive roles. Consequently, the philosophical stance of the CSA gives some indication of the philosophy of COC schools.

The CSA was formed in 2002, the result of an amalgamation between the Christian Schools Association of Queensland and Christian Community Schools. Apart from the CSA web-site contents (www.csa.edu.au), the company has no publications that detail their history. The Association of approximately 130 schools is currently Australia's largest association of non-systemic Christian schools. The CSA operates as a service provider to school members by fostering "leadership, growth and excellence in Christian school education" and has a commitment "to see Christian beliefs and values impact on all aspects of practice and community life in its members" (Christian Schools Australia, *What we do*, 2008). According to the CSA, the preparation and professional development of teachers is essential to the Christian education mission and tertiary partners are critically important for this task.

School members and tertiary partners (that include CHC, the tertiary institution of COC) support the beliefs, values and mission of CSA. To understand and assess the CSA worldview, three CSA policy statements are reviewed: a) Statement of Faith; b) About Christian Schooling; and, c) Key Goals (Christian Schools Australia, 2008). In respect to the CSA Statement of Faith, three basic beliefs are outlined: the nature of God; the nature of God's world; and the Bible. All three statements of faith reflect an orthodox, fundamental and evangelical worldview that includes:

- the Trinitarian nature of God;
- the belief in the inspiration and inerrancy of Scripture; and,
- the cultural mandate view of the world.

Within the statements on the nature of God and the nature of God's world, the CSA clearly sets out its christology and soteriology. This includes the belief of Christ's incarnation and virgin birth, his divine and human nature, his atoning death for the sins

of the world, his resurrection, his headship of the universal church and his future return. The statement on the trinitarian nature of God also includes the person and work of the Holy Spirit. The CSA document states:

He (the Holy Spirit) is the source of their (Christian believers) new sanctified life, bringing forth His fruit in the life of believers. He gifts believers according to His sovereign will, enabling them to serve the Lord. (Christian Schools Australia, *Statement of Faith*, 2008)

This statement is of interest because it reflects a charismatic pneumatology without being overtly pentecostal. That is, the supernatural gifts of the Holy Spirit are alluded to, although the traditional pentecostal distinctive doctrine of the baptism of the Holy Spirit is not directly mentioned.

In the CSA document *About Christian Schooling*, a more detailed supplement to the *Statement of Faith* document is provided. The document highlights the CSA view that beliefs underlie values and while much has been written about values in education, little has been written concerning beliefs. A review of the *About Christian Schooling* document suggests significant implications for how education is conducted such as: a) the nature of school community (e.g., the relationship between parents and teachers and the value of love); b) the role of the teacher (e.g., as role models of Christian faith); c) the respect for the child (e.g., through exploring their God-given purpose and calling in life); d) the management of the school (e.g., Christ-centric rather than state-centric); e) the teaching curriculum and practice (e.g., the development of the whole child); and, f) school discipline (e.g., clear boundaries of behaviour). According to the CSA, Christian school values, which have direct implications for the ethos, management and practice of a school, derive their rationale from basic religious beliefs (Christian Schools Australia, *About Christian Schooling*, 2008).

The CSA Key Goals statement focuses on the three areas of: a) supporting excellence (in educational practice); b) growth (within the sector); and, c) leadership (policy formulation, advocacy, and representation). It also includes a vision statement to “see young Australians educated to know Christ and be worthy of Him”. While this statement appears to be a straight-forward declaration of the CSA vision, it does raise questions about the role of the local church, the role of the CSA (which may appear to

be acting in a fashion normally associated with the role of a denomination in a systemic Christian school system) and the emphasis on what appears to be an ontological mission of education.

In summary, the CSA web-based documents provide considerable detail about the educational beliefs, values and mission of member schools and in this sense almost fulfil the role of a quasi-denomination. The documentation gives evidence of an evangelical and biblical worldview and a commitment to a Christian witness.

3.2.4 Christian Outreach Centre Beliefs, Values and Mission

A review of the missionary aims of Christian Outreach Centre indicates that COC define themselves as a church multiplication movement with the role of the local church being central to their mission. The COC vision statement is clearly evangelical – “To give every Australian the chance to respond to the Gospel of Jesus Christ” (COC, 2007, p. 3). However no formal document defines what responding to the Gospel might mean. Likewise the mission statement is evangelical. Under *Our Mission* (COC, 2007) the COC Movement lists the following:

- Win the lost and make disciples;
- Empower leaders;
- Multiply healthy local churches; and,
- To reach Australia for Christ (p. 3).

Again the meaning of the terms *the lost*, and *disciples* are undefined and are probably assumed by COC leadership. It is also unclear where the education arm of COC sits under this vision and mission statement, although other documents confirm that local schools are a ministry of the local church. The mission statement, by including “and make disciples”, may infer the work of Christian education, including the mission of Christian schools. The lack of documentation concerning the vision for education, including the values, mission and culture of COC education as discussed in the research problem, questions the future direction of education within COC.

In terms of the basic beliefs that construct the COC worldview, the constitution of COC provides a declaration of faith, which lists the agreed-to beliefs. The

Declaration of Faith contains ten “basic truths” categorised under the following headings:

1. The Holy Scriptures
2. The Godhead
3. The Lord Jesus Christ
4. Salvation
5. The Ordinances
6. Divine Healing
7. The Baptism of the Holy Spirit
8. The Gifts of the Holy Spirit
9. The Church Universal
10. Bible Prophecy

(COC, *Constitution*, 1974, p. 3)

The explanation of the basic truths reflects the core of orthodox Christian belief, in addition to fundamental, evangelical, pentecostal and charismatic nuances. This is identified in Table 3.04.

Table 3.04

COC Doctrinal Statement Review: Emphasis and Tradition

<i>Basic Belief</i>	<i>Emphasis</i>	<i>Tradition</i>
The Holy Scriptures	Inspiration and Infallibility	Protestant/Fundamental
The Godhead	Trinitarian	Orthodox/Augustinian
The Lord Jesus Christ	Humanity, Deity, Virgin birth, sinless life, atoning death, resurrection and ascension	Orthodox/Augustine/Evangelical
Salvation	By faith in Christ, producing the fruits of godliness	Evangelical/Methodist/Holiness
Ordinances	Water baptism, the Lord’s Supper	Protestant/Evangelical/Fundamental

Divine Healing	For today through Christ	Pentecostal
Baptism in the Holy Spirit	With speaking in unknown tongues	Pentecostal
Gifts and Fruit of the Holy Spirit	For equipping of ministry, edification of the church, Christian Character	Charismatic
The Church Universal	Comprising of all believers of all nations under the Lordship of Christ	Orthodox/Protestant
Bible Prophecy	End times and the coming of Christ	Fundamental

In terms of the philosophical categories used to assess the Christian worldview, the COC basic truths would fall under the categories of theology (Godhead) and eschatology (Bible Prophecy). To a lesser extent, axiology (fruit of the Holy Spirit) and anthropology (the redemptive mission of Christ) are alluded to. To review all seven philosophical categories listed in Table 3.03, the COC basic truths needs to be supplemented. Unfortunately there is no official documentation available that can provide this supplementary detail. The briefness of the COC faith declaration may itself be characteristic of COC and the broader pentecostal tradition which tends to overlook the need for creedal statements in favour of experience and practice.

In reviewing the literature around COC beliefs, values and mission, it is assumed that the COC educational institutions themselves will represent these faith positions. While it is almost certain that COC beliefs, values, and mission shape the culture of its schools, to what extent this is true requires further exploration.

3.2.5 Government Influences on beliefs, values and mission

The influence of Government on the formation of beliefs, values and mission of schools has previously been discussed in Chapter 2. For example, the *National Framework for Values Education in Australian Schools* (DEST, 2005) policy lists nine values that need to be incorporated into schooling, not only in a pedagogical sense, but also in the management and culture of Australian schools. More recently, the goals outlined in the *Melbourne Declaration on Educational Goals for Young People* (MCEETYA, 2008) such as developing informed citizens who “act with moral and ethical integrity” (p. 9), are supported by the Australian Curriculum and the General

Capabilities in areas such as Ethical Understanding and Personal and Social Capability (www.australiancurriculum.edu.au).

In an address given in May 2008 by the then Minister for Education and Deputy Prime Minister, the Honourable Julia Gillard, the Minister spoke of the need for a national curriculum which can achieve both educational and ethical aims. The ethical aims of schooling alluded to included “the great liberal values” of honesty, intellectual courage, standing-up for others, aspiration, humility and respect for democracy, individual rights and differences (Gillard, 2008, p. 4). Also mentioned was the work of Harvard academic Robert Putnam whose research on social capital makes a distinction between bonding social capital and bridging social capital, which “makes connections between people of different backgrounds” (p. 5). The Minister stressed the need for both types of social capital in religious schools.

These views can be compared and contrasted with earlier statements made by McGraw, now Chair of the Australian Curriculum, Assessment and Reporting Authority, whose comments were reported by the print media (Bachelard, 2008). McGraw raised concerns that growth in independent faith-based schools may result in a society of isolated sub-groups. The article also quotes psychologist and educationalist Samway who believes faith-based schools are balkanising the community.

In the lead up to the federal election (2007), the CSA were active in encouraging policy makers from all parties to have the role and rights of faith-based schools protected. According to the CSA, allowing parents to make schooling choices based on faith represents “one of the most compelling examples of Australia’s success as a tolerant and mature society” (Christian Schools Australia, *Election Policy Survey*, 2008). At the same time, the CSA reiterated that the policy of funded choice represented opportunities *and* responsibilities, which they do not take lightly (p. 1). These comments indicate that sensitivities around the role of faith-based schools in Australian society exist.

Prior to the McGraw comments, the question of the divisiveness of faith schools has been raised in debate both here and overseas (Dawkins, 2001; Judge, 2001; Toyne, 2001). While faith schools argue the right of parents to choose as a *prima facie* case for existing and attracting public funding, the charge of societal divisiveness

puts at risk parent rights and the growing role of faith-based education. Research undertaken on the divisiveness of faith-based schools (Halstead & McLaughlin, 2005) suggests this issue needs to be examined with philosophical, religious, political, cultural and empirical considerations in mind. While conceding that divisiveness may be a matter of concern to some faith-based schools in some contexts, the study concluded there was insufficient weight of argument to suggest faith schools posed a societal risk (p. 71).

Whether the perceived concerns to society from faith-based schools are valid or not, it does highlight the need for independent faith-based schools to be sensitive to the concerns raised by community leaders. In their mission, independent faith-based schools need to ensure they develop bonding and bridging social capital that promotes the development of young people as active and informed citizens with empathy and respect for others.

Given the regulatory risks to faith-based schools, satisfying civic imperatives in ways that can be measured and documented are important. Where educational values and missions are promoted through new versions of national educational goals for schooling, faith-based schools along with public and other non-government schools, need to find ways to deliver on these initiatives.

3.2.6 Summary

Section 3.2 has reviewed the literature pertaining to school affiliations including the Christian faith tradition, industry associations (ACS and CSA), the COC denomination and government influences. In doing so the study assumes that COC schools do not exist in a values vacuum. Rather, the COC school affiliations provide a charter that informs the beliefs, values, mission and culture of its schools.

As Christian institutions, COC schools can be expected to reflect the basic beliefs of the Christian faith or worldview. Subsequently the review has synthesised relevant literature to provide a framework for analysing the Christian worldview and what these beliefs mean for educational values and mission. The next section of the literature review examines organisational culture, school culture and the culture of religious schools. More specifically, it explores the nature of culture in a religious

school and how the shared beliefs, values and mission of a religious school community inform this culture.

3.3 Organisational Culture

The literature review theme on organisational culture is divided into four sections: a) perspectives on culture; b) culture and typology; c) school culture; and, d) religious school culture. The sections on perspectives and typologies help to illuminate research approaches in the study of organisational beliefs, values and mission. The sections on school culture and religious school culture recognise the study of organisational culture needs to respect the nuances that exist between business corporate culture, school culture and religious school culture.

3.3.1 Perspectives of Culture

As a framework for examining culture, three perspectives are presented in Figure 3.03.

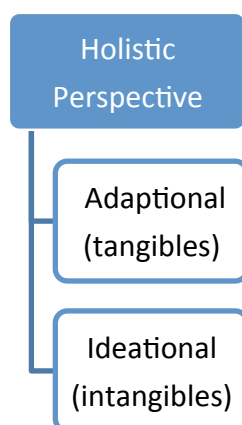


Figure 3.03: Three Perspectives for Examining Culture, (adapted from Marks, 2000, pp. 55-67)

The holistic perspective is the most common perspective for viewing culture. An example of this approach is characterised by the work of British anthropologist Tylor (1871/2010) who proposed that culture is a complex whole which includes “knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man (sic) as a member of society” (p. 1). The holistic perspective is often presented as an abstraction or a compilation of tangible (e.g., behaviour) and intangible

(e.g., beliefs) attributes of a group of people and mostly requires an ethnographic approach to research (Sackmann, 1991).

In contrast to the holistic approach discussed above, the adaptational perspective focuses on the outward manifestations or expressions of culture such as language, behaviour, symbols and artefacts. That is, it concentrates on the tangible elements of culture and seeks to decipher their underlying meanings. An example of research undertaken on school culture utilising the adaptational approach (Millikan, 1987), developed three groups of tangible expressions of culture: a) behavioural expressions; b) visual expressions; and, c) conceptualised expressions including written and verbalized expressions. The Millikan conceptual model was the basis of Flynn's (1993) longitudinal research into the culture of Catholic schools in Australia.

The ideational perspective examines the cognitive and emotive aspects of culture. These aspects of culture include the beliefs of the organisation. The cognitive aspects have also been variously called conceptual designs (Keesing, 1973), shared values (Peters & Waterman, 1982) and assumptions (Schein, 2010). The ideational perspective attempts to understand the cultural knowledge of an organisation and how this knowledge is shared and transferred. A well-known definition of culture, that assumes the ideational perspective, is given by Schein (2010):

Culture is a pattern of basic assumptions — invented, discovered or developed by a given group as it learns to cope with the problems of external adaptation and internal integration – that has worked well enough to be considered valid and therefore to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.
(p. 18)

Schein's basic assumptions are also defined as the nonnegotiable values of the social group (p. 26) which are the essential element of culture. For a religious school culture, these basic assumptions may equate to basic beliefs and core values. While emphasising the intangible aspects of corporate culture, Schein does not entirely ignore the tangible elements. For example, in developing a three-level model of cultural typology, Schein (2010) groups the dimensions of organisational culture into: a) artifacts and creations; b) beliefs and values; and, c) basic assumptions (p. 32). That is,

the beliefs, values and assumptions are the intangible aspects of culture, while artifacts and creations are the tangible aspects.

3.3.2 Culture and Typology

By mid-1990 the application of cultural theory to the study of for-profit organisations became popular. This trend began in the early 1980s with publications such as Peters and Waterman's *In Search of Excellence* (1982) and Deal and Kennedy's *Corporate Culture: The Rites and Rituals of Corporate Life* (1982). These authors asserted, "that strong corporate culture contributes to productivity and success" (Cook, 2001, p. 26).

The impact of culture on organisational excellence is not unique to the profit sector. Educational researchers generally agree school culture is critical to school effectiveness (Jacobs & Curtin, 2001). Studies focusing on the welfare of students also indicate that a positive school culture promotes student well-being (McGlynn, 2004), nurtures student participation and success (Flynn, 1993) and can reduce the risk of substance abuse and self-harm amongst teenagers (Bonell, 2007).

This direct relationship between organisational cultures that are positive and strong and organisational productivity is discussed in detail by Deal and Peterson (1999), who refer to research studies undertaken in the last 30 years in both the corporate and educational sectors (pp. 4-11). This research indicates, "strong, positive, collaborative cultures have powerful effects on many features of schools" (Deal & Peterson, p. 7). These features include fostering school effectiveness, improving collegial and collaborative activities and increasing the focus of daily behaviours and attention on what is important and valued (p. 8).

By describing cultures as strong/weak *and* positive/negative, researchers are able to develop a perceptual map, which can plot the typology of an organisation's culture. In respect to the culture of schools, Stoll and Fink (2002) adopt a similar approach by defining culture along two dimensions: effective/ineffective and improving/declining (p. 85). Based on this perceptual mapping, five school cultural typologies are suggested: moving, cruising, struggling, sinking and strolling (O'Mahony, Barnett, & Matthews, 2006). In mapping school culture, the underlying

assumptions are that school cultures are dynamic, can be measured and therefore be managed. In contrast to a strong and positive culture, Deal and Peterson (1999) describe the common characteristics of a toxic school culture, in which schools become: a) focused on negative values; b) fragmented; c) almost exclusively destructive; and, d) spiritually fractured (pp. 118-119). By spiritually fractured, the authors mean a lack of positive values that are integral to the whole (p. 119).

Whether a culture is strong and positive or toxic, it can be identified and evaluated through perceptual mapping. To conclude, the use of cultural typology in research, as discussed above, is one tool for exploring the beliefs, values and mission that prevail in a schooling environment.

3.3.3 School Culture

It is generally agreed that culture shapes the behavior, accomplishments and interaction of the school community more than any other factor (Johnston, 1995, p. 20). According to one author, leading effective schools is about getting the culture right (Sergiovanni, 2000). However, what is the right culture for a school is likely to differ from a for-profit corporate.

In adapting research on organisational culture from the corporate sector to the school sector, practitioners need to be mindful of the differences between the for-profit organisation and the not-for-profit community organisation. This difference can be appreciated by reflecting on the historical development of modern management studies and how these studies (including cultural studies) may have limitations for the school community sector.

In the late 1800s, a new era of industrialisation took place in the United States that saw the rapid expansion of mechanical and manufacturing industries. With growing management complexity, interest developed in organisational studies that could improve methods of planning, management and control. Subsequently, it was engineering journals that were first to publish articles on management practice (Ivancevich et al., 2005, p. 7).

From its engineering roots, early management studies focused on the ‘mechanistic’ aspects of organisational life. Theorists argue the image of the modern

organisation was subsequently constructed in the likeness of a machine that could be managed and controlled for maximum efficiency (Morgan, 1986, p. 20). The image of the machine is said to have turned organisations into bureaucracies that treated workers as a means to an end. This instrumentality of organisations is “reflected in the origins of the word organisation, which derives from the Greek, *organon*, meaning a tool or instrument” (p. 23). In the context of education, Cook (2001) suggests the construct of the *institution* (rather than organisation) has become the dominant metaphor for a school. Subsequently, he argues the institutionalisation of schooling “has rendered impersonal much of what transpires in schools” (p. 18).

Whether the metaphor is that of an *organisation* or *institution*, the mechanistic or bureaucratic approach (Owens, 1998, pp. 68, 178) to organisational management appears to surface. While the mechanistic metaphor has some relevance to industry, it is less useful when applied to service-based organisations such as schooling systems where the social dimension is so important. Consequently, educational researchers have proposed metaphors other than *organisation* and *institution* to describe school systems. For example, school systems need to be understood in terms of systems of interdependency and connectedness where relationships act as living networks (Wheatley, 1999). The metaphor of living networks as the image of the school places emphasis on dynamic relationships rather than mechanical processes.

Importantly, the dominant image of the school system impacts the development of its culture and style of leadership (Sergiovanni, 2006, p. 88). According to Sergiovanni, if *community* rather than *organisation* became the dominant image for schools, the way schools operate would change:

Organisation is an idea imposed from without. To ensure proper fit, schools create management systems that communicate requirements to teachers in the form of expectations. Organisations use rules and regulations, monitoring and supervising, and evaluation systems to maintain control over teachers. Leadership in organisations, then, is inevitably control drive. All this would change if community became the metaphor for schools. (p. 88)

Schools constructed as communities support the notion of living networks. Consequently, leadership styles, structures and culture are likely to differ. According to Sergiovanni (2006), “As a collective practice becomes established, a principal can afford to give much less attention to the traditional management functions of planning, organising, controlling and leading” (p. 89). While the metaphor of community for a school system places an emphasis on the social dimension of school life, it may still create conceptual problems for the management of school culture and is further discussed in Section 3.4.2. The point is made however that a school is a special place and utilising organisational theory developed in the corporate sector cannot be indiscriminately applied to the education sector. Any study of school culture will need to respect the community nature of the school.

3.3.4 Religious School Culture

A religious school is not only a learning community but also a faith community and the emphasis on the spiritual as well as the social dynamic, creates a further cultural nuance to be considered. Subsequently, this section examines the relationship between faith and culture, the Christian view of worship and how the attitude of worship impacts school culture by integrating beliefs and values into school practice.

It is of interest to this study that when describing culture, organisational studies frequently borrow the language of religion (such as rituals, rite-of-passage, beliefs, mission, values, creed, ceremony, etc.) to give meaning to this dimension of organisational life. This language hints at a relationship between faith and culture.

Of the number of views of the role of religious belief in the formation of culture, two invite further exploration. Hofstede, who developed cultural “maps of the world” by undertaking research which resulted in a four dimensional model of cultural values, believed “religious affiliation by itself is less culturally relevant than is often assumed” (Hofstede, 1991, pp. 3-19). Up until recently, organisational research and theory has reinforced this view of religious and spiritual irrelevance.

In contrast to Hofstede’s conclusions, others have proposed that culture has a “religious core” (Colson & Percy, 1999, p. 37). This view was promoted by T. S. Eliot who believed, “no culture can appear or develop except in relation to a religion”

(Eliot, 1948, p. 27). Others who have taken a similar view include historian Dawson (*Religion and Culture*, 1948), theologian Tillich (*Theology and Culture*, 1959) and political philosopher Kirk (1992) who comments “the modern mind has been secularised so thoroughly that culture is assumed by most people to have no connection with the love of God” (p. 2). In discussing the sustainability of culture, Kirk concluded that a culture cannot survive and flourish if it is severed from the religious vision out of which it arose. While Kirk refers to the culture of society, his thoughts have relevance for organisations birthed from a “religious vision” — as has been the case with the educational institutions of COC and other schools which have a religious affiliation.

Notwithstanding the modern secular climate, there is some evidence to suggest that the “anthropological question about the genesis of culture” is enlarging (Gallagher, 1997) to include a growing spiritual awareness. In discussing the aspects essential to any description of culture, reference to religious vision and religious consciousness is necessary (p. 23). Put succinctly, culture cannot be understood without reference to basic beliefs and vice versa.

For a Christian schooling environment, culture may be understood as the outward form of its faith (Tillich, 1959, p. 42). Cook (2001) believes that faith or religion is not a sub-set of culture, but something that is “virtually indistinguishable from the rest of culture” (p. 28). This sentiment is expressed in the missionary aims of Catholic education. The Congregation of Catholic Education in *The Religious Dimension of Education in a Catholic School* (1988) refers to the integration of faith and culture: “Faith ... must inspire every culture: faith which does not become culture is faith which is not fully received, not assimilated entirely, not lived faithfully” (para. 53). Presumably “every culture” in this statement could include the culture of the local school itself.

The Congregation of Catholic Education in *The Catholic School* (1977) also refers to the mission of Catholic schooling as the “critical, systematic transmission of culture in the light of faith ... and the integration of culture with faith and of faith with living” (para. 49). While these are Catholic statements, they have relevance for all Christian schooling. The religious life of faith-based schools is a vital aspect to consider when exploring their culture and mission. According to Deal and Peterson (1999) the elements of culture that drive schools are:

- 1) A shared sense of purpose and vision;
- 2) Norms, values, beliefs and assumptions;
- 3) Rituals, traditions and ceremonies;
- 4) History and stories; and,
- 5) Architecture, artifacts and symbols.

In the context of a Christian community, all these elements are informed and inspired by Christian worship. Christian teaching implies that worship integrates and directs the whole person towards the ultimate good. Broadly defined, worship may be considered as the celebration of what is worthy and involves one's heart (feeling), mind (thinking) and strength (acting). Subsequently the nature of worship might be considered as a feeling, thinking, and acting (Flynn, 1993, p. 21) moral consensus of a religious community.

By defining what is worthy or valued, worship incorporates a school's mission and values. For a faith community the shared mission and values are embraced as a sacred trust, representing the notion of basic assumptions — the nonnegotiable values of a social group (Schein, 2010, p. 23). In turn, the religious school mission and shared values, celebrated in worship, provide the common unity that makes a faith community possible.

According to Hofstede (1991), culture “is a catchword for all those patterns of thinking, feeling and acting” (p. 3). Worship for the religious community not only provides those patterns of thinking, feeling and acting but also creates a “tapestry that bespeaks beauty and a life that is in harmony with ultimate good” (Zacharias, 1994, p. 151). It may be true to say the culture of any organisation can only be understood when what is worshipped (the ideal with which the organisation esteems above all else and will make sacrifices for) is uncovered (Cook, 2001, pp. 26-27).

The nature of worship requires vision (or spiritual ideal) and values that are considered worthy; those which a community feels deeply about and will make sacrifices for. In the context of Christian worship, the ideal is embodied in the person of Jesus Christ who reveals to humankind the likeness of God (John 1:14). This has

been expressed within the Catholic education tradition as education centred upon Jesus Christ:

Christ is the foundation of the whole educational enterprise in a Catholic school. His revelation gives meaning to life and helps man (sic) to direct his thought, action and will according to the Gospel, making the beatitudes his norm for life. The fact that in their own individual ways all members of the school community share this Christian vision makes the school “Catholic”; principles of the Gospel in this manner become the educational norms, since the school then has them as its internal motivation and final goal. (Congregation for Catholic Education, 1977, para. 34)

Although traditions are a strong mediator of values in the Catholic school context, “their source and inspiration is in the person and teaching of Jesus” (O’Donnell, 2001, p. 24). Similarly, a review of the aims of Christian schooling put forward by the Christian Schools Australia (CSA) association indicates the centrality of Christ is foundational to their educational mission.

The CSA (2008) state that, from their beliefs, flow the values of Christian schooling such as “Jesus taught and modeled a life of service and love” and “we strive to live according to the moral and ethical standards exemplified in the life of Jesus” (p. 2). As discussed in Section 3.3.1, the Christian school finds its values in the life of Christ and the Gospel story. In turn, a school’s commitment to these values will determine its identity and authenticity (McLaughlin, 2001). While public education also places emphasis on values, what makes faith-based schooling unique is the embodiment of values in sacred text, history and tradition that are shared by a broader faith community through the practice of worship. Through religious worship, values can be internalised by the school community in ways that are not available in secular education.

For a religious-based school, the central attitude of worship also makes possible the connection between the various dimensions of school life. For example, worship connects people (the relational dimension) with the creative activity of work (the physical dimension). This idea of an interrelationship between worship, people and

their work is illustrated by the word liturgy, (originating from two Greek words – “*laos*” meaning *people* and “*ergon*” meaning *work*), which carried the idea of public service. Setting aside the common religious use of the word, which has the restrictive meaning of a prescribed form for public religious worship, a broader, etymological meaning connects people with their work and their worship. This view of worship finds support in the exhortation given in the Pauline epistle to the Corinthians: whatever you do, do all to the glory of God” (1 Corinthians 10:31, NKJ). In this sense, worship is an attitude that may permeate every aspect of school life, from classroom teaching to office administration.

Adopting the view that work is an expression of worship is a common thought-form for a Christian school. For example, it is not uncommon for religious schools to have their physical environment and activities ceremoniously dedicated to the glory of God. The view that school life ought to be an arena where one reflects the creativity of God, challenges school personnel to undertake their work as a mission and calling (Bolles, 1996). This sense of mission and calling heightens engagement from all community stakeholders. Where teachers, parents, students, and administrators share a view that the work of education is a high calling and a sacred mission requiring a sacrificial commitment, the collective engagement is strong. This collective engagement resists apathy and supports student learning (Sergiovanni, 2006, p. 5).

3.3.5 Summary

Section 3.4 has reviewed the literature concerning organisational culture and discusses how cultural research has been approached and the nuances that exist between corporate culture, school culture and religious school culture. Research literature on organisational culture tends to focus on the corporate sector although a significant contribution has been made on school culture. There is a gap in the literature on religious school culture, particularly in respect to non-Catholic religious schools both in Australian and overseas (Court, 2006; Iselin, 2010).

The review of literature on organisational culture (while borrowing the language of religion) indicates the formative role of faith has been largely ignored. With the exception of Catholic documents and research, the role of faith and spirituality and its relationship to organisational culture is mostly absent from organisational

research. The next section of the literature review examines the theme of shaping school culture and specifically, the role of community stakeholders such as school leaders in shaping culture.

3.4 Shaping School Culture

This section examines the role of leadership and community in shaping the culture of the religious school. By reviewing the literature of leadership and community, understandings are developed about the importance of school beliefs, values and mission and how these dimensions are interpreted, shared and acted upon by stakeholders.

3.4.1 Leadership

Considerable attention has been given in recent years to the role of leadership in organisational development, including the role of leader in the development of organisational culture. Leaders are variously described as “creators of culture”, “sustainers of culture”, and the change agents of organisational culture (Schein cited in Hesselbein, Goldsmith & Beckhard, 1996, pp. 59-63). The role of leadership in creating, building, sustaining and changing culture is said to be critical to organisational success (Burke, Richley, & De-Angelis, 1985; Deal & Peterson, 1999; Kotter, 1996).

Leadership theories are typically categorised according to their emphasis. Major categories of leadership theory are: a) trait; b) behavioural; c) situational or contingency; d) sociological; e) integrative; and, g) exchange (Bratton, Grint, & Nelson, 2005, pp. 14-19). These categories are represented in Figure 3.04.

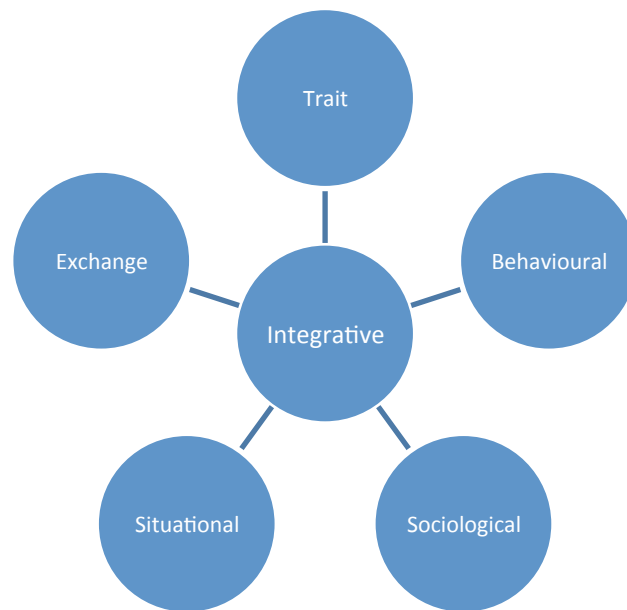


Figure 3.04: A Summary of Leadership Theories
(adapted from Bratton et al., 2005, pp. 14-19).

These categories incorporate the personal characteristics of leaders (trait), what a leader does (behaviour), the environment the leader operates in (situational) and the use of power in leadership (sociological). The integrative perspective, as the name suggests, attempts to bring together all approaches. More recently, the exchange theory of leadership places emphasis on the dyadic relationship between leaders and followers that is, viewing leadership as a relationship dynamic (p. 19).

While research confirms the role of school principal in fostering school effectiveness (Griffiths, 1988; Murphy, 1992; Smylie & Borwnlee-Conveyers, 1992), and their ability to influence and shape school life (Beck & Murphy, 1992; Iselin, 2010), “researchers are not at all unanimous about the conditions that make this so” (Jacobs & Curtin, 2001, p. 15). Not surprisingly, research into educational leadership appears to lack theoretical consistency and definitions of leadership concepts vary (Nivala & Hujala, 2002). In other words, there is no consistent application of a preferred leadership theory.

However, in relation to creating and sustaining school culture, educational leadership literature does suggest a disposition towards strategic and moral leadership theory (Deal & Peterson, 1999; Fullan, 2003; Sergiovanni, 2000). This emphasis is understandable as strategic and moral leadership are fundamental to cultural leadership;

given strategy begins with vision and morality begins with a set of beliefs and values. Subsequently, the following review will examine the role of strategic and moral leadership in the development of school culture, rather than concentrating on traditional leadership theories discussed earlier.

3.4.1.1 Strategic Leadership. For a vision (and mission) to be credible it needs to be achievable, that is, the vision needs to be supported by a workable strategy. For strategic thinking to take place, the leadership capabilities required are said to include: a) visionary capability; b) scanning capability; and, c) systemic capability (Gratton, 2000). That is, the ability to see and articulate a preferred vision, to understand what the future will bring in terms of educational and social trends and to see the school as a complex whole where the various parts need to be aligned and orchestrated (Davies, 2007, p. 5). The formulation of strategy, which integrates the strategic intent with planning, can then take place (pp. 7-9).

Qualitative research on strategic leadership practices in English schools (Davies, 2007, p. 11), identified what strategic leaders do and what characteristics they possess. The key activities of strategic leaders were found to be: a) setting the direction of the school; b) translating strategy to action; c) aligning people, the organisation and strategy; d) determining effective strategic intervention points; and, e) developing strategic capabilities within the school. The key characteristics of strategic leaders were found to be: a) they challenge and question; b) they prioritise their own thinking and learning and build new mental models to frame and communicate understanding; c) they display strategic wisdom based on a clear value system; d) they have powerful personal and professional networks; and, e) they have high quality personal and interpersonal skills. Results of this study are reflected in a four-staged approach adopted by Davies (2003), who suggested strategic leaders need to articulate the strategy, build a common understanding, create a shared mental map of the future and define desired outcomes (pp. 295-312).

The characteristics and actions of strategic leaders indicate that successful strategic leadership is a highly involved and complex process that requires strong conceptual, technical and people skills. These abilities are sometimes described in terms of charismatic leadership giftedness, in particular, the ability to cast vision, communicate understanding and inspire others. True leadership however is not only

about giftedness, but also character. The emphasis on character introduces the need for moral or ethical leadership.

3.4.1.2 Moral Leadership. While strategic leadership deals with the organisational vision and mission effectiveness, moral leadership integrates the activity of leadership with the shared beliefs and values of the organisation. Research indicates that the leader needs to become servant-minded and the efforts of “all members of the leadership team ... must be based on the similar belief that a leader’s main focus is to serve and support the growth of others” (Giancola & Hutchison, 2005, p. 78).

While a charismatic leader may inspire trust, the servant leader sustains trust (Greenleaf, 1977, p. 330). This supports the idea that leadership is not about positions but about partnerships and a process (Dubrin & Dalglis, 2003, p. 4). Viewing leaders as servants of others and stewards of relationships takes attention away from the trappings of positional leadership. In embracing this paradigm of servant leadership, one can accept that:

The measure of leadership is not the quality of the head, but the tone of the body. The signs of outstanding leadership appear primarily among the followers. Are the followers reaching their potential? Are they learning? People are the heart and soul of all that counts. Without people, there is no need for leaders. (Depree, 1989, pp. 10-11)

It has been argued, “the leadership model most closely linked to organisational culture is that of moral leadership” (Bush, 2003, p. 170). Unlike positional or transactional leadership, the dimensions of authority, influence and power of moral leadership are grounded in what is “right or good” (Leithwood, Jantzi, & Steinbach, 1999, p. 10). This implies leadership effectiveness is not reliant on a leader’s position within the organisation, but upon the moral convictions that underpin decisions and actions. This appears to be especially true for educational leaders. According to Greenfield (2004), education is a moral activity and consequently school leadership is a moral activity. “Thus, at the very centre of the leadership relationship is an essential moral consideration: leading and teaching to what ends and by what means?” (p. 174).

Empirical research undertaken in the last twenty years has substantiated the centrality of values and the ethical dimension of school leadership (Blumberg & Greenfield, 1986; Dillard, 1995; Friedman, 2003; Kasten & Ashbaugh, 1991; Moorhead & Nediger, 1991). From these studies it can be concluded that school leadership is an ethical undertaking (Greenfield, 2004, p. 191). Furthermore, inculcating values and beliefs in an organisation and building and sustaining its culture, “will only be successful if the leader is perceived to be acting within a moral framework” (Davis, 2006 p. 35). The importance of moral leadership is prescriptive for all school leadership but specifically heightened within the context of the Christian school. While educational leadership “paid little attention to moral and ethical issues in the 1980s” (Grace, 1995 p. 142), the emphasis on the moral leadership and the moral purpose of education has re-emerged, incorporating a new dialogue on values education in public school curriculum. The next sub-section reviews specific ways leaders shape culture.

3.4.1.3 Shaping Culture. Organisational leaders invariably influence culture due to the functions or roles they perform. Educational leaders are said to undertake four basic functions, all of which have a direct impact on shaping school culture. These four functions are: a) symbolic; b) ideological; c) interpersonal; and, d) administrative (Spence, 1991). The symbolic function defines the ways in which leaders draw the school community together around the shared values. The ideological function is an interpretive role and involves vision casting which directs the school community towards the ideal. The interpersonal function places emphasis on the leadership role in developing group cohesion, while the administrative function places emphasis on the leadership role in strategic management and ensuring things get done. To be successful, all four functions need to be undertaken with an awareness of the prevailing culture. Given the above functions of leadership, leaders adopt specific behaviours or actions to shape culture. These actions include affirming and modelling core values, observing rituals and traditions to support the school’s culture, celebrating heroes and heroines, eloquently speaking of the deeper mission of the school, etc. (Peterson & Deal, 1998).

In the context of religious schooling, Cook (2001) discusses the role of leaders as architects of (Catholic) culture and provides seven building blocks of culture: core

beliefs and values, heroes and heroines, symbols, ritual tradition, human communication, history, and cultural players (p. 114). Cook's treatment of the topic incorporates practical examples within the context of Catholic schooling of how leaders shape culture. In the literature review below, three specific ways leaders shape culture — story telling, vision casting, symbolic and cultural actions – are discussed in more detail.

3.4.1.4 Story-telling. The way leaders influence culture includes the management of attention and meaning (Bennis, 2000). That is, leaders give their organisations focus on what is important and valued, while their role in communication manages meaning and gives effect to the building blocks of organisational culture such as folklore and myth-making. The role of the leader is to tell the story of the organisation, where they came from, why they exist and what the organisation has valued over its history. Such questions fall under what has been called the “rubric of mythology”:

This mythic side of a school is the story behind the story. Myth sits at the centre of what life in the school is all about. It looms as a school's existential anchor – its spiritual source, the wellspring of cultural traditions and ways. (Deal & Peterson, 1999, p. 23)

In discussing the power of myths, Arbuckle (1987) writes that myths reflect values, can be based on historical realities and speak to the hearts and feelings of people. According to Arbuckle, it is through myth that school traditions and fundamental truths can be communicated. In turn, traditions: a) show how school values are attainable; b) motivate and inspire student achievement; c) preserve core values; d) provide role-models to students; e) symbolise the school to the wider community; and, f) sets standards of achievement and performance which challenge the present generation (p. 20). For Christian schools, these traditions and fundamental truths are based on the biblical narrative, the person of Jesus Christ and the tradition of the church. They can also be based on the charism of religious congregations and their founders and the historical life of the school through the example of heroes and heroines (Flynn, 1993, pp. 46-49).

Reflecting on the vision and convictions of founding individuals can become a touchstone by which subsequent leaders can evaluate the authenticity of their institutions. Studies on institutional authenticity (McLaughlin, 2007) have raised the need for religious-based schools to reclaim authentic charism (Tuite, 2008). Charism has been defined in the Catholic tradition as “A Holy Spirit inspired insight, a “spirit quake” which ignites passionately one of God’s people to bring forth God’s kingdom in God’s people in a special way” (McLaughlin, 2007, p. 213). This definition, with its emphasis on the role of the Holy Spirit, sits comfortably with the pentecostal-charismatic tradition. By reflecting on the charism tradition and story, stakeholders can understand from where the organisation has come and why it came into being. Subsequently, the school story can provide leaders with leverage to renew the school’s culture:

Tribal storytellers, the tribe’s elders, must insistently work at the process of corporate renewal. They must preserve and revitalize the values of the tribe... Every company has tribal stories. Though there may be only a few tribal storytellers, it is everyone’s job to see that things as unimportant as manuals and light bulbs don’t replace them. (Depree, 1989, pp. 79-80)

By managing attention and meaning, leaders achieve “mastery of present confusion”, which, in turn, creates a safe and secure organisational environment where members can work with confidence (Bennis, 2001, p. 100). Put simply, leaders as storytellers who “put words to the formless longings and deeply felt needs... create communities out of words” (Bennis, 2000, p. 282).

3.4.1.5 Vision Casting. While story telling provides historical context to the organisation (where it has come from), vision provides the future context (where it is heading). As the focus of a school’s strategic plan, a strong vision keeps the organisation focused and therefore effective and energetic. Guarding the vision and mission prevents the drift of resources away from the central purpose. In describing what is meant by vision, Bennis & Nanus (1985) write:

To choose a direction, a leader must have developed a mental image of a possible and desirable future state of the organisation. This image, which

we call vision, may be as vague as a dream or as precise as a goal or mission statement. The critical point is that a vision articulates a view of a realistic, credible, attractive future for the organisation that is better in some important way than what now exists. (p. 89)

Leaders find vision in the meaning of their myth, beliefs and values. By articulating this vision into statements and common understandings, the outer layers of organisational life such as goals, policies, programs and operations will shape themselves around the ideal. Informed by organisational values, the vision becomes the medium by which culture is shaped as the vision is articulated, institutionalised and operationalised (Starratt, 2003, p. 22).

The language of vision has significant meaning for religious organisations. In pentecostal practice, vision is considered to have a spiritual dimension (Cho, 1979), alluded to in Scripture verses such as Proverbs 29:18: “Where there is no vision, the people are unrestrained”; and Habakkuk 2:2-3: “Then the Lord answered me and said: “Write the vision and make it plain on tablets, that he may run who reads it...” (NKJV).

In an article on imagining the future, (CCC, College News, 5/2008), a COC school principal stated, “Together with the leading role both CCC and CHC played in establishing the Christian Schools Association of Queensland, this is all something for which to give thanks to God – who inspires a vision and then calls Christian men and women to work with Him to see vision come to pass” (p. 2). This nexus between vision and spirituality in the Christian tradition is further described:

When we personally conjure up a vision of the future, it is fallible, flawed and limited; God’s vision is perfect in every way. Only He knows what is best for us; only He cares enough about us to call leaders to the fore and instil His vision within them, for the benefit of all. (Barna, 1997, p. 48)

While vision may arise from spiritual inspiration, it is the role of leaders to continually cast vision, which is the “clear call that sustains focused effort year after year, decade after decade, as people offer consistent and sacrificial service to God” (Hybels, 2002, p. 31).

3.4.1.6 Symbolic and Cultural Actions. Leadership effectiveness in the context of schooling is improved with an understanding of the various leadership “forces”, available to school leaders, which can be brought to bear on a situation to start or stop momentum. These forces are listed and described by Sergiovanni (2006, pp. 7-10) as follows:

- 1) Technical – derived from sound management techniques;
- 2) Human – derived from harnessing social and interpersonal resources;
- 3) Educational – derived from expert knowledge about matters of education and schooling;
- 4) Symbolic – derived from focusing the attention of others on matters of importance to the school; and,
- 5) Cultural – derived from building a unique school culture.

In respect to the use of symbolic forces, the leader is said to assume the role of chief by selecting and emphasising through non-verbal techniques what is important and valued. Examples could include modelling behaviours, visiting classrooms, presiding over ceremonies, etc. With the use of cultural forces, the leader is said to assume the role of a “high priest” who seeks to define, strengthen and communicate what makes the school unique. This idea is described by Sergiovanni (2006) who writes:

The net effect of the cultural force of leadership is to bond together students, teachers, and others as believers in the work of the school. Indeed, the school and its purposes are somewhat revered as if they resembled an ideological system dedicated to a sacred mission. (p. 10)

Sergiovanni originally conceptualised the above five forces as a hierarchy with the dimensions of technical and human being essential to the higher dimensions of symbolic and cultural. Alternatively, Starratt (2003) argued that the cultural and symbolic dimensions of leadership are foundational to the school and the basis for managing daily activities. The leadership forces hierarchy was subsequently re-conceptualised as a pentagon with three layers: 1) Meaning – the symbolic and cultural

forces; 2) Processes – the human and technical forces; and, 3) Mission – educational force (Sergiovanni, 2006).

According to Flynn (1993), religious school leaders may be tempted to add a religious dimension to the five forces model. In applying this model to a Christian school, Flynn believes it would be a mistake to add a religious dimension, as “it would suggest that religious leadership is the icing on the cake rather than the yeast which transforms from within... Christian leadership should permeate each level of the model...” (p. 54). In permeating the cultural dimensions of schools, Flynn recommends religious school leadership: a) explain the Christian vision and purpose of the school; b) socialise new members into the community; c) tell the school’s stories and myths of earlier times; d) pray together as a school community; e) encourage the religious dimension of school; and, f) provide a vision of Catholic education. Likewise, in permeating the symbolic dimensions, Flynn recommends leaders: a) use symbols to convey the principal’s vision for the school; b) preside over ceremonies and rituals; c) take religious education classes; d) stress Christian values at assemblies; and, e) visit classrooms and undertake school tours (p. 55). While these recommendations are not exhaustive, they illustrate ways in which leaders can engage cultural and symbolic forces to create meaning and community.

In summary, Section 3.4.1 has reviewed leadership theory, the nature of transformational leadership including strategic and moral leadership, and the ways in which leadership creates, sustains and shapes culture. From the review of school leadership literature, it is apparent that leaders have an important role in developing and sustaining school culture. Understanding what school leaders do and why, is likely to give insights into the beliefs, values and mission that defines a school community. The next section examines the role of the school community and what the nature of school community reveals about a school’s beliefs, values and mission.

3.4.2 Community

Arguably it is the *shared* beliefs, values and mission of a school that create the common unity that makes a school community possible. Furthermore, research has been undertaken examining the nexus between a school’s sense of community and its effectiveness in mission (Bryk & Driscoll, 1988; Grant, 1982; Purkey & Smith, 1983).

As discussed previously, community is a preferred metaphor for describing the nature of a school (Sergiovanni, 2006; Wheatley, 1999). One challenge to the community metaphor however, is the reality that schools do have instrumental purposes. A school community is not an end in itself. Consequently, relationships at the heart of the school community need to be understood in terms of a two-fold nature, that is, relationships are both instrumental (co-operation) and an end in themselves (fellowship). While a production-based organisation will be characterised by instrumental relationships, the community nature of a school will lend itself to relationships that are more evenly weighted between co-operation and fellowship. This two-fold nature of school relationships is discussed further in Section 3.4.2.3.

Adopting the notion of schools as communities is reinforced where schools have a religious affiliation and considered a member of the broader faith community. In Christian experience, the broader faith community is chiefly understood in terms of the catholicity of the church and its local expression (Groome, 1998, p. 186). For schools that are considered a ministry of the church, the shared religious convictions, expressed through corporate worship, provide a strong basis for sustaining community. Hence there is a direct connection between worship and community for the religious school. Because Christianity is a relational faith, a Christian school that is true to its ecclesial identity would be expected to avail itself of the social teaching of the Christian tradition. In this respect, community is central to the cultural expression of a Christian school.

Based on their research, Coleman and Hoffer (1987) proposed two types of communities exist – value communities and functional communities. A value community is defined as a community that shares core values. A functional community however, not only shares values, but members also interact beyond the value community. For example, a school community that is also a faith community is likely to have members who relate in and out of the school environment. Accordingly, the faith school community may be considered a functional community. In turn, a school community that is a functional community builds social capital in its youth through an “interactive web of relationships” (Cook, 2001, p. 31). This research concludes that, “effective schools exhibit strong cultures” (p. 31) through a strong community spirit or

social capital. A starting point for exploring the social capital of a school is to examine its various stakeholders.

3.4.2.1 Stakeholder Theory. The importance of community to school life is highlighted by the diversity of stakeholders that schools relate to. Because these relationships are broad in scope and often with high levels of intimacy, the success of educational leaders and the health of a school's culture will hinge on strong political and social skills. Few organisations deal with a diversity of relationships as the school community.

For the religious school, the relationship with the church community will likely encompass the local church assembly and the religious body to which it belongs. These relationships are essential to understanding the religious school's identity and faith culture (Putney, 2004, p. 9). Christian schools are unique given they are an academic community within a religious community. Of equal importance is the relationship between the school and the parent body. The relative level of parental involvement will have consequences for the school's culture and the way things are done.

The relationships between administrators, teachers and school students are most critical (Fullan, 2001). Given the increasingly pluralistic and secular nature of society, it can be expected that not all staff and students will share the religious convictions of the religious school. A faith school needs to manage tensions between maintaining its ecclesial identity and culture on the one hand and accommodating a diverse student and staff population on the other (Jacobs, 2006; Pell, 2006; Pike, 2004). This challenge may also be perceived as a tension between mission and marketing and philosophically as a tension between unity and diversity.

Understanding school stakeholders introduces the concept of "cultural players" who are the carriers of culture (Deal & Kennedy, 1982, p. 15). These individuals can include informal leaders who can build-up or pull-down the culture of the organisation. Deal and Kennedy categorise the cast of major characters as heroes and heroines, storytellers, priests and priestesses, gossips and spies. These individuals may or may not appear on the school's organisational chart but can act as "keepers of the values", "breakers and brokers" of school culture (Cook, 2001, pp. 101-110).

In one study undertaken on leadership and school renewal (Silcox, Cavanagh & MacNeill, 2003), school principals identified the problem of toxic environments that made school renewal difficult. Of the seven elements of school culture thought to contribute to the toxic environment, at least four involved relational issues: “staff interactions characterised by sniping and personal attacks”; a “school community fragmented”; “meaning derived from subculture membership”; and “balkanisation evident among staff” (p. 6). What is highlighted in this study is the importance of relationships to carry and maintain the attitudes conducive to a positive culture. This is explored further in the concept of ethos.

3.4.2.2 Concept of Ethos. Another role of the school community is its stewardship of school ethos. Like the definition of culture, the meaning of ethos is abstract and at times used to describe aspects of culture. This review however considers community and the language of relationships as the most appropriate context for discussing ethos (Martin, 1998, p. 13).

Ethos, according to the *Oxford English Dictionary* (2008), is defined as "the characteristic spirit, prevalent tone of sentiment, of a people or community; the 'genius' of an institution or system". That is, ethos is the unseen, intangible force that once manifested, is witnessed to by the organisation's culture. In utilising the metaphor of cultivation, of tilling and developing land, from which the word culture comes (Morgan, 1986, p. 112), ethos can be considered as the spirit which nurtures, grows and renews a culture. A school's culture and the ethos or characteristic spirit that animates it, is central to the life of the learning community (Coolahan, 2000, p. 113).

In respect to Christianity and the institutions of the church, including school systems, the desired spirit or ethos is ideally joined together with the Spirit of Christ. Through community the Spirit of Christ is to be experienced. This is succinctly expressed in Scripture which records Jesus' teaching, “For where two or three are gathered together in My name, I am there in the midst of them” (Matthew 18:20, NKJ). In this respect, Christian teaching supports the notion that through relationship the spirit of the corporate body is experienced and affirmed.

Ethos then places emphasis on the relational dimension of school life that holds the community together. It reflects the “atmosphere that prevails among all

stakeholders, but especially between student and student, student and teacher and teacher and teacher” (Glover & Coleman, 2005, p. 253). In Christian school life, community members are to embrace the Spirit of Jesus:

So whenever we see traces of Jesus in the world and people opening up to his ideals, we know we are in the presence of the Spirit. Wherever, for example, we find self-sacrificing love, care about community, longings for justice, wherever people love one another, care for the sick, make peace not war, wherever there is beauty and concord, generosity and forgiveness, the cup of cold water, we know the Spirit of Jesus is present. (Pinnock, 1997, pp. 209-210)

Love (or its active meaning called *care*) is to be the characteristic nature reflected in Christian school systems. Above all else, a school community is to be a caring community. In all relationships, love should exemplify the ethos or dominant spirit of the Christian school. Love may be considered the essence of teaching:

I spoke earlier of this teaching as an activity resembling love. There is in it, or should be, a sense of compassion and care; a care for the species, for what it might be, for the young, for their fulfilment. Insofar as teaching is a profession, it is one (that) was founded not on a body of methods or disciplines, but upon service, on an inspiring ethos of presumably efficient love. In theory, at least, teaching is unselfish. (Arrowsmith, cited in Sergiovanni, 2000, p. 36)

Relationships can be either social and/or instrumental, that is, an end in themselves and/or a means to an end (Marshall, 1989). For some organisations and in different settings, the nature of relationships will be weighted more towards instrumental while others will be weighted towards a social dynamic. That is, relationships can either be congenial or collegial (Sergiovanni, 2000, pp. 120-121). The ability to transition groups (congenial) into teams (collegial) becomes an important aspect of school community, culture and effectiveness in mission. Whether relationships are predominantly congenial or collegial, the core values or building blocks that hold these relationships together are explored in Section 3.4.2.3.

3.4.2.3 Relational Values. While this review has already discussed the importance of the ethos of the community being in-step with love (care), strong relationships have at least three other ingredients: trust, understanding and respect. In all types of relationships, love is considered the most enduring, trust the most fragile, understanding the most difficult and respect the most neglected (Marshall, 1989).

Trust is the most fragile of the relational qualities because it is based on the trustworthiness of members and levels of personal credibility. It therefore takes time to build and can be quickly destroyed. Trust is foundational to community life. “Social capital and community are close cousins of relational trust. They are so close that it is doubtful that a school has only one of the cousins.... Social capital and relational trust are the DNA of the community” (Sergiovanni, 2006, pp. 158-159). Studies have found that relational trust was an important characteristic of schools that demonstrated student-learning improvements. This trust was measured in terms of teacher attitudes to other teachers, principals, and parents (p. 158).

Within the school community, the relational dynamics of understanding and respect are also highly visible. Members need to have an understanding of one another and sometimes this must precede the understanding about what needs to be done or accomplished. To “know and be known” requires a level of self-disclosure, honesty, and some degree of vulnerability. If this is not achieved, communication, problem-solving, and conflict resolution can be constantly thwarted due to hidden agendas. The fourth relational dynamic, of respect or honour, is a willingness to hear another person’s point of view, to recognise and value the skills of each member. It is a respect for diversity and the individuality of members’ preferences, experiences, and the role each member has in the organisation. Giving respect or honour gives value to others (Marshall, 1989, pp. 43-53).

By investing relationships with love, trust, understanding and respect, an organisation can build its social capital. For the school community to function in a healthy way, the investment in social capital must be substantial. Strategies and mechanisms of organisational development are important, “but successful strategies always involve relationships, relationships, relationships” (Fullan, 2001, p. 70). While organisations typically pay attention to structures and strategies, organisational development also requires attention on how people are treated. Strong relationships are

also said to build and protect a school's lifeworld by providing context for meaning making:

Community is at the heart of a school's lifeworld. It provides the substance for finding and making meaning and the framework for culture building. Think of community as a powerful antioxidant that can protect the school's lifeworld, ensuring that means will serve ends rather than determine them. (Sergiovanni, 2000, p. 59)

The quality of community relationships is an important indicator of the health of a school's organisational culture. This quality has added meaning for a Christian school, which is bound in identity to the church community and God who is love and therefore relational. This culture of relationships is central to Christian belief and the trinitarian understanding of God (Cook, 2001, p. 36).

3.4.2.4 Concept of Socialisation. A final consideration in the relationship between culture and community is the process of socialisation. Socialisation is the way new members are initiated into the culture of the organisation. The socialisation process can be defined as "the activities by which an individual comes to appreciate the values, abilities, expected behaviours and social knowledge essential for assuming an organisational role and for participating as an organisation member" (Ivancevich et al., 2005, p. 47). A simplified socialisation model, from the perspective of organisational processes, incorporates recruitment, selection, orientation, training, rewarding and role modelling.

From the perspective of an individual's behaviour, the stages of socialisation have been defined as: a) *anticipatory socialisation*, where an individual undertakes activities to gather information on an organisation prior to membership; b) *accommodation*, where the individual becomes a member of the organisation and sees it for what it is and subsequently adjusts expectations, forms interpersonal relationships, clarifies their role, learns job skills and evaluates their progress; and, c) *role management*, where the member works through internal and external conflicts that may arise by being a member of the organisation (Ivancevich et al., 2005, pp. 50-51). Socialisation is, in part, an informal process that communicates the real culture of the

organisation (hot knowledge) more aptly than formal orientation programs (cold knowledge) that may be initiated by the organisation.

The importance of socialisation as a process for transmitting organisational beliefs and values has been supported by a number of researchers (Deal & Peterson, 1990 and 1999; Sergiovanni, 2000; Trice & Beyer, 1993). According to Cook (2001), Catholic schools in particular can no longer take this process of inculcation for granted, due to the changing religious and educational background of teaching staffs. Leaders are therefore encouraged “to place a premium on the formal and on-going socialisation of the cultural players in Catholic schools through recruitment, selection, formation and evaluation” (p. 103). Whatever the religious affiliation of the faith-based school, the process of staff socialisation is an important aspect in building and sustaining its culture.

In summary, this section has reviewed the role of community in the formation and maintenance of school culture. The review has explored the community nature of schools and introduced the concept of ethos or the spirit of the body corporate. Ethos expresses the culture of the school community through social interaction (Donnelly, 2000, p. 136). Understanding the social interaction of the school community through stakeholder analysis, the nature of relationships and the shared relational values subscribed to by school members, provide insight into a school’s identity and character. Like individuals, all schools have an operative sociology, “a functioning outlook on their relationships with self, others, society; a view on how members are to relate to each other and as a whole society (Groome, 1998, p. 173). For the Christian school community, this sociology is informed by Christian theology, its ecclesial identity and the relational values of the Gospel including love, trust, understanding and respect. The review also introduced the important concept of socialisation in the maintenance of a school’s faith culture and the transferring of school beliefs, values and mission to new members. Like the study of school leadership, evaluating school relationships provides a litmus test for determining what the true values of a school community are (as opposed to what the official stated values might be).

3.5 Conclusion

In conclusion, this chapter provided an overview of literature in three key areas, identified in the conceptual map (Figure 3.01). These three areas of organisational affiliations, organisational culture and shaping religious school culture introduced a broad range of relevant subject matter. In turn, this subject matter provides insight into the external and internal influences that shape the beliefs, values and mission of COC schools. Consequently, the subject matter has informed the formulation of the research questions discussed in Section 1.3. The next chapter outlines the design of the research adopted to address the research questions.

Chapter Four

Design of the Research

The purpose of this chapter is to explain the research design adopted to explore the beliefs, values and mission of educational institutions within the COC movement. Specifically, this chapter describes and justifies the theoretical framework, research methodology, data-gathering strategies and data-analysis processes adopted to address the five research questions. With four schools located in South East Queensland, the study design had to be flexible enough to accommodate the collection of a variety of data from several geographical locations. Beginning with the theoretical framework, this chapter provides the overall study design and discusses the relative issues in its adoption. Further detail in respect to the quantitative methods used in the data-gathering process is then given in Chapter 5.

4.1 Theoretical Framework

The theoretical framework begins by identifying the philosophical assumptions that underpin the study. That is, the interpretive lens through which the research is conceptualised. The choice of research design reflects ontological and epistemological viewpoints. In turn, this philosophical viewpoint shapes the research methodology. Beliefs about ontology (*What is the nature of reality?*) and epistemology (*How do we know?*) guide the choice of theoretical perspective which impacts on research methodology (*What is the process of research?*).

As mentioned in Section 1.4, this study adopts the epistemology of constructionism. Constructionism presupposes that meaning is constructed and interpreted by human beings as they engage with the world (Crotty, 1998). In other words, constructionism suggests that one's reality is determined by an epistemological emphasis on human interaction within contextual frameworks.

Within the constructionism school of thought, the study utilises symbolic interactionism as the theoretical perspective for guiding the research methodology. Symbolic interactionism attempts to understand the viewpoint of the individual actor as shaped by the individual's social interactions. In doing so, it assumes that one's social reality is created and communicated with others through the use of shared symbols

including language, gestures and objects. This theoretical perspective serves the research study as the research questions primarily focus on shared beliefs and values that are: a) developed through social interaction; b) held by school stakeholders/actors; and, c) communicated through a variety of meaningful symbols. Table 4.01 below illustrates diagrammatically the interconnection between the epistemology and the theoretical perspective adopted by the study, which informed the research methodology and the choice of data-gathering strategies.

Table 4.01

Research Framework

Epistemology	Constructionism
Theoretical Perspective	Symbolic Interactionism
Methodology	Multiple Case Study
Participants	Purposive Selection
Research Methods	Semi-structured Interviews: Document Analysis Survey Methods Researcher’s Journal

The following sections explain in further detail the rationale behind the design of the above theoretical framework.

4.1.1 Epistemology

Because this research is an exploration of beliefs, values and mission of schooling institutions, primarily through the shared understandings and experiences of school stakeholders, the epistemological perspective of constructionism has been chosen. Constructionism presupposes that “all knowledge and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of

interaction between human beings and their world and developed and transmitted within an essentially social context” (Crotty, 1998, p. 42). Constructionism enables close collaboration between the researcher and the participant, while allowing participants to tell their stories. This humanistic approach to research is considered appropriate when trying to understand the nature of human culture.

Not only does constructionism place an emphasis on human interaction and human perceptions about reality, it also places emphasis on contextual frameworks. It explores the empathetic understandings stakeholders have of their world, which is developed and transmitted within their social context. Consequently, the views of stakeholders have contextual meaning so that personal stories say something about the community story. In this study, the societal context is the school systems and the wider denominational environment. The nature of the research questions, which primarily seek out the contextual understandings stakeholders have about aspects of their school culture, fits the epistemology of constructionism. Likewise, exploring the nature of school culture, which is dynamic and fluid, corresponds with the dynamic nature of socially constructed reality anticipated by constructionism epistemology.

Constructionism acknowledges the difficulties that a traditional positivism epistemology has in deciphering the intentions, values, attitudes and beliefs, which influence the behaviour of people. By acknowledging the subjective creation of meaning, constructionism recognises that attaining complete objectivity is difficult. As such, this approach does not aim to report objective reality, as may be the case in physical science. However, it does not reject outright some notion of objectivity. Consequently, “pluralism... is stressed, with focus on the circular dynamic tension of subject and object" (Crabtree & Miller, 1999, p. 10).

This position means that constructionism interpretations will, at times, be a matter of accepting that alternative or even conflicting realities exist. Other research challenges inherent in the constructionism model include: a) the prospect the researcher’s involvement may change the actor’s perception of their reality; b) the uniqueness of the social context limiting the general application of findings; and, c) the possibility the researcher may present their own re-construction of social reality and not that of the actors themselves (Candy, 1989, pp. 4-5; Pring, 2005, pp. 183-257).

In managing these challenges, researchers must use their skills to try to understand how others understand their world. To mitigate the researcher's subjectivity and the risk of over-generalisation, the study design incorporates several features: a) the use of expert checking; b) triangulation of data-gathering methods; c) regular peer/supervisor review; d) a mix of qualitative and quantitative data sources; and, e) the gathering of multiple perspectives from a variety of participants around the research subject, acknowledging there are no right or wrong answers, but rather the idea that multiple realities may exist. These features of the study design, which address the challenges of constructionism, are further discussed in Chapter 4. Notwithstanding the challenges inherent in constructionism, this epistemological approach supports the exploratory, contextual and humanistic-cultural nature of the research problem.

4.1.2 Theoretical Perspectives

A theoretical perspective is the philosophical stance or paradigm informing methodology, thus providing a context for the research process (Crotty, 1998). It may be considered a conceptual lens for viewing the world in order to create understanding and meaning. The theoretical perspective adopted must be congruent with the research purpose and must justify the research methodology utilised to answer the research questions.

Within the school of constructionism, symbolic interactionism is the theoretical perspective adopted for this study. The term symbolic interactionism was employed by Blumer (1986), who outlined three fundamental premises: a) human beings act toward things on the basis of the meanings these things have for them; b) the meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows; and, c) these meanings are handled in and modified through, an interpretative process used by the person in dealing with the things he (sic) encounters (p. 2). According to Blumer, interactions are considered symbolic if meaning is interpreted or reflected upon by the actor(s). The foundational premises of symbolic interactionism suggest one's reality is created through an interaction with others and oneself (a self-reflecting interpretative process) that leads to decision-making and behaviour.

By adopting the symbolic interactionism approach, the study encouraged stakeholders to articulate their personal reflections (interpretations) concerning the research questions, giving stakeholders an opportunity to further develop their own understandings of the issues examined. This approach also acknowledges the importance of the actors and their social (school) context by giving legitimacy to their view of social reality.

The symbolic interactionism tradition presents several implications for research: a) as a humanistic approach it focuses on human interpretation and social interaction in order to define what reality is; b) the approach requires research methods that can accommodate subjectivity in data gathered; c) it highlights the importance of identifying the significant actors who are at the centre of symbolic interaction and the shaping of meaning in the given cultural context; and, d) because the approach views human beings as active in the construction and shaping of meaning, and not simply responding to the environment, it encourages reflection on the way stakeholders, such as school leaders, intentionally shape culture. In turn, this humanistic emphasis provides a useful conceptual lens for exploring human culture, including the dimensions of school culture identified in the research purpose.

Possible weaknesses of symbolic interactionism include: a) the emphasis on cognitive interpretation processes which tends to ignore the importance of emotion and the unconscious in social life; b) the emphasis on the perceptions of actors and the localised interaction which tends to underplay the influence of broader social structures and trends; and, c) the emphasis on intuitive insight which tends to reject scientific explanations and the need for objective research methods. A final criticism is a lack of conceptual consensus resulting in imprecise terminology and a lack of general theory (Stryker cited in Rosenberg & Turner, 2004, p. 18). While acknowledging the weaknesses inherent within symbolic interactionism, the approach is considered appropriate for the subject matter given much of the research relies on the interpretive understandings key stakeholders have about their schooling context.

4.2 Research Methodology

A research methodology “is a strategy or a plan of action which provides the rationale for the use of research methods” (Tuite, 2008, p. 100). It also presents the research principles that provide the guidelines about how research is to be done in the context of a theoretical perspective. The research methodology is therefore the link between the theoretical perspective and the research approach to be adopted. While several research methodologies exist that can orchestrate the research methods, this study utilises a multiple case study methodology.

The section below identifies the research need of the current study and then describes the characteristics of a multiple-case study methodology that provides the rationale for its selection.

- The research required an in-depth, detailed and explorative study

Case studies are used to undertake an in-depth study of a particular situation (case) or a small number of cases. That is, the emphasis is upon a detailed study of an issue within a bounded system, meaning a given setting or context (Creswell, 2007, p. 73). Furthermore, the purpose of the methodology is not to prove or disprove a point, but to enhance understandings by exploring issues in depth (Tuite, 2008, p. 99). This purpose aligns with the explorative nature of the current study.

- A detailed study requires a variety of data collection methods

To undertake a detailed (case) study of a subject, a variety of research methods can be chosen (Punch, 2005). That is, a case study approach lends itself to some flexibility in the choice of data-collection strategies, provided the data collection strategies serve the aim of the study. The current research design takes advantage of this flexibility by choosing a mixed-methods approach in data collection.

- The study needed to isolate common themes across schools

The multiple-case study methodology design uses the logic of replication, in which the procedures are replicated for each case. The replication of procedures across representative cases allows for a cross-case analysis where themes and patterns can be isolated. That is, the multiple-case study design is suitable for identifying themes

within and across heterogeneous bounded cases (Iselin, 2010). In the current study the replication of procedures in each case study allowed for a cross-case analysis (Chapter 10) and the identification of common themes and patterns in respect to the beliefs, vision and mission of COC schools.

- The study takes place within bounded systems

Nothing is more important in case study designs than the selection of cases that represent a bounded system (Creswell, 2007, pp. 99-101; Stake, 1995, pp. 2, 47). This study selects the four P-12 schools within the COC Group for research purposes. These schools are treated individually as a separate case study, each representing a bounded system or context within which issues are studied in their natural setting.

Given the cultural dimensions studied, consideration was also given to adopting an ethnographic methodology, which is best suited to describing and interpreting the culture of a given culture-sharing group. This methodology relies primarily on observation and interviews carried out by the researcher. While this approach would have served the research purpose, it presented a number of challenges such as the prolonged fieldwork time required to collect suitable data. The approach also requires the researcher to have some grounding in cultural anthropology. Given the constraints of ethnographic methodology, the multiple case study approach was considered more appropriate for the research task.

4.3 Participants

Participants in this study were purposely selected to enable an in-depth exploration of the research issue. That is, the objective of purposeful sampling is to seek out people and sites that are information rich. This approach is in contrast to random sampling and aligns with the research goal to seek detailed understandings from people who could best provide useful information (Creswell, 2008, p. 214).

In respect to site selection, because Christian Outreach Centre operates only four P-12 schools, it was considered appropriate that each site be used as a case study due to practicality (ease of accessibility) and as sources of rich information (all the COC P-12 schools are well established and strongly integrated within the COC

denomination). With four schools only, the case studies allow for a cross-case analysis that is comprehensive but not cumbersome.

In respect to people selection, the first two research questions specifically refer to the perceptions and actions of COC educational leaders. Furthermore, the research purpose, which explores cultural dimensions of COC educational institutions, implies the need to source not just formal school leaders, but also the cultural leaders who may have present or past roles in the various school institutions. In selecting leaders, the selection criteria/considerations included:

- Length of service of the leader — Has the leader a depth of experience to draw upon?
- Time of service of the leader — Has the leader's tenure occurred during a school's formative period?
- Formal/informal role of the leader — Was the leader's position and role one of cultural significance?
- Accessibility of the leader — Can the leader be contacted and interviewed?

Given this criterion, the leaders selected to participate in the case study were two existing principals, three past principals, two local church pastors and a long-standing school business manager. This selection also allows for two leaders from each school site.

The fifth research question specifically refers to school stakeholders. The need for gathering information from various school stakeholders was also useful in exploring research questions three and four. From each case site, approximately 20 participants (in addition to the school leaders selected) were chosen: 10 staff members and 10 students. In selecting stakeholders, the selection criteria/considerations included:

- 1) *Staff Members* — At least six of the nine staff members to be teachers and only staff members with at least 12 months employment at the school; *and*
- 2) *Students* — Senior students in years 10, 11 or 12.

The people selection process included the appointment of two expert checkers who reviewed the research context, case study findings and conclusions to ensure the

reasonableness of the study descriptions, themes and conclusions. These people were educators with experience within COC schools, but no longer working within the P-12 school environment. A summary of the purposeful participant selection for the research study is given in Table 4.02.

Table 4.02

Overview of Study Participants

Site Selection	Participant: Leaders	Participant: Stakeholders	Total Participants
School #1	Existing Principal Business Manager	11 staff members and 12 students	25
School #2	Existing Principal Existing Pastor	11 staff members and 10 students	23
School #3	Existing Principal Existing Pastor	10 staff members and 10 students	22
School #4	Past Principal Past Principal	10 staff members and 10 students	22
Post Cross-Case Analysis Interview	External Participants	Expert Check	2
Total Participants			94

4.4 Data-Gathering Strategies

Case studies typically combine various data-gathering methods to access a variety of rich data sources to achieve the research objectives (Eisenhardt, 1989, p. 534). These data-gathering methods can include interviews, focus groups, questionnaires, observation and documentary analysis (p. 534). By utilising a variety

of data-gathering methods, the dependability of findings can be better defended. That is, a good case study in terms of trustworthiness will use multiple sources of evidence (Yin, 2003, p. 98). The strategies adopted in this research were semi-structured interviews, questionnaires and documentary analysis. In addition, a researcher's reflective journal has been used to record observations and reflections. No one method is necessarily better than the other. By using a mixed-methods approach, the weaknesses of one method can be mitigated by the use of another. Table 4.03 outlines the phases of the data collection.

Table 4.03

Data Collection Phases

Data Collection Phases

1) *Semi-Structured Interviews* — Interviews with the participant leaders from each school and/or local parish including two existing principals, two existing pastors, one business manager and three past school principals. A semi-structured interview (expert check) was carried out as a post-case analysis exercise to provide a further layer of information and reflection on the initial findings of the data collection.

2) *Documentary Analysis* — Documents reviewed include school prospectuses, formal mission statements, school newsletters, web sites, internal policy documents and magazine publications. The documentary analysis includes audio/visual and archival data where these data sources could provide insights into significant historical and/or cultural events in the school's development.

3) *Questionnaires* — Undertaken with a sample of approximately 20 participants from each school (10 students and 10 staff) to measure aspects of school ethos based on the strength of relational values. Results were used to assess the authenticity of school culture.

4) *Field Notes* — Researcher's observations and reflections from the fieldwork carried out.

4.4.1 Semi-Structured Interviews

Interviews are a useful data-gathering method that provide a rich source of primary information, where primary information is defined as information collected for the specific purposes of the research study (Kotler, Brown, Adam, Burton & Armstrong, 2006, p. 216). The use of interviews is especially helpful for deciphering the understandings actors have of their roles and environment. As a consequence, interviews are a primary data-collection method for qualitative research, which is framed by a constructionist/interpretive theoretical perspective (Mackenzie & Knipe, 2006).

The qualitative interview mostly adopts open-ended questions that allow the participant to voice their experiences “unconstrained by any perspectives of the researcher or past research findings” (Creswell, 2008, p. 225). This interview style therefore helps to mitigate the researcher’s bias, by allowing the participant to describe detailed personal information about their experiences and understandings.

The use of semi-structured, one-on-one interviews enables participants to speak freely in an open but focused conversation with the researcher. By opting for a semi-structured approach, the exploratory nature of the research is acknowledged. That is, the semi-structured approach gives participants freedom to talk on related issues unforeseen by the researcher. While allowing for this freedom of expression, the semi-structured approach also provides broad guidelines to the conversations to ensure data gathered from participants and across sites can be compared and contrasted.

Prior to the research interview, all participants were given details of the research problem, the research questions and details of the other data-gathering methods to be used. An initial meeting with each participant was made to secure his or her cooperation and provide background information. This meeting was also used as an opportunity to build rapport and trust and to invite the participants to be collaborators with the researcher in the research process (Maykut & Morehouse, 1994, p. 76). The research interview with each participant was then conducted approximately one month later, after the participant had the opportunity to peruse the preliminary research background information. The interviews lasted between one to two hours and were held at the participant’s office. This means five interviews were conducted on location

at the respective schools. A further three interviews (with the three ex-Principals) were conducted at off-school locations. The interviews were interruption-free and were conducted in a co-operative and conversational manner. With the permission of the participants, all interviews were audiotaped and later transcribed to provide an accurate record of what was said. These transcripts were returned to each participant for modification, feedback and verification.

4.4.2 Documentary Analysis

Documents are a useful source of text data that can be gathered from public and private sources. These documents are valuable, given they are usually developed by participants who have given the wording thoughtful attention (Creswell, 2008, p. 231). Documents can be considered secondary sources of information where secondary information is defined as information that already exists somewhere, having been collected or produced for a purpose other than the current research purpose (Kotler et al., 2006, p. 216).

The use of documents represents an unobtrusive, non-reactive source of data that is generated independently of the researcher (Gray, 2004, p. 263). By reviewing documentary records, perspectives can be gained which can lead the researcher to investigate previously unforeseen issues. The document analysis also provides valuable background information that allows the researcher to pursue data collection in an informed and meaningful way. This study has concentrated on reviewing organisational documents, including promotional material produced by the schools and internal policy documentation. In analysing documentary data, consideration was given to: a) how the document came into being; b) how the document was/is used; c) the meaning of the text; and, d) the representativeness of the material analysed.

4.4.3 Questionnaires

Questionnaires are a popular method of primary data-gathering due to a number of advantages over other methods, such as ease of coding, the lack of interviewer bias, the low cost of administering and that the respondent's anonymity can be assured (Gray, 2004, p. 188). The questionnaire is a measuring instrument and is most appropriate for quantitative analysis. Turning data into numbers for the purpose of

measuring is “the operation which differentiates quantitative data from qualitative data” (Punch, 2000, p. 52). The inclusion of questionnaires in this research therefore reflects a mixed-methods approach, where qualitative and quantitative data-gathering methods are employed. The use of questionnaires has been primarily adopted to explore the ethos of local schools in terms of the quality of relationships held among school stakeholders. The decision to opt for a mixed-methods approach came about by allowing the research questions to dictate the nature of data required (p. 52). Chapter 5 further discusses the rationale for using questionnaires, the construction issues, the results of reliability of testing and the display of findings.

4.4.4 Reflective Journal

A researcher’s journal was maintained during the course of the fieldwork to record observations that might have been research significant. An important aspect of the reflective journal is to build an overlap between data collection and data analysis (Eisenhardt, 1989, p. 539). In other words, the reflective journal contains both observation and analysis, which captures emergent ideas and “gives the researcher a head start in analysis” (p. 539). The types of notes recorded in the reflective journal included informal observations, methodological notes (a reflection on how the data-gathering is proceeding), theoretical notes (such as hunches and hypotheses) and personal notes (such as impressions, feelings, and concerns). The reflective journal also recorded comments and suggestions by the research supervisors (Silverman, 2005, pp. 250-251).

4.5 Analysis of Data

The case study methodology generates significant data from multiple data collection strategies, which, in the current study included qualitative and quantitative data. Generally, the analysis of qualitative and quantitative data is treated separately due to differences in analytical techniques. While the current study is mostly qualitative in nature, the analysis of data recognises the inclusion of the questionnaire survey/quantitative method that is explicated in Chapter 5.

The analysis approach adopted in the research included the basic steps of data collection, data display, data reduction and drawing conclusions (Miles & Huberman, 1994, p. 12). This approach appears to represent sequential steps. However, in practice,

the steps operate concurrently — interacting throughout the analysis process. For example, data display, which is the transcribing, organising, compressing, assembling and summarising of information, happens at all stages of the analysis process (Creswell, 2008 p. 246; Punch, 2005, p. 198). This is especially important for case study work given the voluminous data generated. As the analysis process evolved, data displays became more sophisticated and meaningful to the researcher.

The data analysis process adopted is illustrated in Figure 4.01. In this Figure, the circular arrows from one stage to the next, illustrates that the interactive process where each step in the data analysis happens concurrently with constant review and reflection.

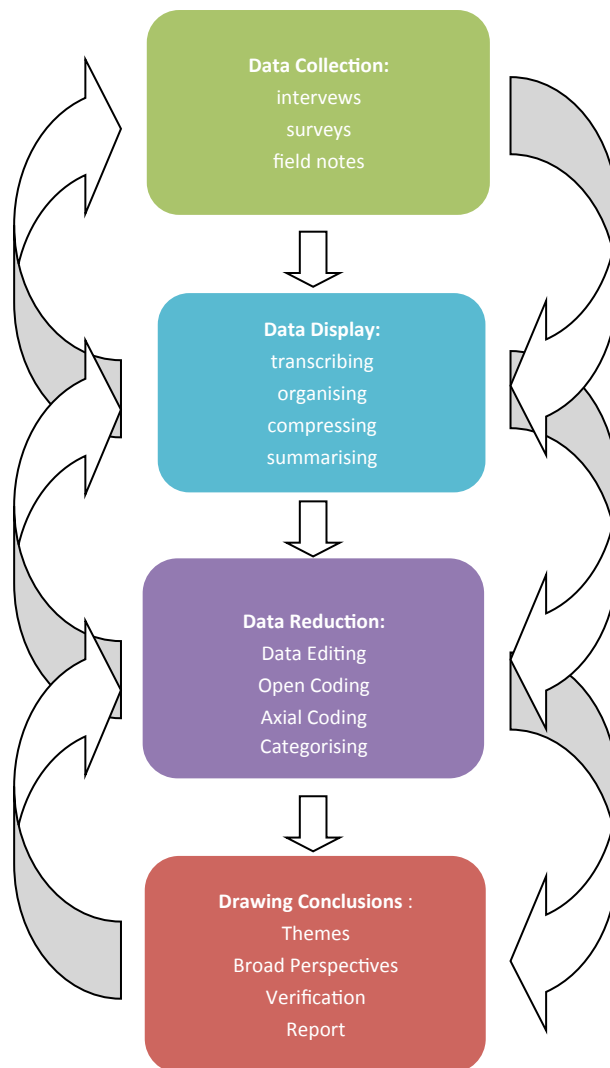


Figure 4.01 Interactive Process in the Data Analysis

Like the work of data display, the data reduction and coding process evolved as the research progressed. In the early stages of analysis, data reduction involved editing, segmenting and summarising. In the middle stages, the process involved open coding and text segmenting. The final stages of data reduction involved conceptualising and explaining as the analysis moved to higher levels of abstraction (Punch, 2005, pp. 198-199). The process of data reduction has been described (Creswell, 2008) as to:

... make sense out of text data, divide it into text or image segments, label the segments with codes, examine codes for overlap and redundancy and collapse these codes into broad themes. Thus, this is an inductive process of narrowing data into a few themes. (p. 251)

Central to the task of data reduction is the inductive process of coding. Figure 4.02 below illustrates the coding process undertaken in the analysis of the study data. As illustrated, the process narrows the volume of data gathered (from interviews and selected documents) into a manageable level of information, which fairly represents the material covered and helps the researcher make sense of the findings.

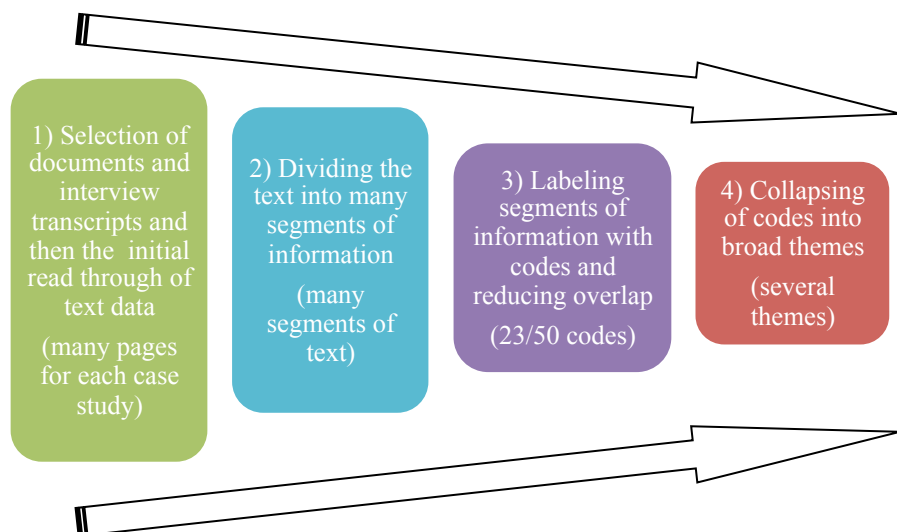


Figure 4.02: A Visual Model of the Coding Process
(Adapted from Creswell, 2008, p. 251)

As data were collected, displayed and reduced, they were analysed for drawing and verifying conclusions. Early in the data-analysis process, conclusions were only “vague and ill-informed” (Creswell, 2008, p. 199) or propositions which needed to be verified. However, as data moved from low-inference indicators to higher levels of abstraction, conclusions become more sophisticated. That is, open coding and text segmenting provided for a first level of conceptualisation. These first-order concepts were then compared with other text segments in order to find connections in different data sets. This process was facilitated by axial-coding, “where the main categories have emerged from open coding of the data are interconnected” (p. 209). From this point, axial-codes were collapsed into selected themes that represent the major ideas in the database (pp. 251-252).

As previously discussed, the data display work included transcribing the interviews with school leaders. These transcripts, along with the selected school documents, were then subject to the text-segmenting process as relevant ideas, words, phrases, stories, images, prominent statements, etc., related to the research topic where noted. This process was aided by the researcher considering several key questions such as: *What does the document say about school beliefs? What are articles emphasising? What does the document say about significant school values?* An example of how this process was documented is given in the following table.

Table 4.04

*Example of Data Categorisation or First Order Interpretation:
Northlight Christian College Examined Document No 4, School Magazine 1985.*

<i>Content Item (from document)</i>	<i>Text or Symbol Identified (text segment)</i>	<i>Interpretation (open-coding)</i>
Cover Photo	School Buildings	Picture of Growth
Inside Cover Photo	Students in “Cross” formation	One in Christ
Symbol	Dove	Holy Spirit
Symbol	Cross	Reconciliation/Christ
Use of Scripture	“... to reconcile all things to Himself”	Reconciliation/Christ
Pastor’s Message	“wishing is not enough, but needs persistence” (p. 3)	Persistence
Pastor’s Message	“God has a wish for your life... that	

	you may prosper and be in good health” (p. 3)	God’s Goodness
Pastor’s Message	Given priority before the Principal’s message	Value of Pastor
Prominent Article	The five laws of learning (p. 2)	Academic mission
Principal’s Comment	(a) “Jesus said ‘apart from me you can do nothing’; (b) “... will increasingly appreciate the life-giver... Jesus Christ and the supreme price He paid for us... I trust His love and word will always be the main criterion by which we live; (c) “thank-you students... never forget that each of you are unique”; (d) “Do three things each day; pray, read God’s word, do what is right” (p. 6)	(a) Christ Central (b) Evangelical (c) Dignity of the individual (d) Prayer Scriptures
Photo Article	Pastor doing “yard” work (p. 8) Fruit of the Spirit (p. 7)	Servanthood Character Development
Article Administrator’s Article	Goal setting for Students (p. 25) “God gave a vision for a church-school”; “We generate a lot of finance into the community”	Diligence/Mission Charismatic Spirituality/gifts; community service
Prominent Article	“God is Good” (p. 27)	Belief in God’s goodness
Prominent Article	“What have you done about the greatest event in history?” (p. 26)	Evangelical Message
Scriptures Quoted	Romans 12: 1-2, “Do not be conformed to this world but be transformed...”; Joshua 1:6, “Be strong in the Lord and in the strength of His might”; John 10:27, “My sheep hear my voice”; Col 3:15, “Let the peace of God rule in your heart...”	Inspiration of Scripture (belief); Character Development
Event	“Honour trips”	Honour; reward for good behaviour

Having generated numerous text segments (Step 2 in Figure 4.03), these segments were then labelled with open-codes and grouped together, which reduced the

total open-codes across all school case studies, into 23 axial-codes concerning beliefs and 52 axial-codes concerning values and mission. As part of this process, a record was kept of the frequency each code category appeared for each school. This record of code frequency for each school assisted in the cross-case analysis by reducing the axial-codes into several selected themes (under the headings of major themes, sub-themes and tensions). Table 4.05 illustrates how several text segments and first order interpretations were then combined to derive the second level of interpretation or axial-codes.

Table 4.05

Example of Second Order Interpretation/Coding Work: Northlight Christian School

<i>COC School</i> <i>Northlight Christian College</i>	<i>Document Summary:</i> <i>School Values and Mission</i>
<i>Second Order Interpretation</i> <i>(Axial-Codes)</i>	<i>First Order Interpretations</i> <i>(Open-Codes) including:</i>
<i>Code # 5</i> <i>Love/Compassion/Care</i>	Pastoral Care; Golden Rule; love; care; compassion; friendly and accepting attitudes; “love is the main ingredient”; “love never fails”; buddy system; friendliness; acceptance; loving members; God’s family; warm; loving environment; nurture; charity; great commandment; charity support; caring values.
<i>Code # 2</i> <i>Academic Focus/Learning</i>	life-long learning; “to see the best in every child”; learning community; academic excellence; comprehensive curriculum; special education unit; goal setting for students; teachers in academic attire at graduating ceremony; excel in education; equipping; flexibility in student pathways; advocating for students with learning difficulties; teacher skills; “four R’s of learning; focus on the classroom.
<i>Code # 1</i> <i>Outreach/Global/Mission/Inclusive</i>	Fostering social responsibility; place for minority groups; social justice; mission

activity; “each student”; uniqueness; positive influence in the community; responsible members of the community; outreach; representing Jesus to the community; supporting the community; Haiti fundraiser; student mission giving; helping the poor; charity missions; overseas feeding programs; not all members of the board from COC; students from non-Christian homes.

Having reduced the first order interpretations to second order/axial-codes for: a) school beliefs and, b) school values and mission, it was then possible to undertake the third level of interpretation or theoretical propositions by identifying the selected themes. These themes are displayed in the cross-case analysis (Chapter 10). An example of how the second level of interpretations were collapsed into the selected themes is given below in Table 4.06 (for school beliefs) and Table 4.07 (for school values and mission).

Table 4.06

Identification and Grouping of Themes for School Beliefs

<i>No.</i>	<i>Second Order Axial-Codes (1-10)</i>	<i>Selected Themes: for School Beliefs</i>
1	Centrality of Christ	Centrality of Christ (Major Theme)
2	Made in the Image of God	Christian Worldview (Major Theme)
3	Orthodox/Mainstream	Mainstream Identity (Tensions)
4	Kingdom of God	Christian Worldview (Major Theme); Nature of Kingdom (Sub-Theme)
5	Goodness/ Provision of God	Christian Worldview (Major Theme); Nature of God (Sub-Theme)
6	God as Creator/ Sustainer	Christian Worldview (Major Theme); Nature of God (Sub-Theme)
7	Problems of Dualism	Dualism (Tensions)

8	Nature/ Duality of Man	Christian Worldview (Major Theme); Nature of Man (Sub-Theme)
9	Inspiration of Scriptures	Inspiration of Scriptures (Major Theme)
10	Charismatic Experience	Charismatic Nuances (Tensions), Pragmatic Concerns (Tensions)

Table 4.07

Identification and Grouping of Themes for School Values and Mission

<i>No.</i>	<i>Second Order Axial-Codes (1-10)</i>	<i>Selected Themes: School Values and Mission</i>
1	Outreach/Global/ Mission/Inclusive	<i>Value of Charismatic Spirituality (Major Theme); Mission of Reformation (Major Theme)</i>
2	Academic Focus/learning	<i>Mission of Learning (Major Theme)</i>
3	Holy Spirit/ Prayer	<i>Value of Charismatic Spirituality (Major Theme)</i>
4	Character Development	<i>Mission of Discipleship (Major Theme)</i>
5	Love/Care/ Compassion	<i>Value of Charismatic Spirituality (Major Theme); Mission of Discipleship (Major Theme)</i>
6	Role of the Church	<i>Value of Local Church (Major Theme)</i>
7	Evangelical/Disciples	<i>Mission of Discipleship (Major Theme)</i>
8	Diligence/Work Ethic/Sacrifice	<i>Mission of Discipleship (Major Theme)</i>
9	Respect/Honour	<i>Mission of Discipleship (Major Theme)</i>
10	Christian Staff	<i>Value of Christian Staff (Major Theme)</i>

Having reviewed all 23 second level school *belief* axial-codes and 52 second level school *values and mission* axial-codes, (derived from the analysis of documents and interview transcripts from all four schools described above), the cross-case analysis displays the selected themes for common beliefs (Table 10.1), common values (Table

10.2) and common mission (Table 10.3). Furthermore, by drawing on findings from the questionnaire results (Chapter 5) on school ethos (Research Question 5) and a review of identified leadership actions (findings from Research Questions 4), it was possible to identify the emergent themes in respect to school culture (Table 10.4). These themes are discussed at length in Chapters 11 and 12.

In addition to the coding work that identified common themes in respect to beliefs, values and mission, the second order/axial codes were also used to identify sub-themes in respect to the identified common value of charismatic spirituality and practice across all four schools. This coding work and the subsequent identified sub-themes were utilised in Chapter 12 for the theoretical review of findings. An example of how second levels of interpretations were collapsed into the selected sub-themes is given below.

Table 4.08

Identification and Grouping of Sub-Themes for Charismatic Spirituality

<i>No.</i>	<i>e.g., Second Order Axial-Codes</i>	<i>Selected Sub-Themes: School Value of Charismatic Spirituality</i>
1	Outreach/Global/ Mission/Inclusive	<i>Missionary Faith; Evangelical Faith</i>
2	Holy Spirit/ Prayer	<i>Pneumatic Faith; Faith Based</i>
3	Centrality of Christ/Creation Redemption Story	<i>Evangelical Faith</i>
4	Love; Care; Role of the Church; Role of the Family; Christian Staff	<i>Community Based; Pneumatic Faith; Experiential Faith</i>
5	Vision/Hope/Resilience	<i>Faith Based</i>
6	Worship; Devotions; Heart of Learning	<i>Worship Based</i>
7	Inspiration of Scriptures/Biblical Worldview/Orthodox	<i>Word Based</i>
8	Incarnational Mission/Holistic/Disciples	<i>Experiential Faith</i>

The above coding work for identifying sub-themes in respect to charismatic spirituality and practice in COC schools is further illustrated in Appendix One (which has used mind-mapping software for ease of presentation) and in Table 12.1.

The overall analysis of data also incorporated the expert checking process as a post cross-case analysis exercise and a means of verifying findings. In drawing conclusions, the selected themes were derived for the COC school system as a whole. These selected themes relate back to the research purpose of exploring the beliefs, visions and mission of COC educational institutions in the final report of findings.

A final consideration in respect to the analysis of data is the method employed to analyse the questionnaires. To assist in summarising and understanding the quantitative data gathered, results were analysed and statistical tables constructed based on six scales that measured the relational dimensions of trust, understanding, care, respect, ethos and worship. The results developed a richer understanding of the stakeholders' experiences, which is discussed in the next chapter.

4.6 Verifications

Verifications are concerned with producing findings that are valid and reliable. Validity may be defined as the extent "to which data in a research study are accurate and credible" (Gray, 2004, p. 407). Another way of describing validity is in terms of the truthfulness of the data and research findings (Silverman, 2005, p. 210). Reliability refers to the extent "to which an instrument will produce similar results at a different period" (Gray, 2004, p. 405). Another word for reliability is consistency. Because the research is mostly qualitative in nature, the following section adopts the words truthfulness and consistency, rather than the terms validity and reliability, which are more appropriate in quantitative studies (p. 342).

4.6.1 Truthfulness

In order to establish the truthfulness of the research findings, various checks were incorporated into the analysis stage. These data checks included: a) member checking; b) triangulation; c) expert checking; and, g) peer debriefing (Creswell, 2008, pp. 266-267; Silverman, 2005, pp. 212-219). These data checks are further discussed below.

Member checking is a process “in which the researcher asks one or more participants in the study to check the accuracy of account” (Creswell, 2008, p. 267). Member checking has been used in this study to verify the accuracy of the transcripts obtained from the one-to-one interviews and the findings obtained from the document analysis (p. 267).

Triangulation is the process of “corroborating evidence” from different individuals, types of data and data method types and from across different sites (Creswell, 2008, p. 266). It is an attempt to obtain a true fix on a situation from different perspectives in order to build a more complete understanding (Silverman, 2005, p. 212). This study has followed a triangulation approach by purposely selecting participants from different levels of involvement in the schools (from school principals to school students and staff), by utilising multiple collection methods (interviews, surveys, document analysis) and types of data (qualitative and quantitative) and by using a four case study research design.

Another strategy used to substantiate the truthfulness of findings was a form of expert checking, where the research context and findings were separately reviewed and subject to comments from participants external to the schools themselves, but having intimate knowledge of the history of education within the COC Movement. In this respect, the expert checkers were external to the case study sites, but not completely external in the sense of someone who had no prior knowledge of the subject matter. One expert checker was interviewed and presented with the research context, while the second expert checker reviewed the findings of the case studies. The second expert checker was requested to review the study findings and report back on the project in areas including the reasonableness of the themes developed and whether the line of enquiry could be justified (Creswell, 2008, p. 267).

Similar to the expert checking process, the research also incorporated peer debriefing, where each phase of the research was discussed with both the research supervisors and a colleague to critique the analysis of data to prevent any bias that might arise from professional and personal relationships held with participants. The reviewing of the data collection and data analysis phases by research supervisors also allowed for an audit process.

At all stages of the project, the researcher attempted to apply the principle of refutability (Silverman, 2013, p. 289), so that initial assumptions made about the data were actively challenged in order to achieve objectivity. To gain an emphatic understanding that the school stakeholders have of their learning environments, the researcher attempted to identify prior (personal) assumptions and delay-making judgments until all participants had an opportunity to speak.

4.6.2 Consistency

Consistency refers to the “stability of findings” (Gray, 2004, p. 344). In other words, the data-gathering methods need to generate reproducible findings. The stability of findings may also be understood in terms of stability over time and internal consistency (Punch, 2005, p. 252). In respect to the survey method used, a number of considerations were given to reduce measurement, processing, sampling and non-response errors and therefore establish reliability. These measures included having a defined objective, paying close attention to question wording, pre-testing, avoiding open-ended questions, having an appropriate sample size, keeping the survey brief and taking steps to ensure a suitable response rate (Umbach, 2005, p. 91).

In respect to the interviews undertaken, rather than relying on note taking, all interactions were recorded on audiotape and transcribed. This enabled further inspection by the researcher, participants and readers and created an audit trail to allow study findings to be traced back to their original sources. It also allowed the use of low-inference descriptors, which are presentations that minimised the need for the researcher to re-construct meanings. For example, quoting participants verbatim helps to negate reliance on the researcher’s own interpretation of what was said. The presentation of data that makes minimal inferences is “always preferable” to a researcher’s own (high-inference) presentation (Silverman, 2005, p. 221). The use of documentary analysis in the research project also allowed for low-inference descriptors which gave stability of findings and confirmability.

The data triangulation design adopted also assisted in establishing the consistency of findings (Punch, 2005, p. 252; Gray, 2004, p. 344). For example, by undertaking document analysis in conjunction with interviews, time triangulation could be achieved. That is, historical documents that describe an issue through time were set

alongside present understandings obtained from current documents and interviews. Space triangulation (gathering data from different sites) and person triangulation (data gathered from people in different positions within the schools) is also present in the current study. Where data findings converged/diverged from these different data sources, a measure of internal consistency/inconsistency could be identified (Punch, 2005, p. 252). In addition, the cross-case analysis (space triangulation) enabled the development of thick descriptions providing “evidence for making judgments about similarities between cases” (Gray, 2004, p. 345).

4.6.3 Summary

A review of the literature on research verification indicates that there is no standard or singular strategy for validating findings in qualitative research (Creswell, 2008, p. 266; Gray, 2004, p. 346). However, it can be argued the various practices incorporated into the research study (and described above) have improved the dependability and authenticity of the research results.

4.7 Ethical Issues

Because social research involves collecting information from people and concerns people, ethical issues are always present (Punch, 2005, p. 276). This is particularly evident in qualitative research, where the nature of research tends to be more personally intrusive. Literature on ethical issues in social research can be cited in codes of behaviour established by professional groups in order to regulate and guide the research conduct of members. These codes generally include a checklist of points to consider (p. 276). A second body of literature on research ethics consists of various commentaries that are often specific to particular fields of social research. These commentaries relate the personal experiences of researchers and how ethical issues have been handled in given situations.

In developing rules of conduct for undertaking research, authors Miles and Huberman (1994, pp. 290-07) provide a list of eleven issues that confront the researcher at various stages throughout the research project. These stages are: a) early in the project, b) as the project develops and, c) the later part of research or after completion of the project (Punch, 2005, pp. 277-278). The eleven issues identified are given below, broken into the various project stages.

Stage I: Early in the Project

1. *Worthiness of the project* — Is the project worth undertaking in terms of making a useful contribution to the broader educational and academic community?
2. *Competence boundaries* — Can the required expertise be sourced or developed to undertake a project of good quality?
3. *Informed consent* — Do participants have full information about the research project and have they given consent to the same without coercion?
4. *Investment required* — In terms of costs and benefits, what do participants have to invest (time, energy and finance), can this cost be justified and is it equitable to all parties?

Stage II: As the Project Develops

1. *Harm and Risk* — Will the research place people in harm or at risk?
2. *Honesty and Truth* — What is the relationship between the researcher and the participants? Is there a relationship of trust?
3. *Privacy, Confidentiality and Anonymity* — How can individuals have their anonymity protected? How will information be guarded? How can the risks of excessively intruding into the lives of participants be best mitigated?
4. *Intervention and Advocacy* — What is the role of the researcher in speaking up for anyone's interests other than one's own? What is the responsibility of the researcher if harmful or illegal behaviour is observed during field research?

Stage III: The Later Part of Research or After Completion of the Project

1. *Research integrity and quality* — Has the research been carried out carefully, thoughtfully and correctly in terms of research acceptable standards?

2. *Ownership of Data and Conclusions* — Is the question of ownership of analysis, field notes and data collected resolved? Who controls the distribution of research findings once completed?
3. *Use and Misuse of results* — What are the researcher’s obligations to ensure that the study results are not used inappropriately or misrepresented? (Miles & Huberman, as cited in Punch, 2005, pp. 277-278)

In addressing the above issues, the following responses are given in Table 4.09 in respect to the current research:

Table 4.09

Ethical Considerations

Stage	Issue	Response to the ethical considerations
(I)	1	As discussed in Chapter 1, the project enhances the understandings of education within the school system studied and will give insights to faith based education in a relatively growing but under-researched area of education in Queensland.
(I)	2	The undertaking of this research has been carried out under the supervision of qualified and experienced researchers. The researcher and supervisors regularly meet throughout the course of this project.
(I)	3	All research participants were given a letter of invitation that provided background information into the purpose of the research and details about the data-gathering methods to be used (see Appendix 4). Consent was also obtained from each school and from the church denomination. Only those individuals who freely gave their consent participated in the study (see Appendix 5).
(I)	4	The study has been carried out on a part-time basis that enabled the researcher to undertake the study with minimal cost and disruption. All participants have been given written thanks for their participation. All participants acknowledged the value of the study and appeared genuinely cooperative. The research approaches also gave opportunities for participants to reflect on the issues raised and were encouraged to use the opportunity to further develop their own understandings of the research issues.

(II) 1 The nature of this research was assessed to be low risk in terms of putting people or institutions in harm's way. However, during interviews care was taken to ensure issues raised did not make participants overanxious or stressed.

(II) 2 While the researcher is not directly employed in the school system being studied, some involvement with a number of the schools by the researcher enabled the research to be carried out with a reasonable degree of transparency, openness and trust.

(II) 3 In recording all interviews and questionnaires, each respondent was allocated a pseudonym and code to protect their identity. Furthermore, the identity of each school was kept anonymous. In respect to document analysis, permission from the schools to scrutinise documentation was sought and consent obtained.

(II) 4 The researcher took the position that the study presented an opportunity to advocate the importance of education within the overall mission of the religious denomination in which the respective schools operate. The research therefore attempted to maintain the best interests of the schools while reporting findings honestly.

(III) 1 The research proceeded only after ethics clearance was given by the ethics committee of ACU (see Appendix 16.3). The quality of research work and integrity in meeting reasonable research standards was assisted by the supervision given during the course of the work.

(III) 2 Ownership and responsibility for the data gathered and the final report is the researcher's. Permission is given for the electronic storage and retrieval of the thesis to ACU library.

(III) 3 It is hoped that the report conclusions will initiate subsequent development within the church denomination to follow through on recommendations and to generate documentation that can fill a need to capture a corporate view of the beliefs, values and mission of its educational operations.

Negotiating ethical considerations is not always straightforward. Dealing with these issues often creates conflict, dilemmas and the need to negotiate trade-offs

(Punch, 2005, p. 278). However, the “heightened awareness of all these issues is an important starting-point” (p. 278) in managing the research project with integrity and care for the welfare of all participants, including the educational institutions themselves.

4.8 Overview of the Research Design

Figure 4.03 below illustrates diagrammatically the overall research design that adopts the multiple-case study methodology.

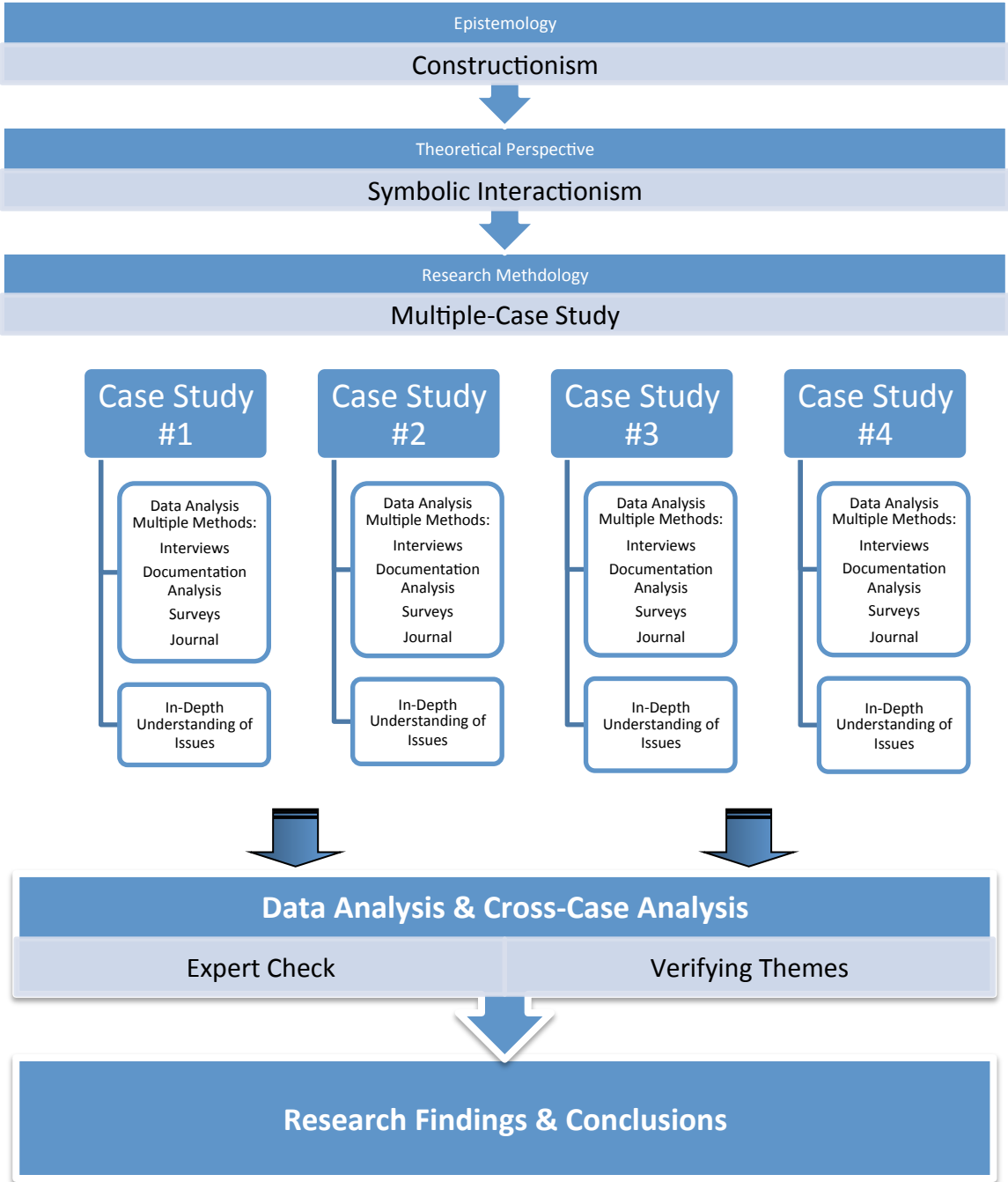


Figure 4.03 Overview of the Research Design

The research design in relationship to the research timeline and research questions is given in Table 4.10 below.

Table 4.10

Research Design in relation to the Research Questions and Timeline

Research Question	Research Phase	Data-gathering	Data Source	Timeline (mm/yy)
Q1: What do COC school leaders perceive to be the beliefs, values and mission of COC schools?	Phase 1	Interviews	School leaders	12/09
				To
Q2: What does local school documentation indicate to be the beliefs, values and mission of COC schools?	Phase 2	Document Analysis	School documentation	3/10
			Magazines	To
Q3: What role does religious worship have in assimilating beliefs, values and mission into the life of COC schools?	Phase 1-5	Interviews	School Leaders	12/09
			Staff	to
			Students	10/10
			School Documents	

Q4: What do vision-casting, story-telling and other symbolic and cultural leadership actions suggest about the beliefs, vision and mission of COC schools?	Phase 1-5	Interviews	School Leaders	12/09
		Questionnaires	Staff	to
		Document Analysis	Students	10/10
			School Documents	

Q5: What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?	Phase 1-5	Interviews	School Leaders	12/09
		Questionnaires	Staff	to
		Document Analysis	Students	10/10
			School Documents	

4.9 Conclusion

This chapter has detailed the research design considered most appropriate for exploring the beliefs, values and mission of COC schools. In doing so, the chapter has outlined the epistemology of constructionism and the theoretical perspective of symbolic interactionism, which underpin the study. Central to the rationale in adopting the perspective of symbolic interactionism is the study emphasis on social interaction, shared meaning-making, the importance on self- reflection, the need for social contexts and the exploration of human (school) culture.

Consistent with the theoretical perspective of symbolic interactionism, the study utilises the multiple-case study method that enables the replication of procedures across the four COC school sites and the ability to undertake a cross-case analysis in order to identify common themes around the study subject of beliefs, values and mission. Given the bounded nature of the study and the opportunity to visit multiple sites, the multiple case methodology represents a holistic approach that enhances the research validity and integrity.

In exploring the beliefs, values and mission of COC schools, a mixed-methods approach was adopted which provides a variety of data-collection strategies and a rich data source. The data-collection phases commenced with semi-structured interviews with school leaders and progressed to documentary analysis and questionnaires. In addition, observations and reflections from the fieldwork were incorporated with the use of a research journal.

The analysis and interpretation of qualitative data were undertaken using an interactive process that incorporated the tasks of data collection, data display, data reduction and drawing conclusions. These steps required transcribing, organising and compressing the data before editing, coding and categorising the emerging themes drawn from the data. The display and discussion of these findings are given in the case study Chapters 6 to 9 inclusive, the cross-case analysis (Chapter 10) and the discussion of findings (Chapter 11).

The next chapter reviews in more detail the quantitative research undertaken in respect to the questionnaires and provides the rationale for the construction of the surveys, the validation of data tables and the display of findings in the form of statistical tables.

Chapter Five

Quantitative Research Design and Findings

As discussed in Chapter 4, this study incorporates a mixed-methods data-gathering strategy by utilising questionnaires to help assess the culture and ethos of COC schools. Specifically, the questionnaires were used to measure the relational strength of stakeholders by assessing the dimensions of trust, care, respect, understanding, ethos and worship. In terms of the research questions, the survey method was principally used to address the question of school ethos (research question 5), although the results also help to illuminate aspects of worship (research question 3) and symbolic leadership actions (research question 4). A brief overview of the questionnaire method is detailed in Chapter 4. This chapter provides further detail on the questionnaire's rationale, construction issues, reliability testing and display of findings (Creswell, 2008, pp. 150-211).

5.1 Questionnaire Rationale

The rationale for introducing questionnaires into the research include the need to: a) improve objectivity by removing a degree of the researcher's subjectivity; b) enhance the verification of findings by introducing triangulation to the data-collection approach; c) improve the depth of the study and richness of the data gathered by engaging a greater number of participants/school stakeholders; d) measure the consistency of findings between what is stated/documentated about the beliefs, values and mission of COC schools, as opposed to what is actually experienced by school stakeholders; and, e) assist in addressing the research question concerned with the ethos of schools and the strength of relationships among community members.

5.2 Construction of Survey

In developing the questionnaire instrument for exploring school ethos, some fact-finding information was required. The emphasis however was upon measuring attitudes and opinions. To measure these attitudes and opinions, the design of the questionnaire used closed questions where the respondent was offered a set of pre-designed replies (Gray, 2004, p. 195). The closed questions were constructed using a Likert 5-point continuum scale design where respondents mark a point on a continuum

that best reflects their response. The advantage of using the closed question approach, apart from ease of administration and processing, is the ease with which group comparisons can be undertaken (p. 198).

Construction of the questionnaire gives consideration to the logical sequencing of questions, clear instructions, coding of responses, an attractive layout, the method of delivery (electronic/e-mail) and collection. The questionnaire was first piloted with several volunteers. Several amendments were subsequently made to eliminate double barrelled and ambiguous questions before the survey was formally administered. The questionnaire design and administration process are outlined in Figure 5.01.

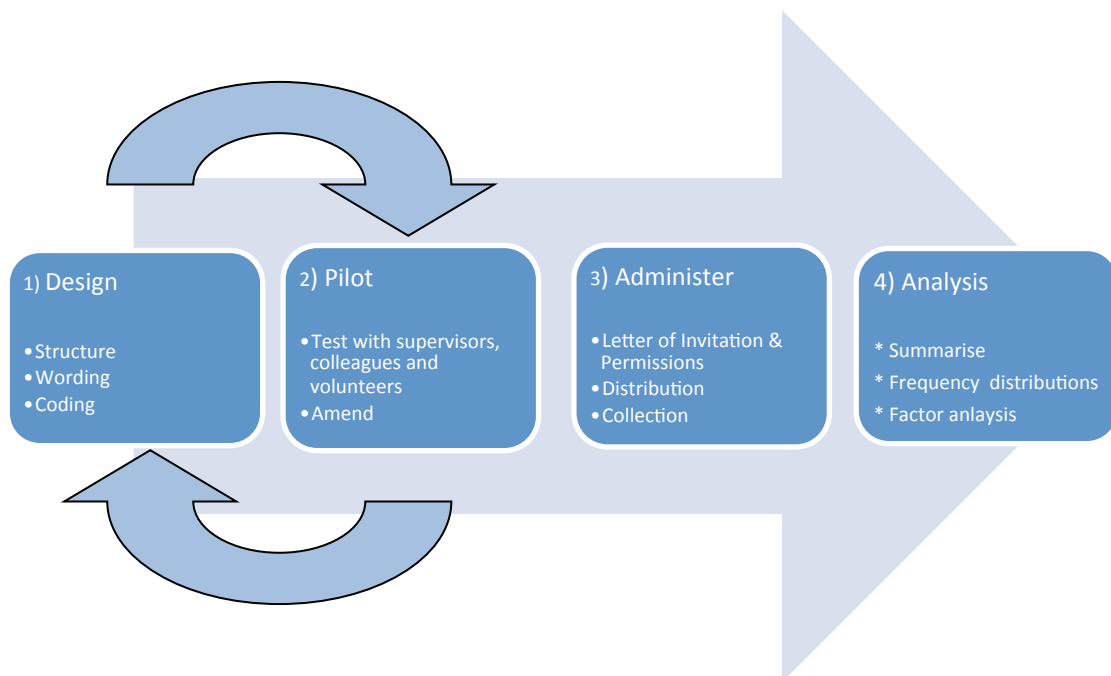


Figure 5.01 Questionnaire Design and Administration Process

In line with the literature review findings, the measure for ethos is built around measuring the strength of four relational values: trust, care, understanding and respect. To assist in establishing reliability, several questions were asked in each dimension. For each school a sample of approximately 20 questionnaires were taken, with participants chosen according to the given criteria such as staff members with at least 12 months employment. Two questionnaires were used, one for staff and one for students, although there is a strong similarity between the questionnaires in terms of

design and the questions asked. (Full copies of the questionnaires used are provided in Appendix 6 and 7).

The questions for each scale are asked in the positive (to help eliminate any confusion after trialing questionnaires) and given the form of a statement that requires a response that ranges from: (1) *strongly disagree* to (2) *disagree*; (3) *neither agree nor disagree*; (4) *agree*; and, (5) *strongly agree* (see Table 5.12). The wording of each question (or items) followed an intuitive approach, with several questions asked in order to measure the same relational dimension or scale. For example, the following questions/statements were asked of staff concerning the *trust* scale: a) The school is consistent in communicating its expectations to staff and students; b) Can the school administration be relied upon to follow-up matters that need addressing? c) Do you think the school is authentic in respect to outworking its Christian values and mission? e) In respect to discipline of students, does the school achieve the balance between grace and disciplinary action? and, f) Generally speaking, are there high levels of trust evident among the school teaching staff, parents and school administrators? By using several questions (items) to measure each scale, a measure for internal consistency could be calculated to help verify the reliability of results. Results of the questionnaires are displayed in this chapter and discussed in the respective case study chapters.

5.3 Reliability of Results

Testing the reliability of the survey results was carried out utilising the Cronbach alpha reliability coefficient. This method requires the establishment of scales with each scale containing multiple items. As discussed above, the surveys were constructed with six scales to measure the dimensions of care, trust, respect, understanding, ethos and worship. The items for each scale varied from four to six (the number of items for each scale is given in Tables 5.01 and 5.02). Scale items basically represent statements which respondents are asked to rate using the 5-point Likert continuum. That is, respondents were asked which of five choices best reflected their response to the item (Spector, 1992, pp. 1-2). By choosing several items to measure the same scale, the research attempts to ensure the overall measure for each scale is valid and reliable.

In testing this assumption, the Cronbach alpha coefficient (a numerical coefficient of reliability) has been calculated for all scale responses to test the internal consistency among the multi-item responses for each scale. This measure of internal consistency represents the average correlation between results (Santos, 1999, p. 1). The alpha coefficient provides a result between 0 and 1 and “the closer the Cronbach’s alpha is to 1.0, the greater the internal consistency of the items of the scale” (Gliem & Gliem, 2003, p. 87). As a general guide scores below .6 are unacceptable, scores above .7 are acceptable, while scores between .6 and .7 are questionable although “sometimes used in literature” (Santos, 1999, p. 2).

The results from the reliability testing averaged .77 (for staff) and .71 (for students). For five scales pertaining to staff responses, the results for the alpha coefficient were above .7, including three scale responses (understanding, ethos and worship) recording a score above .8. One scale however (respect) came under .7 with a scored .61. This result means the response is usable but less reliable. For the scales pertaining to students, the alpha coefficient results are considered sound (scoring above .7), although the scales for trust and understanding scored .60 and .66 respectively. These results are less reliable, a fact taken into account when the findings are discussed. Full results of the reliability of scales used for staff and student surveys are tabled in 5.01 and 5.02.

Overall, the results are considered acceptable for the purposes of this study in measuring the ethos of COC schools (given the results are primarily used to verify related statements identified in the interview and documentary data-collection stages).

Table 5.01

Validation of Data (from 42 Staff Surveys)

Scale (number of items in parentheses)	Cronbach Alpha Coefficient	Mean	Standard Deviation
Trust (5)	.79	19.9	2.9
Care (6)	.75	24.6	2.6

Respect (5)	.61	18.9	2.4
Understanding (6)	.81	23.7	3.4
Ethos (6)	.83	25.0	2.8
Worship (5)	.81	21.2	2.5
Average	.77	22.2	2.8

Table 5.02

Validation of Data (from 42 Student Surveys)

Scale (number of items in parentheses)	Cronbach Alpha Coefficient	Mean	Standard Deviation
Trust (4)	.60	16.4	2.0
Care (5)	.75	20.0	2.9
Respect (5)	.71	17.7	3.3
Understanding (6)	.66	22.9	3.2
Ethos (6)	.78	22.2	3.6
Worship (5)	.73	20.3	3.0
Average	.71	19.9	3.0

5.4 Display of Findings

Whereas the display of findings in respect to the qualitative data gathered is presented in Chapter 10, the display of findings for the quantitative data is given below. The discussions of findings are detailed further in the case study chapters for each respective school. The displays of findings are submitted in two parts. The first eight Tables relate to the display of findings for the individual case studies. The remaining nine Figures present the findings from the cross-cases analysis of survey results, which compares the results from all schools with one another.

5.4.1 Display of Findings for Individual Schools

The following tables display: (a) the mean total for each scale; (b) the standard deviation; (c) the number questions or items for each scale; and, (d) the per item mean for each scale (average score). For example in Table 5.01, five (5) questions were asked in the survey in order to measure the relational dimension of trust and six (6) questions were asked in order to measure the relational dimension of care, etc. The number of completed surveys for each table is given in the title.

Because the surveys utilised a 5-point Likert continuum, a maximum possible score for each scale can be calculated by multiplying the questions asked for each scale by the maximum possible Likert score of five (see Table 5.12). For example, in Table 5.01 the maximum possible score for the dimension of trust is 25 (5 Questions x Maximum 5-point Likert score). The average score is simply calculated by dividing the mean total by the number of scale questions (or items) asked. The standard deviation of responses for each scale is given at line (b). This is the measure of variation in responses around the mean total and indicates the extent to which respondents agreed or disagreed with one another. Two tables are given for each of the four schools, one for staff responses and the second for student responses.

Table 5.03

Northlight Christian College (NCC): Results from 11 Staff Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>U'standing</i>	<i>Ethos</i>	<i>Worship</i>
a) Mean Total	21.4	25.6	16.4	25.3	26.5	22.0
b) Std. Deviation	2.2	2.5	2.2	3.1	2.8	2.2
c) Scale Questions	5	6	4	6	6	5
d) Average Score	4.3	4.3	4.1	4.2	4.4	4.4

Table 5.04

Northlight Christian College (NCC): Results from 12 Student Surveys

Category	Trust	Care	Respect	U'standing	Ethos	Worship
a) Mean Total	16.6	19.5	14.6	23.1	22.9	20.8
b) Std. Deviation	1.8	3.6	2.8	3.0	2.8	2.3
c) Scale Questions	4	5	4	6	6	5
d) Average Score	4.2	3.9	3.6	3.8	3.8	4.2

Table 5.05

City Christian College (CCC): Results from 10 Staff Surveys

Category	Trust	Care	Respect	U'standing	Ethos	Worship
a) Mean Total	18.8	24.5	15.0	23.0	24.5	21.1
b) Std. Deviation	4.1	2.8	2.0	4.8	3.4	2.4
c) Scale Questions	5	6	4	6	6	5
d) Average Score	3.8	4.1	3.8	3.8	4.1	4.2

Table 5.06

City Christian College (CCC): Results from 10 Student Surveys

Category	Trust	Care	Respect	U'standing	Ethos	Worship
a) Mean Total	16.5	20.1	15.1	21.6	22.6	21.5
b) Std. Deviation	1.7	2.6	1.9	3.4	4.2	2.1
c) Scale Questions	4	5	4	6	6	5
d) Average Score	4.1	4.0	3.8	3.6	3.8	4.3

Table 5.07

Hillview Christian College (HCC): Results from 11 Staff Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>U'standing</i>	<i>Ethos</i>	<i>Worship</i>
a) Mean Total	19.3	23.2	15.1	22.5	23.7	19.9
b) Std. Deviation	2.1	2.7	1.8	2.3	2.5	3.2
c) Scale Questions	5	6	4	6	6	5
d) Average Score	3.9	3.9	3.8	3.7	4.0	4.0

Table 5.08

Hillview Christian College (HCC): Results from 10 Student Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>U'standing</i>	<i>Ethos</i>	<i>Worship</i>
a) Mean Total	15.8	18.9	13.8	23.1	21.6	19.3
b) Std. Deviation	2.6	3.1	3.7	2.9	3.8	3.7
c) Scale Questions	4	5	4	6	6	5
d) Average Score	4.0	3.8	3.5	3.9	3.6	3.9

Table 5.09

Liberty Christian College (LCC): Results from 10 Staff Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>U'standing</i>	<i>Ethos</i>	<i>Worship</i>
a) Mean Total	19.9	25.2	15.9	24.0	25.1	22.0
b) Std. Deviation	2.5	2.0	2.3	2.9	1.7	1.8
c) Scale Questions	5	6	4	6	6	5
d) Average Score	4.0	4.2	4.0	4.0	4.2	4.4

Table 5.10

Liberty Christian College (LCC): Results from 10 Student Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>U'standing</i>	<i>Ethos</i>	<i>Worship</i>
a) Mean Total	16.8	20.2	14.5	23.7	21.6	19.5
b) Std. Deviation	1.9	1.9	2.6	3.4	4.0	3.4
c) Scale Questions	4	5	4	6	6	5
d) Average Score	4.2	4.0	3.6	4.0	3.6	3.9

While the findings are discussed in detail in Chapters 6 to 9 inclusively, (in respect to research question 5), some of the more significant findings are summarised as follows:

- Overall, on all measures, the results were better than neutral with average scores (per item/question) ranging from a high of 4.4 down to 3.5 (where above 3.5 to 4.0 is a slightly positive response and 4.0 to 4.5 is a positive result). These Figures indicate that the culture and ethos of all four schools are perceived by stakeholders to range from positive to slightly positive;
- The results for each school were similar, in that all four schools, (with the exception of HCC in one dimension), scored at least slightly positive (above 3.5) in all average scores (per item/question). Comparing the range of average scores reveals a similarity of results among schools. These range of responses, for each school, are as follows: NCC 3.6 to 4.4; CCC 3.6 to 4.3; HCC 3.5 to 4.0; LCC 3.6 to 4.4;
- The results from staff and students across all four schools were generally consistent, although there was a higher standard deviation for student responses as opposed to responses from staff. This may indicate a less consistent school experience for students as opposed to staff;
- The dimension of worship scored the strongest of all dimensions measured in six out of the eight data sets. This indicates the overall importance attributed to this school activity for a significant majority of school stakeholders;

- There appears to be a positive correlation between the four relational dimensions identified, (Trust, Care, Respect and Understanding) and the dimension Ethos. This result supports the notion that ethos is a relational dimension. The comparison between the average score for the four relational dimensions and the average score for ethos for each school is given in the Table 5.11. In all data sets, with the exception of LCC student responses, the variation among the four scales average score and the average score for Ethos varied no greater than 0.2.

Table 5.11

Comparison of the four Relational Dimensions Average Score with the Ethos Average Score (per item mean) for each data set where (A) = staff responses and (B) = student responses.

<i>School</i>	<i>4 Scales Average Score</i>	<i>Ethos Average Score</i>	<i>Difference</i>
<i>NCC (A)</i>	4.2	4.4	+0.2
<i>NCC (B)</i>	3.9	3.8	- 0.1
<i>HCC (A)</i>	3.8	4.0	+0.2
<i>HCC (B)</i>	3.8	3.6	- 0.2
<i>CCC (A)</i>	3.9	4.1	+0.2
<i>CCC (B)</i>	3.9	3.8	- 0.1
<i>LCC (A)</i>	4.0	4.2	+0.2
<i>LCC (B)</i>	4.0	3.6	- 0.4

The findings for each school and subsequent identification of significant issues, tabled in Section 5.4.1, are supplemented by the display of findings and comparisons across all schools in Section 5.4.2.

5.4.2 Display of Findings across all Schools

The Figures 5.02 to 5.10 display the average scores across all schools for all relational dimensions measured. In particular, Figures 5.02, 5.03 and 5.10 undertake a

consolidation of results, while Figures 5.04 through to 5.09 provide a comparison of results for all schools and for each dimensions. In addition, these results separate staff (A) and student (B) responses for comparison purposes. As previously discussed, the survey design utilised a 5-point Likert scale, where the responses are given along a continuum and where a response of (1) is strongly disagree and a response of (5) is strongly agree. The scale average scores for Figures 5.02 to Figure 5.10 are shown on the vertical axis. Table 5:12 provides the survey response measures used in the 5 point-Likert scales and the arbitrary range descriptors adopted:

Table 5.12

*Survey response measures (Likert 1-5 Scale):
Scale used for measuring all six school relational dimensions.*

<i>Descriptor Measurement</i>	<i>Score</i>
<i>Strongly Agree</i>	5
<i>Agree</i>	4
<i>Neutral</i>	3
<i>Disagree</i>	2
<i>Strongly Disagree</i>	1

<i>Arbitrary Descriptors</i>	<i>Range</i>
<i>Strongly Positive</i>	>4.5 to 5.0
<i>Positive</i>	>4.0 to 4.5
<i>Slightly Positive</i>	>3.5 to 4.0
<i>Above Neutral</i>	>3.0 to 3.5
<i>Below Neutral to Neutral</i>	>2.5 to 3.0
<i>Slightly Negative</i>	>2.0 to 2.5
<i>Negative</i>	>1.5 to 2.0
<i>Strongly Negative</i>	>1.0 to 1.5

Figure 5.02

Average Score for each relational dimension: All 42 staff responses

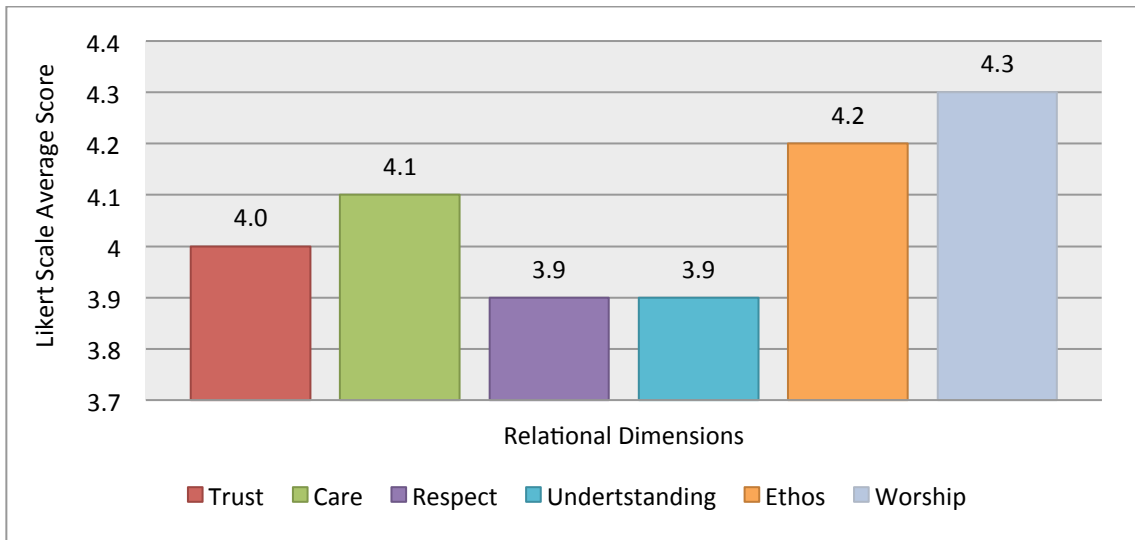


Figure 5.03

Average Score for each relational dimension: All 42 student responses

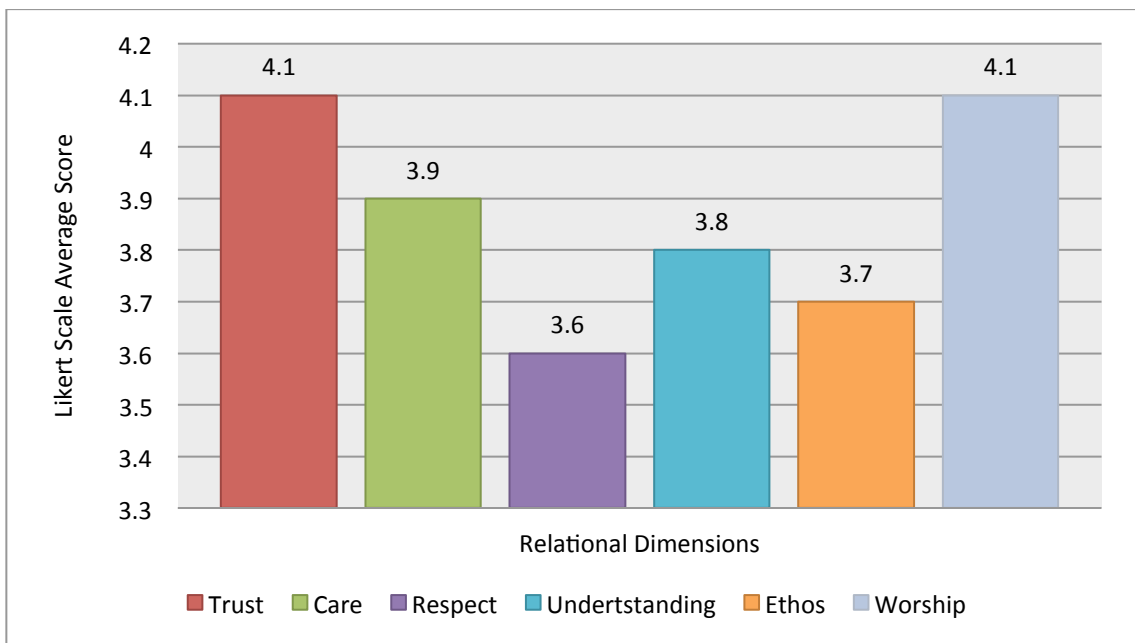


Figure 5.04

Average Score for 42 Staff (A) and 42 Student (B) Responses: Trust

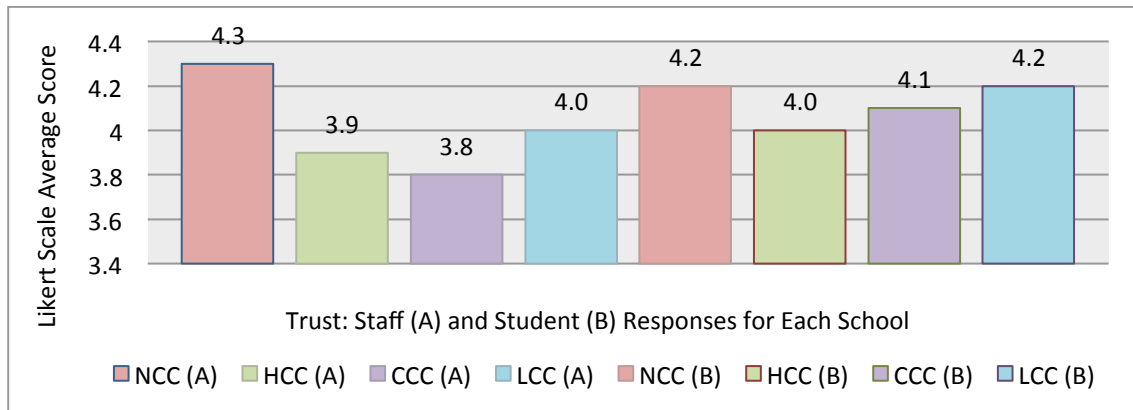


Figure 5.05

Average Score for 42 Staff (A) and 42 Student (B) Responses: Care

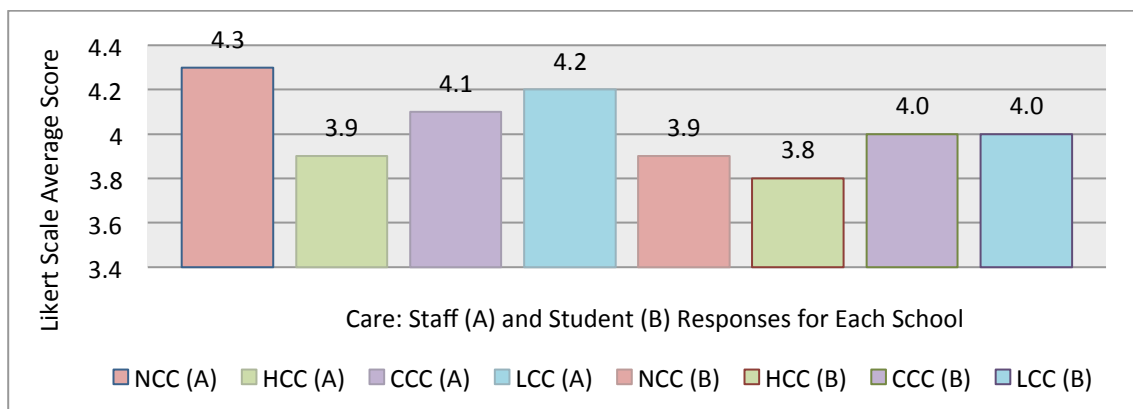


Figure 5.06

Average Score for 42 Staff (A) and 42 Student (B) Responses: Respect

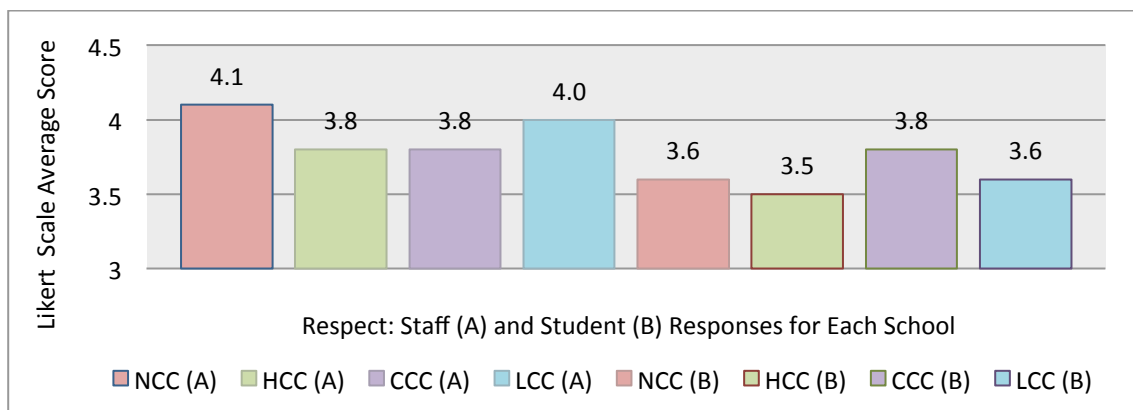


Figure 5.07

Average Score for 42 Staff (A) and 42 Student (B) Responses: Understanding

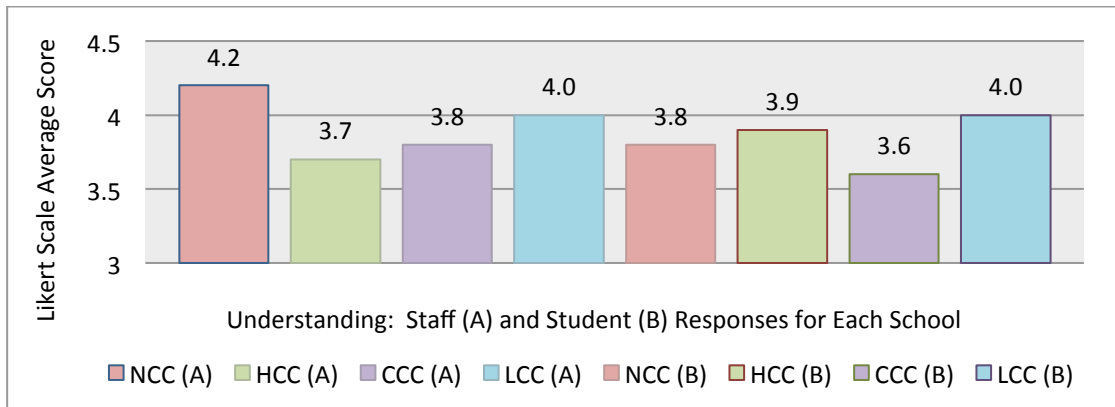


Figure 5.08

Average Score for 42 Staff (A) and 42 Student (B) Responses: Ethos

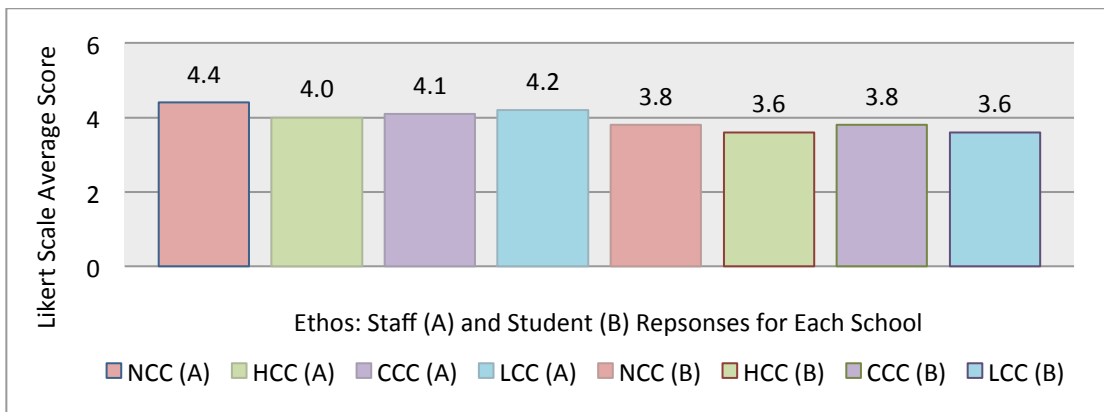


Figure 5.09

Average Score for 42 Staff (A) and 42 Student (B) Responses: Worship

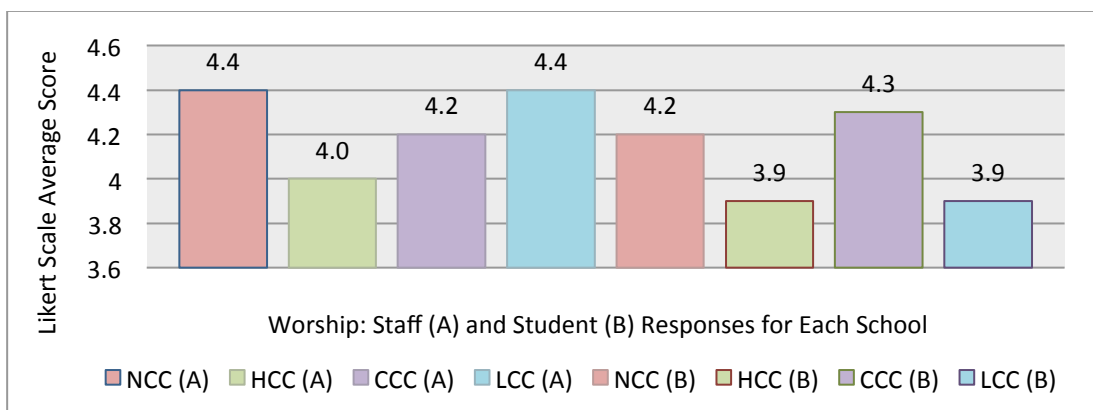
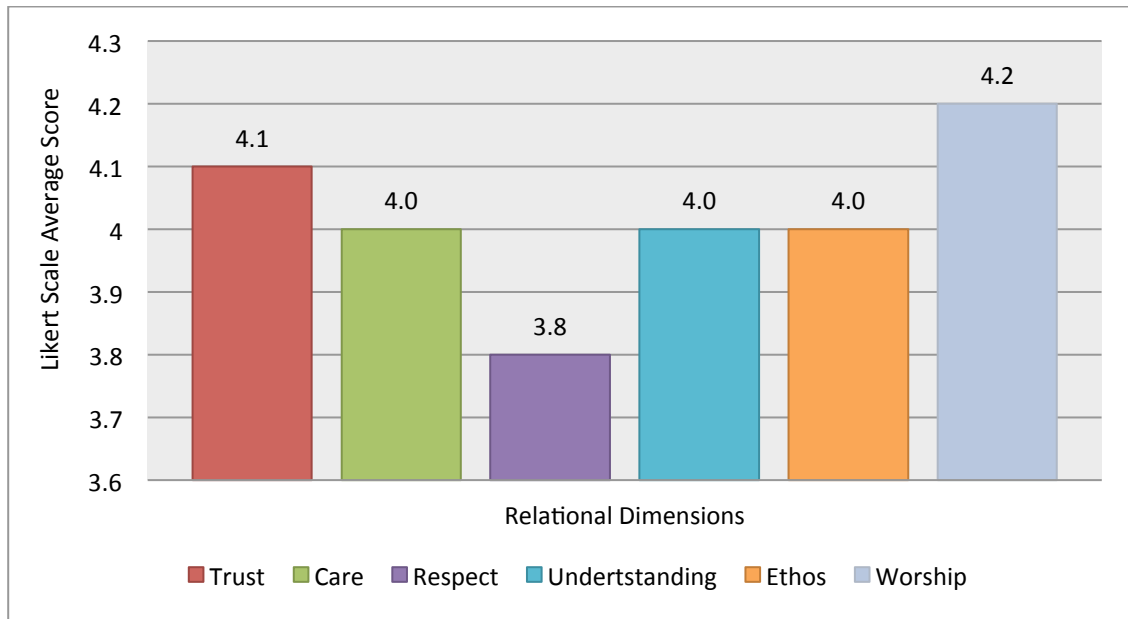


Figure 5.10

Average Score for all colleges and dimensions from 42 Staff and 42 Student responses



The above findings are discussed in greater detail in the cross-case analysis chapter. However, a number of significant findings can be highlighted: a) the dimension of worship rated the strongest by both staff (4.3) and student (4.1) responses (Figures 5.02 and 5.03); b) the dimension of respect rated the weakest by both staff (3.9) and student (3.6), although still rated slightly positive in both categories; c) a variation in the relational scores is evident among schools indicating all schools, while similar, are also unique in their relational make-up (Figures 5.04 to 5.09); and, d) all school results fall between slightly positive (above 3.5) and positive (>4 to 4.5). The dimensions, which rated positive, are given in Table 5.13 (staff and students responses are combined).

Table 5.13

Relational dimensions rated positive (>4 to 4.5)

<i>School</i>	<i>Dimension</i>	<i>Staff + Students Score</i>
NCC	Worship	8.6
NCC	Trust	8.5
CCC	Worship	8.5
LCC	Worship	8.3
LCC	Trust	8.2
NCC	Care	8.2
LCC	Care	8.2
NCC	Ethos	8.2
CCC	Care	8.1

From Table 5.13, the most frequently rated schools are NCC (with 4 dimensions rated positive), LCC (with 3 dimensions rated positive) and CCC (with 2 dimensions rated positive). The most frequent rating dimensions are Worship (3 schools), Care (3 schools), Trust (2 schools) and Ethos (1 school) and as stated earlier, the highest rated dimension is Worship. The above results are further discussed in the case study and cross-case analysis chapters.

5.5 Conclusion

This chapter has reviewed the rationale and construction process for the questionnaire design and tabled the results of the reliability testing. These results indicate the survey responses were sufficiently valid for drawing conclusions. However, given the small sample sizes used, the results should be considered as indicative only. Larger sample sizes are recommended for further research. In total, 84 surveys were conducted across the four school sites to measure the six relational-dimensions identified through the literature review.

The findings identified are discussed further in the case study analysis chapters and the cross-case analysis chapter. These findings, which include the value placed on worship, the similarity and differences among schools and the overall measure for ethos, prompted further analysis of documents and aided the interpretative task of identifying themes and developing conclusions. Also important was the ability to use the responses as a measure of authenticity of the school environments by confirming school statements with the experiences of stakeholders.

The next four chapters undertake the case-study analysis for each school and are followed by the cross-case analysis in Chapter 10 and discussion of findings in Chapter 11. From these chapters, the thesis moves to a theoretical review of findings (Chapter 12) before concluding with the final chapter on the research implications.

Chapter Six

Northlight Christian College: A Presentation of Findings

The purpose of this chapter is to present the findings that emerged from the exploration of the beliefs, values and mission of the Northlight Christian College. The chapter begins with a contextual overview of the College (Section 6.1), details relevant issues encountered during the data-gathering process (Section 6.2) and presents the findings for each research question under the respective sub-headings (Section 6.3). The chapter concludes with a brief summary of findings (Section 6.4). These findings are later re-visited in the cross-case analysis (Chapter 10).

6.1 Contextual Overview

Northlight Christian College was established in 1979 as a ministry of the local Christian Outreach Centre. The school adopted the Accelerated Christian Education (ACE) teaching curriculum until it fully transitioned to the Queensland State Curriculum in 1987. In its first year, the College enrolled 84 students from Years 1 to 12, was led by the senior pastor and shared the local church facility. Presently the College caters for approximately 900 students. In its 34 years, several principals have served the College, the longest having served for 15 years between 1987 and 2001. Over the course of its history, the College has maintained its identity as a ministry of the local church.

Given the direction set by the local church in establishing corporate values for the entire campus (NCC Inv 2 Mar 10), it is mostly impossible to fully appreciate the beliefs, values and mission of the College without first understanding the NCC church and its leadership. The NCC church is known for its emphasis on family and aims to provide a safe environment for young people and a positive influence to the wider community (NCC Ex Doc No. 1, *NCC Insert*). Having an active congregation of around one thousand members, the Church has been successful in engaging young people through its various ministry programs and music. By achieving a large and vibrant youth work, the church ministry complements the work of the College. In this regard, the church/school faith community can be described as a functional community (Coleman & Hoffer, 1987) representing an “interactive web of relationships” (Cook,

2001). These interactive relationships, formed in and out of the school environment, have been instrumental in developing NCC culture and ethos.

6.2 Data-Gathering Issues

Data were gathered using semi-structured interviews, documentary analysis and by survey method. Thirty documents were reviewed which included a selection of College magazines and newsletters spanning the period 1982 to 2010, the College website, prospectus documents, conference papers and seminal reports (one prepared in 1999 titled *The Heart of Learning*, and two documents presented at the Christian Schools Association (CSA) Conference in the 1990s at a time when the NCC principal was also chairperson of the CSA conference). Interviews were conducted with the current senior pastor Dr Chris Gulai and past Principal Mr Cliff Davey. Surveys were conducted in 2010 between July and October, with 12 surveys completed by senior students and a further 11 surveys completed by College staff.

In conducting interviews, the study interpreted the role of senior pastor as a school leader for several reasons: a) the College is viewed as a ministry of the local church; b) the senior pastor serves on the College board; and, c) it is the view of the internal stakeholders themselves (NCC Inv 1 Mar 10, p. 3 & NCC Inv 2 Mar 10, p.1). Given this perspective, the study adopts the view the senior pastor is as much a “creator of (school) culture” (Schein cited by Hesselbein et al., 1992) as the principal. Consequently, it can be said that the working relationship between the senior pastor and the principal is a significant factor in setting and sustaining NCC culture, which also incorporates the school’s beliefs, values and mission (Putney, 2004).

As discussed in Section 4.5 on data analysis, the transcripts of interviews and the review of selected documents were subject to an interactive process of data analysis (Creswell, 2008; Gray, 2004; Punch, 2000). The questionnaires were subject to quantitative analysis (Creswell, 2008), with the analysis and display of findings given in Chapter 5. The findings in respect to the research questions 3 and 4 drew upon the analysis of all data-collection methods as detailed in Chapter 4 on research design (Table 4.05).

6.3 Research Findings

6.3.1 What do COC school leaders perceive to be the beliefs, values and mission of COC schools?

6.3.1.1 Overview of Findings: Interview One. When asked about the beliefs, values and mission of NCC, former principal Davey raised several issues: a) a shift in mission from one of protecting children to equipping students; b) the need to prepare students with a Christian worldview and equip them to engage the world and not be separate from it; c) the desire for students to have a Christian experience that was real, but at the same time to ensure the educational function and the work of a school is performed; d) to ensure the culture was one of caring, respect and diligence; e) the importance of student learning within the classroom; f) the significant role of the church; g) the importance of community involvement; h) the role of chapel worship and the sense of God's presence experienced by staff and students through these services and at times, with strong elements of the charismatic movement; i) a recognition the school was not trying to be a church; and, j) embracing a reformed thought form that "whatever you do, you do to your best as an offering to God" (NCC Inv 1 Mar 10, p. 12).

In discussing the College shift in mission, Davey identified the move from the ACE system to the Queensland Studies Authority syllabuses in the years leading up to 1987 as significant for at least two reasons. Firstly, the move was a recognition the mission of Christian education was not just to protect students from what was perceived to be a growing humanistic public system, but an acknowledgement that Christian students need to be equipped to impact the world in transforming ways (NCC Inv 1 Mar 10, p. 2). That is, the mission focus effectively changed from student protection to student preparation, which gave the College a philosophical foundation to move forward (p. 2). Secondly, there was a growing conviction the credibility of the College and therefore its future viability, depended on a curriculum that best prepared students for entry into tertiary education (academic mission). While the transition away from ACE required a significant investment in new resources, support for change from teachers and parents was, according to Davey, overwhelmingly positive (pp. 1-2).

In respect to significant College values, the relationship between the College and Church, was described by Davey as the College's greatest strength but potentially its biggest weakness (p. 3). In explaining this comment, an example was given of a time in the early 1990s when a division within the Church drastically reduced the size of the local congregation. While damaging for the local Church, the former Principal recalls it had little impact on the College. However, Davey (2012) also concedes that at the time he tried to keep the College "somewhat at a distance" from the Church (p. 4). Subsequently, the College leadership recognised early they had to manage the reputational risk that came from its affiliation with a growing charismatic church that, from time to time, would attract controversy (p. 6). While taking steps to mitigate this risk, the College leadership resisted the idea of pursuing independence from the Church. According to Davey (2010), the benefits and rewards of operating under a local church outweighs the alternative where a school "takes on a life of its own" (p. 4). Furthermore, he believed the role of the local church "holds the school in place and gives it a foundation" (p. 12). In this respect, the value placed on the ecclesial character of the College was readily affirmed.

In summarising the key findings from the first interview, Davey (2010) placed emphasis on: a) a Christian worldview belief construct and a sense of God's presence that could be experienced by staff and students; b) values that stressed the importance of academic learning, the role of the local church, community involvement and a caring and respectful culture integral to all College activities; and, c) an education mission which equips students to be in the world and to make a positive impact (NCC Inv 1 Mar 10, p. 2).

6.3.1.2 Overview of Findings: Interview Two. When asked about the beliefs, values and mission of the College, the NCC Senior Pastor made several observations: a) the idea the Campus (Church and College) share the same vision, morality and values and which are informed by the Church and the COC Movement; b) the faith statement of the College is the faith statement of the COC Movement which is documented in the COC constitution; c) a commitment to the values of truth, integrity and justice for both students and teachers; d) the weekly school chapel services are run by church pastors and reflects COC worship, i.e., a charismatic style of ministry with the usual emphasis on spiritual gifts such as prayer for healing; e) there is a close

working relationship with the school chaplains who form part of the Senior Pastor's pastoral team and all campus staff share in a weekly morning devotional time; f) the aim of the College is to be a place where every student has opportunity for achieving their best; g) pastoral support may extend from students to the entire family and the role of parents in the education of their children is valued; h) the College proactively engages the broader community through community events and charity missions and has established mechanisms to obtain regular feedback from members of the general public to assess the community perception of the College; i) the role of the Church is to bring people to repentance (or "*metanoia*", meaning a change of mind as well as a change of heart), and the College complements this mission in educating people towards Christian values; j) teaching staff are expected to be members of a local church fellowship however not necessarily COC or a charismatic/pentecostal church; k) there is a celebration of student achievements and the focus of this celebration is not limited to academic achievement; and, l) there is a strong value of prayer amongst staff and students with student leaders often initiating their own prayer meetings for the student body (NCC Inv 2 Mar 10, pp. 1-14).

In exploring these issues further, a comment was made that the College has "many mixtures of cultures" (NCC Inv 2 Mar 10, p.1). That is, according to the Senior Pastor, NCC draws most of its student population (approx. 70%) and teaching staff (approx. 60%) from outside the COC denomination, attracting students and teachers from a variety of denominational affiliations (p. 8). Furthermore, a significant number of students are said to come from families with no or nominal Christian belief and practice. While care is taken when recruiting staff or enrolling students to explain the nuances and spirituality of NCC, which operates under the auspices of a charismatic church, the diversity of Christian affiliation amongst staff and students is said to create some challenges in how College values are interpreted (p. 1).

Despite the diversity of cultures described above, the Senior Pastor stated the student peer pressure within the College "is very positive" (NCC Inv 2 Mar 10, p. 9), and this can be attributed to the complementary role of local churches. That is, what is taught in College chapel services is regularly reinforced during weekend church services, conferences, youth meetings and so on. Similarly, the Senior Pastor views education as a threefold chord, or a partnership between college, church and family. He

states, “what the child is hearing at home, they are hearing at church and they are hearing at school. That will make it a very safe place for a child” (p. 14).

In summarising the key findings in respect to the beliefs, values and mission of NCC which emerged from the second interview, the following themes were identified: a) alignment between the church and college belief statements and morality; b) values of truth, justice, integrity, charismatic spirituality including prayer, the role of the local church, openness/inclusiveness; and, c) a mission that includes the importance of pastoral care, the development of student potential, (not limited to academic achievement), engaging with the broader community, and alignment with the church mission in changing the heart and minds of people through Christian values. Of these themes, those that mostly correspond with the findings of the first interview are the values placed on the role of the church, charismatic spirituality and pastoral care, while community involvement was seen as an important mission by both leaders. The next section provides further insight into the beliefs, values and mission of NCC by presenting and discussing the findings from the documentary analysis.

6.3.2 What does the local school documentation indicate to be the beliefs, values and mission of COC schools?

Section 6.3.2 is divided in two parts: (a) findings in respect to identified beliefs (Section 6.3.2.1) and, (b) findings in respect to identified values and mission (Section 6.3.2.2). While there is some cross-over in each section, the data displays separate identified school beliefs (Table 6.01) from identified school values and mission (Table 6.02). As previously discussed, the findings have been analysed utilising the interactive coding process (Creswell, 2008) outlined in Section 4.5. The findings represent a summary of school beliefs, values and mission identified in the analysis of 30 NCC school documents.

6.3.2.1 Documented School Beliefs: Overview of Analysis and Findings. The data analysis of all selected NCC documents revealed the following core beliefs, ranked by frequency, in Table 6.01.

Table 6.01

Document Analysis: NCC School Beliefs identified in 30 documents reviewed

	<i>Beliefs Identified</i>	<i>No.</i>	<i>% of Total</i>
(B1)	Centrality of Christ	11	28%
(B2)	Goodness and Provision of God	7	18%
(B3)	God as Creator and Sustainer	4	10%
(B4)	Nature/Duality of Man	3	8%
(B5)	Charismatic Experiences	3	8%
(B6)	Spiritual Tension	3	8%
(B7)	Meaning of Knowledge	2	5%
(B8)	Kingdom of God	2	5%
(B9)	Creation/Redemption Story	1	2%
(B10)	Made in the Image of God	1	2%
(B11)	Incarnational Mission	1	2%
(B12)	Problems of Dualism	1	2%
(B13)	Religious Nature of Schools	1	2%
	<i>Total</i>	<i>40</i>	<i>100%</i>

In interviewing College leaders, it was affirmed the beliefs of the College align with the doctrinal position of the COC Movement and the statement of faith incorporated into the constitution of COC is, in effect, the statement of faith for the College (NCC Inv 2 Mar 10, p. 1). However, the document analysis reveals the doctrinal details of COC do not frequent the content of College documents. The reasons why this may be the case is further discussed in Chapter 10. One reason put forward by Davey is the experiential emphasis of COC spirituality, as opposed to an emphasis on doctrinal/creedal statements:

Unless you are in the charismatic movement there is very little understanding of what it is. It is experiential, it is not intellectual, it is not something you would ascribe to, it is something you experience. (NCC Inv 1 Mar 10, p. 9)

In respect to the *centrality of Christ* (B1), annual College reports throughout the 1980s often dedicated a page for an evangelical message, with the clear aim of leading the reader into a prayer of personal commitment to Christ (examples shown in NCC Ex Doc Nos. 4, 5 & 7). While the College publications over the last 15 years have been less conspicuous in their evangelical mission, it is still evident the hope of College leadership, that all staff and students would embrace not only the historical/moral Christ, but also the living, evangelical Christ. In turn, this message affirms the College belief in the creation/redemption story (B9). However, references to the baptising, healing Christ (charismatic Christ) are less evident in the documentation although not entirely removed.

The completed analysis revealed that 28% of the beliefs identified had to do with the nature and character of God — coded as *goodness and provision of God* (18%) and *God as creator and sustainer* (10%). As in the centrality of Christ, the College representation of God is rooted in scripture and affirmed in personal experience. For example, the current College prospectus quotes an excerpt from the testimony of the founding Pastor, “It all began with a vision from God, a dream in our hearts and \$1,000 in a bank account” (NCC Ex Doc No. 1, *inside back cover*). While this is a small excerpt from the story of the College beginnings, it alludes to the goodness and provision of God, the charismatic emphasis on dreams and visions and a journey of faith from humble beginnings.

Another area of beliefs identified in the documentation relates to the nature/duality of man (sic). This category could also be grouped with the belief that humanity is *made in the image of God* (B10), and to a lesser extent with the categories concerning *problems of dualism* (B12), *spiritual tension* (B6), and *the religious nature of schools* (B13). According to school documentation, the College holds the view humanity bears the image of God and therefore reflects the dignity, creativity and relational nature of God (NCC Ex Doc No. 1, *Pre-Prep to Year 3 insert*). It also accepts the Genesis narrative of the fall and its consequences such as the fractured relationship/separation between God, humanity, nature and self (Schaeffer, 1968), and the related problems of dualism (e.g., nature against grace, secular against sacred, body against soul, mind against spirit, reason against faith).

In addressing the perceived tensions of dualism, an important school document was published in 1999 titled *Heart of Learning* (NCC Ex Doc No. 26), written by the then principal Davey. This document became a philosophical treaty used to guide the College's pedagogical approach in the new decade. While mostly dealing with the problems of post-modernism, the emerging challenges for educators in the 21st century and a proposed pedagogical response to these challenges, the document also addresses the problems of dualism:

We need to present the gospel in a manner that puts behind us much of the individualism, rationalism, dualism and intellectualism of the enlightenment. Our faith needs to be expressed within a faith community where we can live out the gospel in authentic, wholesome and healing relationships... We have tended to place emphasis on the saving of the soul with a secondary concern for the body. The new generation is concerned for the whole, integrated person immersed in community and hence our gospel message needs to speak to people's identity, which includes being in relationship with God, others, nature and themselves. (NCC Ex Doc No. 26, p. 3)

While acknowledging the problems of dualism, the College document holds out the belief that the Gospel hope includes the power of reconciling a new generation, not only to God, but also "to others, nature and themselves" (pp.1-3). In pursuing this all-encompassing vision, the implications are that *all things* have spiritual or religious significance, including the work of educating and administering educational systems. These themes are further discussed in Chapters 11 and 12.

As previously mentioned, the ideals discussed in the *Heart of Learning* document provided direction and language for the College. In discussing pedagogical approaches, the document advocates an incarnational model of teaching, which reflects a belief, identified in the college documentation and coded as *incarnational mission* (B11). Simply put, the term expresses the idea that a teacher educates, not only by what they say, but who they are.

Another core belief identified in the documentation is the *meaning of knowledge* (B7) that has implications for pedagogical approaches informed by a charismatic

epistemology (pp. 3-4). A charismatic definition of knowledge places an emphasis on Hebrew/experiential knowledge, in contrast to the Greek/Enlightenment emphasis on knowledge as essentially cognitive/mental comprehension. This distinction is discussed in greater detail under epistemology in the cross-case and theoretical discussion chapters (11 and 12).

A final belief identified, coded *Kingdom of God* (B8), carries with it the view the kingdom of God has an ever-increasing expression on earth. This interpretation of gospel of the kingdom also incorporates the meaning of the cultural mandate, which suggests “the world is in a state of potentiality” (Bacote, 2005, p. 17) and requires human work to fulfil the potentiality of God’s creative purpose on earth, thus giving legitimacy to work as a calling. Consequently, the College belief in God’s kingdom provides significance and purpose in the work of education and reiterates the centrality of Christ in the practice of education and College life (NCC Ex Doc No. 13, p. 2).

In summarising, it can be concluded that the College beliefs are informed by Christian and biblical thought-forms which have evangelical perspectives. The analysis of documents also highlights tensions that exist in relation to the belief stance of the school including the problems of dualism. These tensions are further discussed in Chapter 11. The next section presents the documented values and mission identified through the interpretative coding work discussed in Section 4.5.

6.3.2.2 Documented School Values and Mission: Overview of Analysis and Findings. Several themes relating to NCC values and mission emerged from the analysis of key school documents. For example, the College mission statement, detailed in prospectus documents and other publicly accessed promotional material (2009), states:

Northlight Christian College exists to provide Christ-centred education that promotes life-long learning, develops excellence and Christian character and fosters social responsibility. (NCC Ex Doc No. 2, *Website*)

In the 2009 College prospectus document (NCC Ex Doc No. 1), the College is identified as a co-educational, independent institution that has a “distinctively Christ-centred curriculum, developed from a biblical perspective...” (p.1) which is delivered

by teachers, "... who actively model Christian values" (p. 3). This document also makes mention of the College's mission to encourage and develop students "intellectually, physically, socially, emotionally, morally, aesthetically and spiritually" (p. 4). The wording of these statements suggests a relationship between beliefs, values and mission as anticipated by the conceptual model given in Figure 3.01.

The documents discussed above form part of the documentary analysis undertaken to identify themes and perspectives in respect to the school's values and mission. The results of the data analysis of all documents reveal these 42 core values and mission items in Table 6.02.

Table 6.02:

Document Analysis: NCC Values and Mission identified in 30 documents reviewed

	<i>Values/Mission Identified</i>	<i>No.</i>	<i>% of Total</i>
(V1)	Love/Care/Compassion	46	9%
(V2)	Holy Spirit/Prayer	39	7%
(V3)	Evangelical/Discipleship	37	7%
(V4)	Role of the Church	31	6%
(V5)	Diligence/Work Ethic/Sacrifice	28	5%
(V6)	Academic Focus/Learning	27	5%
(V7)	Outreach/Global/Mission/Inclusive	27	5%
(V8)	Faith/Resilience/Hope/Vision	22	4%
(V9)	Role of family/parents	22	4%
(V10)	Community/Relationships	21	4%
(V11)	Worship/Devotions	21	4%
(V12)	Character Development	19	4%
(V13)	Uplifting/Positive Culture	15	3%
(V14)	Christian Staff	14	3%
(V15)	Whole Person/Holistic	14	3%
(V16)	Respect/Honour	11	2%
(V17)	Safe place/No bullying	11	2%
(V18)	Commitment to Excellence	11	2%
(V19)	Biblical Worldview	11	2%

(V20)	Student Focus	9	2%
(V21)	Role of COC	9	2%
(V22)	Uniqueness of Individual	8	1%
(V23)	Co-labouring with God	8	1%
(V24)	Behaviour Management	7	1%
(V25)	Sense of Calling/Ministry	7	1%
(V26)	Exciting/Fun	7	1%
(V27)	Gifts/Talents	6	1%
(V28)	Equity/Justice/Truth	6	1%
(V29)	Creativity	6	1%
(V30)	General/Christian Values	5	<1%
(V31)	Heart of Learning	5	<1%
(V32)	Reformational Mission	5	<1%
(V33)	Leadership/Service/Influence	4	<1%
(V34)	Pastoral Care	3	<1%
(V35)	Understanding	3	<1%
(V36)	Equipping for Future	3	<1%
(V37)	Economical Education	2	<1%
(V38)	Empathy	2	<1%
(V39)	Physical Appearance	1	<1%
(V40)	Stewardship	1	<1%
(V41)	Purity in Relationships	1	<1%
(V42)	Mercy/Forgiveness/Grace	1	<1%
Total		536	100%

Of the twelve most frequently identified items in the school documentation, the items of *evangelical/discipleship* (V3), *the role of the church* (V4), *the role of the family* (V9), and *community relations* (V10) have already been discussed at some length in Sections 6.3.1 and 6.3.2.1. Another two items identified, *academic focus and learning* (V6) and *character development* (V12), are reasonably predictable as values and mission of a College institution. Of the remaining six items, the value placed upon the role of *the Holy Spirit and prayer* (V2) and *the value of worship and devotions*

(V11) can be grouped together as features of charismatic spirituality, which is discussed in greater detail Section 6.3.3.

The final four values, *love* (V1), *diligence* (V5), *outreach* (V7), and *faith* (V8) have been prominent in the names, mottos and/or logos used by the College over its history. In regards to the term *faith*, not only will the COC community refer to it as “the faith” (Christianity) or religious belief, but will also refer to faith in terms of a charismatic gift as outlined in the Pauline letter to the Corinthians (see Table 3.04, COC Basic Beliefs, *Gifts of the Holy Spirit*). As part of the charism of COC, this emphasis on faith has been a source of resilience and spiritual energy for the NCC school. The NCC founding pastor gave an example in the following testimony in 1982:

We have had a jam-packed year with God at the head of our school. We had our high school section passed by the Education Department, thus releasing government finance... a tiff with the unions which could have gone either way has been resolved in our favour – praise God, He said He would never leave us or forsake us... we must remember to keep our eyes and hearts upon Jesus and His call upon our lives at all times. (NCC Ex Doc No. 4, p. 3)

The final value/mission is that of *outreach* which, in the current study, is also classified with the related values of: *global, mission, and inclusive* (V7). Examples of documented College programs that value outreach are numerous, but perhaps the best indication of the inclusiveness of the College is the testimony of staff and students themselves. One overseas high school student who contributed to an annual report (1991) wrote:

I have also encountered challenges and new experiences like coming to the school and being in (experiencing) its atmosphere. One of the first things I noticed was the friendly and accepting attitudes of the teachers, but more unusually it was the same amongst my peers. (NCC Ex Doc No. 7, p. 84)

In summarising Section 6.3.2.2, the NCC values and mission which stand-out in the documentation are: Christ-centred education, the value of love/care (which extends

to the mission of pastoral care), discipleship (including the mission of character formation), the role of the church, diligence/sacrifice, charismatic spirituality with its emphasis on the Holy Spirit, spiritual gifts, prayer and outreach, and the task of learning. These themes are further discussed in Chapter 11. The next section examines the role of worship in the cultural formation of the College.

6.3.3 What role does religious worship have in assimilating the beliefs, values and mission into the life of COC schools?

Not only is the role of worship central to the religious expression of a charismatic/pentecostal church such as COC, it is also a feature of NCC spirituality. All students at NCC participate in weekly chapel services that are often led by either college students and/or church staff pastors. According to accounts from past teachers and students, from its earliest history the College chapel assemblies would at times “go for hours” and were credited in creating a sense of God’s presence in the College (NCC Ex Doc No.17, pp. 6 & 11). When asked about these services, former principal Davey commented, “We had chapel that time and time again would just blow you away in terms of experience and kids being touched by God” (NCC Inv 1 Mar 10, p.8).

As confirmed by the current Senior Pastor, the College chapel worship is conducted in the style of COC worship, that is, with its charismatic and pentecostal emphasis. At one stage, chapel services gained such a reputation for their lively praise and worship that invitations were reportedly received from other Christian colleges giving NCC students the opportunity of leading chapels in these schools (NCC Ex Doc No. 13, p. 3). College chapels not only allow for a time of praise and worship, but also include a weekly message, often given by a church pastor and time for prayer. The entire chapel experience therefore incorporates opportunities to reiterate core beliefs and values.

A unique emphasis the College has, which is a reflection of the broader charismatic church teaching, is the importance of the person of the Holy Spirit and the place of prayer (NCC Ex Doc No. 9, *Pastor’s Report*). As confirmed by both the study interviews and documentation examined, the charismatic nuance of spiritual empowerment expressed through the gifts of the Spirit such as healing, miracles, spiritual discernment, prophecy, etc., does have some expression in College life

particularly in chapel services (NCC Inv 1 Mar 10, p. 8). According to College leaders, the operation of spiritual gifts has previously caused some controversy (p. 8) and that the College is sensitive to keeping student experiences in perspective and balanced.

Given the potential for controversy in the operation of spiritual giftings, the College documents indicate a greater emphasis on a different aspect of Christian ministry. According to COC belief, there is a revelatory function of the Holy Spirit in truth seeking (“He will guide you into all truth”, John 16:13) and secondly, a character development work that takes place in the life of the Christian (referred to as the fruit of the spirit, Galatians 5:22). According to Galatians, the fruit of the spirit is love, joy, peace, longsuffering gentleness, meekness, temperance, goodness and faithfulness (NCC Ex Doc No.1, *Primary School insert*). It is apparent the College community is content to place an emphasis on the “fruit bearing” or the moral-forming influence of the Holy Spirit’s ministry (NCC Ex Doc No. 11, p. 5).

Synonymous with the role and ministry of the Holy Spirit in COC teaching and practice, is the value placed on personal and corporate prayer. It is common for the College to promote prayer to the extent that: a) teachers will often commence class with prayer; b) prayer meetings will be organised by students on their own initiative; c) board meetings will commence with prayer; and, d) College leaders will be encouraged to attend a weekly night meeting hosted by the Church, where corporate prayer is given for various causes including the work of the College. It is the general opinion of faith-community members that this spirituality, that incorporates the emphasis on worship, the Holy Spirit and the place of prayer, makes NCC a unique schooling environment (NCC Ex Doc No. 17). These sentiments are expressed by Davey (1996) who wrote in a Principal’s report, “For students and teachers, College represents a way of life – it is our work, our worship... the college is a worshipping community” (NCC Ex Doc No. 11, p. 1).

In summary, it is evident from the findings of the interviews, document analysis and surveys, that the place of worship in the life of NCC is a distinguishing feature of the College and this practice offers unique opportunities for assimilating the beliefs, values and mission into the College culture. This aspect of college life is further discussed in Chapter 11. The next section explores the leadership actions intentionally adopted at NCC to inculcate beliefs, values and mission into the life of the College.

6.3.4 What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools?

The College leadership has been able to catch the essence of their belief, values and mission by sharing the stories of the College beginnings and growth in the narrative of a faith journey. These stories appear to be re-told at special opportunities such as College anniversaries and the opening of new facilities. In addition, the NCC beliefs, values and mission are also entwined in the memory and legacy of the people who have served and shaped the College, particularly in its foundational stage.

In the second edition of the College's 2004 newsletter, a special tribute is given in recognition of the College's 25th anniversary (NCC Ex Doc No.17). Titled "... *built on faith, vision and values*", the newsletter is used as an opportunity to communicate the values and mission of the College to its staff, students, parents and other internal stakeholders by articles and pictures that illustrate the College's journey from its earliest beginnings.

What impresses most about these stories, is the recurring theme of God's inspiration, provision and faithfulness. According to newsletter articles, the earliest mention of the possibility of a school was in 1978 when another visiting minister, known for his prophetic gift, accompanied the founding pastor. College principal Davey in the 1997 school magazine tells one version of the story:

It was in 1978 that Pastor Gordon Gibbs stood overlooking the property that was to become Christian Outreach Centre. Pastor Gibbs had a vision of children, and many of them, running and playing. So birthed the vision of the Church to serve both its people and the wider community with Christian education. (NCC Ex Doc No. 12, p. 6)

Concerning this incident, the founding pastor was quoted in a 2004 article as saying, "God could see much more than what I could see" (NCC Ex Doc No.17, p. 5). In an interview with Davey, the prophecy story was discussed during which the former principal admitted he was not really sure how significant that incident was in persuading the Church to commence a school (NCC Inv 1 Mar 10). Regardless, the

story places emphasis on the faith journey metaphor that includes vision, faith and charismatic gifts.

In addition to storytelling, the College has embellished the values and mission of the College in the personalities of its pioneers. While the College history records many significant people whose contributions were invaluable to the development of the College, there are a number of outstanding pioneers whose personalities and convictions have come to personify the College culture (NCC Ex Doc No. 17, pp. 4-5, *Men and Woman of Great Faith*).

Two such individuals are founding church pastor and college principal, Pastor Milne and the first high school teacher and subsequent principal and chaplain Pastor Teale (pseudonyms adopted). Milne had been a founding member of the first Christian Outreach Centre congregation in Brisbane, where he was a Sunday school teacher and member of a children's ministry, which grew dramatically in the early years of COC. Milne was a builder by trade with very little theological or academic training. In many respects, Milne was an unlikely candidate for pioneering and leading a church and even less likely to establish and lead a college which "just grew like topsy" (p. 5). What Milne personified however, was a love for children (NCC Inv 1 Mar 10, p. 4), a faith in God (NCC Ex Doc No. 17, pp. 4-5) and a self-deprecating humour that endeared him to the growing COC congregation. Having a background in the building industry, it was not uncommon to see Milne on site helping with college construction work (college anniversary magazines often include a photo of Milne in working clothes doing manual labour jobs). In this regard, Milne inspired congregation members to volunteer for numerous working bees on the campus site. The involvement of church and parent volunteers in developing the property for church and college use was instrumental in establishing a culture of camaraderie and sacrifice (NCC Ex Doc No. 18, p.7).

Details of the appointment of Teale by Pastor Milne to the College staff (and the recollections of Teale) are recorded in the College 2004 newsletter. These words are indicative of the philosophy and culture of the College in its formative years:

Mr Teale remembers one of the first newsletters that Principal Pastor Milne wrote. 'It is like a big cake mix here and love is the main ingredient,' Mr Teale recalled of the sentiment of the early days. Back in

those days, Mr Teale, a surfer and a bit of a hippie, was not asked so much about his qualifications but whether he loved God. On answering “yes”, Pastor Milne offered him the teaching position. (NCC Ex Doc No.17, p. 6)

Teale later became college principal and (on the appointment of Davey to the principal role), the college pastor. In commenting on the College beginnings, Teale said the eagerness of the first families “to do their part to create something out of nothing” was one of the great attractions in joining the College community (p.6). In his later role as the college pastor, Teale placed a strong focus on missions and outreach work and was known as a “mentor to those without”. Importantly, the examples of these early pioneers have embodied values and what the College community represents (Cook, 2001; Deal & Peterson, 1999). In summary, the beliefs, values and mission highlighted by NCC leadership actions include the belief in a faith journey and God’s provision, the power of prayer, charismatic gifts, love, sacrifice, community and outreach.

6.3.5 What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?

In exploring the above question this study has, in part, drawn upon the results of questionnaires administered to students and staff. The abridged tabled results for each category are given in Tables 6.03 and 6.04 (The full tabled results along with the validation testing of findings is displayed and discussed in Chapter 5).

Table 6.03

Northlight Christian College (NCC): Results from 11 Staff Survey

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>U’standing</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	21.4	25.6	16.4	25.3	26.5	22.0
Average Score	4.3	4.3	4.1	4.2	4.4	4.4
Std. Deviation	2.2	2.5	2.2	3.1	2.8	2.2

Table 6.04

Northlight Christian College (NCC): Results from 12 Student Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>U'standing</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	16.6	19.5	14.6	23.1	22.9	20.8
Average Score	4.2	3.9	3.6	3.8	3.8	4.2
Std. Deviation	1.8	3.6	2.8	3.0	2.8	2.3

A comparison of the above tables reveals staff rated the relational and cultural factors higher in all six categories than the senior students (years 10, 11 and 12), and in respect to the measures of standard deviation (SD), the staff average SD measure (2.5) indicates the responses from staff were more consistent than student responses (average standard deviation 2.7). As discussed in Section 5.2, all survey questions were asked in the positive and scaled one to five from strongly disagree (a score of 1) through to strongly agree (a score of 5). A neutral response therefore would be an average score of 3.0. Of the two data sets, staff scored the College higher on the all measures with an overall average score of 4.3. The highest scores were given for the more general questions on Ethos (4.4) and Worship (4.4), closely followed by the relational values of Trust (4.3) and Care (4.3). In comparison, the students responded with a lower overall mean of 3.9, but still well above the neutral per item mean (average score) of 3.0. The highest grading was given to Worship (4.2) and Trust (4.2) followed by Care (3.9). Of interest, the lowest value graded by both staff and students was respect, which came in at 4.1 and 3.6 respectively.

As previously discussed, the findings support the view that a major College emphasis is the role of worship, while care (the active word for love) also rated highly. It also indicates that, in the view of both staff and students, the College enjoys a positive and strong ethos where ethos is measured in terms of the quality of the relationships among internal stakeholders. These results are consistent with the interview and documentary findings.

6.4 Conclusions

Results of the leadership interviews, documentary analysis and questionnaires all suggest the College enjoys a positive and strong organisational culture that is conducive to both the task of educating students and character formation. Core values identified include love, faith, diligence, outreach and worship. In addition, the College has a belief system that has a biblical foundation with evangelical nuances. As the College has matured, the mission of the institution evolved into one of equipping students to bring influence to their world in a reforming (biblical) sense. This evolution of school mission is exemplified in the transition from the ACE to state curriculum. While some school stakeholders had reservations that the move to state curriculum could erode the founding gospel values with secular or humanistic values, the change did have overwhelming support. There is nothing in the research to suggest that the school stakeholders would prefer a return to the former system on the grounds of safeguarding gospel values.

A strong partnership is fostered at NCC between the local church and parents, to such an extent that education is seen as a threefold chord between college, church and parents, thus providing a secure environment for students. Generally, the relationship between the college and local church is seen as a vital link in maintaining the ethos of the College. However, it is also noted that this relationship cannot be taken for granted and needs maintaining if the campus culture is to remain positive. The spirituality of the College was also explored, in particular the charismatic emphasis in respect to the role of the Holy Spirit. In maintaining and cultivating school culture, the College has been intentional in re-telling its story in the form of a faith narrative and by honouring those pioneers who have embodied the values the College and Church leadership wish to promote. These findings are further discussed in Chapter 11.

Chapter Seven

Hillview Christian College: A Presentation of Findings

This chapter presents the findings identified in exploring the beliefs, values and mission of Hillview Christian College. The chapter begins with a contextual overview (Section 7.1) and briefly discusses data-gathering issues (Section 7.2). The research questions are addressed under the respective sub-headings (Section 7.3) followed by concluding remarks (Section 7.4). The findings are re-visited in the cross-case analysis discussion in Chapter 11.

7.1 Contextual Overview

Hillview Christian College (HCC) was established in 1982 as a ministry of the local Christian Outreach Centre. The College caters for 700 students from kindergarten and preparatory year through to year 12. As with all COC schools, the local College oversight is by the local Church Committee of Management (COM). However the College also operates with its own board, which is effectively a sub-committee of the local church COM.

The longest serving Principal was Pastor Michael Hunt who served from 1987 through to 2001. During his tenure, the College underwent its most significant period of growth and development. Mrs Catherine Hughes, who served as principal for seven years from 2002 to 2009, succeeded Hunt. In common with all COC Colleges, HCC is a member of the Association of Independent Schools, Queensland and the Associated Christian Schools.

7.2 Data-Gathering Issues

Data were gathered from semi-structured interviews with College leaders, documentary analysis and questionnaires. The documentary analysis reviewed 48 documents including prospectus documents, annual magazines, staff and parent handbooks and newsletters. Included in the document review is the paper, *Foundational Philosophy*, prepared by a working party of teachers in 1988 for the purpose of guiding the development of the College “to a place of competence and significance in Christian education” (HCC Ex Doc No. 2, p. 1). The questionnaires

were completed by students (10 in total) and staff (a further 11 responses) between July and October 2010. Interviews were conducted with Hunt and Hughes in the second half of 2010. These former principals collectively served for over 22 years and consequently, their commentary and recollections are considered appropriate for this study as per the interviewee selection criteria (Section 4.3.2).

7.3 Research Findings

7.3.1 What do COC school leaders perceive to be the beliefs, values and mission of COC schools?

7.3.1.1 Overview of Findings: Interview One. In discussing why HCC experienced significant growth during his tenure, Hunt identified several reasons that provide insight into the beliefs, values and mission of the College. According to the former Principal, the main reasons the College grew were: a) establishing the theological and philosophical foundations for Christian education; b) doing away with the Accelerated Christian Education (ACE) system; c) working with professional bodies; d) a willingness to access capital funding through the Block Grant Authority; e) knowing the market and responding to the needs of the market; f) building a private school culture; and, g) leadership vision and corporate strategy (HCC Inv 1 Mar 10, pp. 1-3). Most importantly, by establishing a theological/philosophical foundation or reason for being, (in addition to furthering the College's professionalism), the College leadership were able to grow the school's identity, credibility and student enrolments. When discussing the mission of the College, the former Principal placed an emphasis on the College's understanding of what a Christian worldview means. In recognising the importance of presenting a clear mission Hunt commented,

We wanted young people to graduate and take their place as Christian leaders in society. But we clearly identified that there was a worldview issue here. We wanted a worldview issue in our statement, so that people realised it was not all about money, it was not all about how you wore your uniform, that there was an intellectual framework that the school strived to implement. (p. 3)

Commenting further, Hunt felt the Church community had in fact started a school where children could “make good parishioners”. However, in order to grow, the College needed to have a reason for existence that went beyond making good parishioners and “church revival”. In his words, Hunt conceptualised the role of COC education as possibly taking its place as the “reformed side of the Centre (COC)” (p. 6). This educational mission of reformation is discussed in Chapter 11.

According to Hunt, the College embraced a variety of values including scholarship, the inspiration of Scripture, the need for teachers to model Christian practice, prayer, the importance of leadership, a progressive vision, selective enrolment, a sense of calling and purpose for staff, community and professional relationships and sound financial stewardship (pp. 1-4). It appears many of these values came about as a result of early College struggles, learning experiences and the realities the College had to face.

A further challenge for the College, which shaped the values and culture of HCC, was the relative size of the local church. Unlike some other COC campuses, HCC outgrew the local church in terms of student numbers. Overtime HCC student enrolments grew to 2 times the size of the local church congregation. To meet its enrolment, staffing and management requirements, the College leadership increasingly looked beyond the local COC church community. In discussing this aspect of the college/church relationship, Hunt stated, “We always had more COC people than non-COC people (serving on the College Board), but I understood that the kingdom of God was bigger than COC” (p. 16).

While church leadership had a preference to see more of its members serving on the College staff, Hunt said the matter came down to finding people with the necessary expertise and qualifications and suggested they mostly could not be found in the local Church stating, “if we had ten of them (college teaching staff) as COC people we would have been lucky” (p. 15). As a consequence of the comparative size between the Church and College, the college leadership was intentional in building relationships with the broader church community across different denominations. According to Hunt, the College had a student policy of allowing approximately 80% of enrolment from Christian families and the balance of students from homes with no or nominal Christian affiliation. This policy was adopted with concerns of “reverse evangelism” (p. 3) in

mind. However, Hunt admits that he would today be less concerned over the ratio between students from church families to non-church families for reasons including development in his own leadership capacity.

While prayer was seen as a value and worship was said to have a charismatic element to it, it was suggested that the more controversial side of COC/charismatic expressions of spirituality was not actively cultivated. It is possible that these issues were, to some extent, a point of contention (p. 14). What is meant by spirituality in the life of the College has been the subject of various interpretations among stakeholders. For Hunt, schools are spiritual places and this is evidenced by the value of prayer, the value of scripture, a vibrant chapel worship, a commitment to College chaplaincy and a good language, (that is, positive talk), amongst College community members (p. 14). Presently, the ecumenical nature of the school community remains a feature of the College.

In summary, the beliefs, values and mission identified by Hunt included: a) Christian worldview belief construct that provides philosophical underpinnings for the College; b) the values of leadership, professionalism, an ecumenical community and pastoral care; and, c) the College mission emphasis on modelling Christian values and a mission of *reformation* to complement the perceived COC church mission of *revival*.

7.3.1.2 Overview of Findings: Interview Two. The successor to the College principal role after Hunt was Hughes. Having served a number of years as head of the CCC primary school (see Chapter 8), Hughes was given the task of consolidating the College growth and given license to add her own personality and flavour to the College culture. In doing so, Hughes agreed that one of her initial challenges was building rapport within a conservative community (HCC Inv 2 April 10, p. 1). In making this comment, Hughes suggested this culture probably reflected the nature of the local community and not just HCC culture.

In discussing the beliefs, values and mission of the College, Hughes stated her aim was to preserve core values which included the development of Christian character in students, the maintenance of a Christian worldview as an intellectual framework and to extend the vision of the College (p. 3). In addition, Hughes said she worked at bringing together the Church and College by bringing in “the flavour of my

understandings of COC and be true to the COC mission” (p. 4). Examples of how this was undertaken included a renewed focus on the values of nurture and discipleship of students. In addition, the College renewed its focus on outreach and the evangelistic mission of COC.

As previously discussed, Hughes made mention of the College’s broad employment policy, (an acknowledgement that staff vacancies would often be filled by candidates who had no COC/charismatic/pentecostal affiliation). It was estimated that around 50% of staff came from a charismatic/pentecostal church affiliation, while the rest of staff came from more traditional denominations including Catholic (p. 8). In describing the College community, Hughes stated that there was a sense of community and bonding which made the College “a beautiful place” (in which) to work (p. 4). However, the value placed upon an ecumenical faith community needed to be balanced with the ministry mission of COC and the local church (p. 4).

In summary, the Hughes’ interview highlighted an affirmation to: a) the belief in a Christian worldview as the intellectual framework; b) the values of prayer, the relationship with the local church and COC, an ecumenical community and discipleship; and, c) a mission focus that included the development of Christian character and a renewed emphasis on outreach and evangelistic mission. In affirming these beliefs, values and mission, Hughes was building on existing foundations in addition to renewing certain aspects of COC spirituality and mission within the school culture.

7.3.2 What does the local school documentation indicate to be the beliefs, values and mission of COC schools?

Section 7.3.2 is divided in two parts: (a) an overview of findings in respect to identified beliefs (Section 7.3.2.1), and, (b) an overview of findings in respect to identified values and mission (Section 7.3.2.2). While there is some integration of ideas in each section, the data displays separate identified school beliefs (Table 7.01) from identified school values and mission (Table 7.02).

7.3.2.1 Documented School Beliefs: Overview of Analysis and Findings. The data analysis of all 48 HCC documents examined, revealed the most commonly mentioned beliefs. These are ranked by frequency in Table 7.01.

Table 7.01

Document Analysis: HCC School Beliefs identified in 48 school documents

	<i>Beliefs Identified</i>	<i>No.</i>	<i>% of Total</i>
(B1)	Centrality of Christ	5	22%
(B2)	Problems of Dualism	3	13%
(B3)	Orthodox/Mainstream	3	13%
(B4)	Made in the Image of God	2	9%
(B5)	Spiritual Tension	2	9%
(B6)	Civil Government	1	4%
(B7)	Nature of God	1	4%
(B8)	Meaning of Knowledge	1	4%
(B9)	Kingdom of God	1	4%
(B10)	Creation/Redemption Story	1	4%
(B11)	Nature/Duality of Man	1	4%
(B12)	Inspiration of Scriptures	1	4%
(B13)	Role of the Church	1	4%
	<i>Total</i>	<i>23</i>	<i>100%</i>

The most prominent belief identified, which contains evangelical nuances, is the *centrality of Christ* (B1). For example, in respect to the beliefs on spiritual life and faith, the College website in 2010 stated that Christian faith is central to the College and is lived with vibrancy. It then describes the evangelical call to a student’s “own vital relationship with Jesus Christ and its outworking in their lives” (HCC Ex Doc No. 3, *Spiritual Life and Faith*).

Variations with the NCC list include reference to *Christian orthodox/mainstream* (B3) belief. It is also noted that charismatic and pentecostal nuances are not mentioned on the College website. Likewise, there is no mention of the COC statement of faith in documents that can be publically accessed. (A copy of

the COC faith statement however has been printed in the HCC staff policy manuals). This lack of emphasis on COC's doctrinal position reflects a marketing reality. That is, the College community "has been blessed with families from more than 40 churches functioning in harmony in our community" (HCC Ex Doc No. 3, *Spiritual Life and Faith*). It is apparent that the College leadership has placed emphasis on the common beliefs that unite, rather than the doctrinal details, which would narrow the College's appeal.

Another variation in the HCC list is a focus on *the role of civil government* (B6). The emphasis refers to civil obligations and the College beliefs in relation to the same. For the College community, the belief that guides the relationship with civil authorities is biblically informed by verses such as, "Let every soul be subject to the governing authorities" (Romans 13:1-2). The HCC documented beliefs also address the problems of *dualism* (B2), and the perceived secular pressure to quarantine faith to one's private life away from the public square. In this regard, the College teaches the implications of faith for one's private *and* public worlds. This view is expressed as follows:

In a society where spiritual issues have been compartmentalised, the College teaches that Christianity is applicable to the whole of life. Our spiritual goal is to empower young people to see the significance of the Christian faith in all areas of the curriculum and of life. (HCC Ex Doc No. 3, *Spiritual Life and Faith*)

Another important belief that is biblically informed, is the nature of the individual *made in the image of God* (B4). From this fundamental belief, the College placed an emphasis on the uniqueness and value of the individual (HCC Ex Doc No. 10, p. 1), mirrored in the use of language which describes the individuality of each student, his or hers God-given gifts and how each student "is a treasured member" of the College (HCC Ex Doc No. 11, p. 9). This common respect for the dignity of the other leads to an emphasis on healthy relationships between students and between students and staff.

In summarising, the ecumenical nature of the HCC community results in some theological sensitivity for the College. However, charismatic nuances can be

identified. For example, the College prospectus (2010) stated that, “Building a relationship with God through the work of the Holy Spirit is central to our educational approach...” and then mentions the “Christian values” of the fruits of the Spirit (HCC Ex Doc No. 11, p. 15). Other documented beliefs of HCC include the role of civil government and the dignity of the individual. Another prominent belief identified is a holistic vision of life that does not compartmentalise Christian faith.

7.3.2.2 Documented School Values and Mission: Overview of Analysis and Findings. The beliefs identified above in Section 7.3.2.1 have helped to inform the values and mission of the College. The core values and mission of HCC identified in the documentation analysis are summarised in Table 7.02.

Table 7.02

Document Analysis: HCC Values and Mission identified in 48 school documents

	<i>Values/Mission Identified</i>	<i>No.</i>	<i>% of Total</i>
(V1)	Character Development	36	9%
(V2)	Holy Spirit/Prayer	24	6%
(V3)	Academic Focus/Learning	23	6%
(V4)	Outreach/Mission/Inclusive	23	6%
(V5)	Community/Relationships	23	6%
(V6)	Biblical Worldview	22	6%
(V7)	Love/Care/Compassion	20	5%
(V8)	Faith/Resilience/Hope/Vision	17	4%
(V9)	Worship/Devotions	16	4%
(V10)	Christian Staff	16	4%
(V11)	General/Christian Values	16	4%
(V12)	Leadership/Service/Influence	14	4%
(V13)	Diligence/Work Ethic/Sacrifice	13	3%
(V14)	Whole Person/Holistic	13	3%
(V15)	Respect/Honour	13	3%
(V16)	Evangelical/Discipleship	12	3%
(V17)	Role of the Church	10	3%
(V18)	Role of family/parents	10	3%

(V19)	Uniqueness of Individual	9	2%
(V20)	Sense of Calling/Ministry	9	2%
(V21)	Behaviour Management	7	2%
(V22)	Equity/Justice/Truth	6	2%
(V23)	Safe place/No bullying	5	1%
(V24)	Commitment to Excellence	5	1%
(V25)	Student Focus	4	1%
(V26)	Heart of Learning	4	1%
(V27)	Significance/Success	3	1%
(V28)	Professional Development	3	1%
(V29)	Uplifting/Positive Culture	2	1%
(V30)	Role of COC	2	1%
(V31)	Gifts/Talents	2	1%
(V32)	Reformational Mission	2	1%
(V33)	Economical Education	2	1%
(V34)	Physical Appearance	2	1%
(V35)	Personal Development	2	1%
(V36)	Role of Headmaster/Principal	2	1%
(V37)	Stewardship	2	1%
(V38)	Mercy/Forgiveness/Grace	2	1%
(V39)	Pastoral Care	1	<1%
(V40)	Understanding	1	<1%
(V41)	Innovative	1	<1%
(V42)	Marketing/Service	1	<1%
(V43)	Credibility/Reputation	1	<1%
(V44)	Conservative Community	1	<1%
Total		399	100%

In reviewing the twelve most frequently listed values and mission items, (items mentioned at least 4% or above), it is not surprising that the values of *academic focus/learning* (V3), *community/relationships* (V5), *biblical worldview* (V6), and

leadership/service/influence (V12) rated highly. All of these values were intentionally and consistently cultivated from the late 1980s forward. The need for building strong community relationships was a marketing imperative if the College was going to grow, while the emphasis on a biblical worldview was a College distinction that gave a point of difference (HCC Inv 1 Mar 10, p. 3). The strong emphasis on scholarship reflected the type of educational market HCC operates in and addressed any early concerns that prospective families may have had of what a COC school would look like (p. 3). The emphasis on leadership, service and influence incorporates the College mission to graduate students equipped with the Gospel calling of transforming society as “salt and light” (HCC Ex Doc No. 34, p. 7).

The strong focus on the spiritual dimensions of *hope and faith* (V8) reflects the College’s early struggles to become viable and the COC connection and faith teaching. Despite the lack of emphasis on COC/charismatic nuances such as spiritual gifts, particularly in the public documents of the College, the value of the person and work of the Holy Spirit and *the role of prayer* (V2) are still seen as important aspects of College culture (HCC Ex Doc No. 11, p. 15). In 1994, the then college chaplain, in addressing the challenges of student life, wrote “unfortunately we forget that the Holy Spirit was sent from heaven to be our Helper”(HCC Ex Doc No. 15, p. 3). This belief in the divine help of the Holy Spirit has been an experiential truth in the life story of the College. For example, the 20th anniversary edition of the College yearbook reported the following story from Hunt:

The first real progress I recall occurring in the College was in the form of hope. By the end of 1986 the College had gone through the boom and bust cycle of a great start and a painful slump. The daily prayer meeting at the time was a plea for survival. Then one morning, Mrs Spence, in a step of faith, prophesised that a new school was being born out of the ashes. I could feel hope arise in our hearts and we began dreaming again about what COC could and would become. (HCC Ex Doc No. 42, p. 7)

In the story of the early development of HCC, the Holy Spirit has been acknowledged as the divine Helper. It is also interesting that the two longest serving principals of the College both commented upon a personal sense of God’s calling and

leading in their professional life (HCC Inv 1 Mar, 10, p. 11 & HCC Inv 2 Apr 10, p. 13).

Another value frequently mentioned was that of *outreach/mission/inclusion* (V4), which could also be incorporated into the meaning of *community/relationships* (V5) as previously discussed. The College's frequent use of the word *outreach* is not only a representation of its connection to the Christian Outreach Centre denomination, but also a value of the school itself and indicative of the way in which leadership opened the College up to families and students from a variety of socio-economic and denominational backgrounds. According to one source, HCC was one of the few private schools in the region that experienced extra-ordinary growth through the late 80s and 1990s (HCC Inv 1 Mar 10, p. 1). This growth aligns with a value weighted towards outreach and inclusion. Other evidence of the emphasis on outreach includes reports of student mission trips with a global focus, in addition to numerous accounts of local outreach activities (HCC Ex Doc No. 9, p. 12 & HCC Ex Doc No. 42, pp. 4-5).

The mission statement of the College has been rewritten on a number of occasions. According to publications dating back to approximately 2003 through to 2007, the mission of the College was, "To disciple students in their personal and scholarly growth within a biblical worldview, so that they may serve God and their fellow man (sic)" (HCC Ex Doc No. 33, p. 7). The College also carried the vision statement, "Educating the Heart...Equipping for the Future" (p.7). However by 2010, the mission statement had changed to "Developing Christian leaders who will influence their community for God and for good" (HCC Ex Doc No.48, p. 2). Likewise the vision statement was replaced with "Learning for Life...Faith that Lives" which appeared on the school website and publications (HCC Ex Doc No. 11, p. 1). The values statement of the College has also been modified several times over the years. By 2011, the HCC website had simplified its culture and values statement down to self-worth, character development, respect, personal development and effective discipleship.

The changes that have taken place in recent years in the wording of the vision, mission and values statements reflect the movement in College leadership, which passed from Hughes in 2008 to the local church Senior Pastor (as a temporary principal) before the next permanent appointment was made in 2010. As at 2012, the

stated mission and values were given as: a) vibrant faith; b) leadership; c) life-long learning; d) character development; e) innovation and creativity; and, f) mission and service (HCC Ex Doc No. 48, p. 2).

In conclusion, while the mission and values statements have changed over the years, reflecting changes in leadership, there remains a strong mission emphasis on character development, academic scholarship, influencing society and outreach. These mission themes are supported by the value placed upon the role of the Holy Spirit, prayer, a biblical worldview and a Christian ecumenical community.

7.3.3 What role does religious worship have in assimilating the beliefs, values and mission into the life of COC schools?

In the list of values most frequently mentioned in College documentation, *worship/devotions* rated highly. In addition, survey results (see Section 7.3.5) conducted with staff and students indicated worship was a positive dimension in the life of the College. Closely connected with the values of worship and devotion were the values of the role of the Holy Spirit and the place of prayer. Consequently, this section will address these values together.

In stating the HCC vision found in the 2006 Staff Handbook, the future of the College was described as “a lighthouse of Christian education where a commitment to Christ inspires staff and students to excel and serve” (HCC Ex Doc No. 33, p. 7). That is, the College statement suggested a relationship to one’s devotion to Christ and the outcomes of excellence and service (or a relationship between the broader meaning and practice of religious worship and the assimilation of certain values). These thoughts were reflected in the following comments in the 1994 yearbook made by the Headmaster: “I see a young life not only discover and develop a gifting, but seek to govern the use of that gift in a manner which glorifies the maker of all gifts” (HCC Ex Doc No. 15, p. 1).

There is also a College belief, articulated in the 1996 yearbook, that “God is with us in the school through our love for Him” (HCC Ex Doc No. 17, p. 5) and that God’s immanence is encountered by the Holy Spirit at work in the lives of teachers, students and parents of the College (HCC Ex Doc No. 15, p. 3). These sentiments were

also described in some detail in the 1995 yearbook. In discussing the spiritual growth of the College the then Headmaster wrote:

Spiritually we continue to see God's hand move freely amongst the students and a real sense of the changing power of Holy Spirit being present in the lives of our students, parents and teachers. When a private school came to our assembly earlier this year, their students were somewhat flabbergasted by the life that the students reflected while singing songs and participating in this weekly form of worship. But of course, the life does not come by simply turning on the amplifiers at assembly. The spiritual life is nurtured during every moment of the day by teachers and students in the school, who continue to pursue their various responsibilities while always being mindful of the imminent presence of God and our ultimate accountability to Him in both our school lives and our future lives. The greatest sign of spiritual vitality is undoubtedly in seeing lives changed and transformed into the image of God. (HCC Ex Doc No. 16, pp. 4-5)

This statement puts emphasis on the relationship and connection between worship, the presence of God and "our ultimate accountability to Him" and the outcome of seeing lives changed and transformed into the image of God. For the College, evidence of God's presence and the work of the Holy Spirit is said to include a joyful atmosphere. One senior student commented (in 2002) on this aspect of the College ethos:

One of the best parts of (HCC) is the students and their joyful approach to life. You only have to walk around the school for a couple of minutes and you're bound to see happy, friendly, talkative students. The whole school is bubbling with creativity, exuberance and joy. I would not hesitate to call this the "fruits of the Spirit". (HCC Ex Doc No. 42, p. 7)

Another important aspect of the spiritual life of the College is the role of the school chaplain or pastoral care. Generally, it is the responsibility of the chaplain to co-ordinate chapel services in addition to providing pastoral support for students and staff, (which also has oversight and support from the local COC church pastoral staff).

In College newsletters over recent years, the Chaplain often contributed an article with a devotional message. The themes of these articles have included love in action, demonstrating values by actions, hoping in God, “Christians and politics”, standing firm (resilience), being genuine, the joy of anticipated reward, intrinsic transformation, forgiveness, diligence, etc. What these articles suggest is the role of pastoral work has a platform in the College life and the importance of a devotional attitude is consistently expressed (HCC Ex Doc Nos. 43-45).

A final, but no less important part in the spiritual climate of the College, is the place of prayer. Throughout the life of the College there have been examples and testimonies of the importance of prayer. Understandably, the testimony of prayer in the history of the College has often been recounted in relation to some turning point in the College. For example, when there was a need for the College to acquire land, students were said to have joined in prayer meetings, praying for specific answers to specific needs (HCC Ex Doc No. 14, p. 62).

In concluding this section, the belief of the College community in the practice of worship is viewed to be important in bringing College values to life and for immersing the College with a sense of God’s Spirit (HCC Ex Doc No. 15, pp. 2-3). In one prospectus document, the centrality and vibrancy of the spiritual life of the College was described as one of the unique features first noticed by new parents and students coming to the College. It is evident the meaning of worship and the place of prayer were important aspects in the formation of the character and ethos of the HCC.

7.3.4 What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools?

Both vision-casting and story-telling have been a feature of HCC leadership. When discussing school leadership styles, Hunt was asked what he thought were the keys to great leadership in a school. Hunt gave four points to illustrate his personal leadership style and bias (HCC Inv 1 Mar 10, pp. 17-19). Firstly, Hunt talked about the importance of having a clear vision that must be communicated “over and over and in many different ways” and suggested that in most organisations a person does not have to dig very far to find staff “that don’t have a clue what the vision is”. In addition, Hunt

believed there is a need to develop strategy that clearly explains “where we are going and how we are going to get there” and this strategy needs to reflect the values of the community. The development of strategy is also said to require stakeholders to distinguish between what is real and what is not; that is, identifying the reality gap. The third element of leadership discussed was the need to build teamwork which is about getting “the right people on the bus... and to get them seated in the right seats”. Finally, Hunt emphasised the need for leaders to say thank-you and to reassure people their work is valued (pp.17-18).

During this discussion, the importance of vision-casting and story-telling in respect to managing culture was explored further. Hunt stated he spent time developing his understanding and skills in public speaking, suggesting that the ability to tell stories was essential to leadership (see Section 3.4.1). It is evident the HCC story had been regularly told and celebrated in College documents. According to Hunt one criticism of his own organisational story telling had been his habit of repetition. However Hunt saw this as an important aspect of communication and cultural formation when dealing with the themes of mission and vision.

Another important factor in symbolic leadership, utilised to reinforce the beliefs, values, and mission of the College, has been the thoughtful use of naming and recognising exemplars. For example, the College sports house teams have been named Booth House, Finney House, Liddell House, and Wesley House. The adoption of names of historical Christian leaders and the example of their lives is used to reinforce certain College convictions. “Booth House” for example is named after William Booth, the founder of the Salvation Army. The link between a revivalist Movement with a commitment to social justice (social transformation) was a preferred model for educational leaders to indicate what COC could become if the revivalist spirit of COC could also nurture a social agenda that carried the elements of reformation of society (HCC Inv 1 Mar 10, p. 6). The adoption of naming conventions after historical exemplars/heroes has been an intentional aim by College leaders to assist in the enculturation of the beliefs, values and mission of HCC.

7.3.5 What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?

In the HCC 2006 staff handbook, a statement is made that the College aspires to be a “cohesive community of staff, students and parents” (HCC Ex Doc No. 33, p. 7). To assess the degree of community cohesiveness within the College, questionnaires, designed to assess the relational strength of HCC relationships, were undertaken by students (years 10, 11 and 12) and staff. Results of these surveys are tabled and presented in Chapter 5. A brief summary of the results are tabled in 7.03

Table 7.03

Hillview Christian College (HCC): Results from 11 Staff Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>Understanding</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	19.3	23.2	15.1	22.5	23.7	19.9
Average Score	3.9	3.9	3.8	3.7	4.0	4.0
Std. Deviation	2.1	2.7	1.8	2.3	2.5	3.2

Table 7.04

Hillview Christian College (HCC): Results from 10 Student Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>Understanding</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	15.8	18.9	13.8	23.1	21.6	19.3
Average Score	4.0	3.8	3.5	3.9	3.6	3.9
Std. Deviation	2.6	3.1	3.7	2.9	3.8	3.7

Tables 7.03 and 7.04 show a consistency of scoring across relational dimensions and between staff and student groups. A comparison between tables reveal the staff ratings (overall average of 3.9) were remarkably close to the student results (overall average of 3.7). In terms of the standard deviation of responses for both sets of data, it is apparent that the staff responses (average SD score of 2.4) were more consistent than students’ responses (average SD score of 3.3). This suggests the experiences and subsequent impressions have been more consistent for staff members than student participants.

Overall, the responses on both sets of data reported the College ethos as slightly positive (>3.5 to 4.0). In respect to the staff results (Table 7.03), the strongest response ratings were in the categories of Worship (4.0) and Ethos (4.0), followed closely by the relational dimensions of Care (3.9) and Trust (3.9). The lowest scores were graded in the areas of Respect (3.8) and Understanding (3.7).

The student survey results were not altogether different to the staff results, but do indicate differences of experience and perception. The strongest response ratings were in the categories of Trust (4.0), Worship (3.9) and Understanding (3.9), followed by the relational dimensions of Care (3.8) and Ethos (3.6). The lowest score was graded in the area of Respect (3.5). Of interest are the student average scores for the dimensions of Trust and Understanding, which were higher than the staff measures. In both staff and student responses, the relational dimension of Respect was marked relatively lower (second lowest for staff at 3.8 and the lowest for students at 3.5). These results were in contrast to the College's written values that place emphasis on the dignity and the worth of the individual and warrants further investigation.

While several average scores came close to the positive measure of >4.0, the responses suggest that staff and students still see room for improvement in the building a strong, cohesive community, if the strength of community is measured in terms of the relational dimensions identified.

7.4 Conclusions

Hillview Christian College has a culture that focuses on graduating students who have an "intelligent faith". A review of the school documents, along with discussions with former leaders and the results of surveys, indicates the College enjoys a positive culture but at various times progress has been challenging. In the context of its own history, the College motto of "I can do all things through Christ who strengthens me" is an apt description of the values of hope and faith that pioneering families had to embrace. Other HCC values identified in this study include a focus on character development, the pursuit of Christian scholarship that included a biblical worldview framework, a willingness to develop relationships beyond the local COC faith community and the mission to equip students for leadership and Godly influence in their future lives.

The recorded history of the College documents many sacrifices and difficulties particular in its early years. At its commencement in 1982, the College operated in the back of the COC church auditorium and “consisted of the barest essentials”. The struggle to establish the school’s physical environment simulated the challenge in establishing its philosophical foundations “in the light of the secular ideals of the early 80s”. Against the secular view of the irrelevancy of a biblical worldview, the College focus on scholarship that combined a biblical philosophical framework became the distinguishing feature of HCC’s mission, and in spite of the reservations of some, proved to be a key ingredient in the growth of the College throughout the 1990s.

The role of worship and devotion in assimilating the beliefs, values and mission into the life of the College is identified as an important factor in translating written values into living values. Also important has been the use of vision-casting and story-telling by leaders to maintain and rejuvenate the beliefs, values and mission of the College. Other symbolic actions that have placed emphasis on the beliefs, values and mission of the College include the use of names and the identification with historical Christian leaders whose ministries and life example provided ideals for the HCC community.

Finally, results from the surveys indicate a reasonably healthy culture from the perspective of the strength of College relationships. It is accepted that these measures will “wax and wane” as people move in and out of the College community. However, the results provide a useful measure of College ethos and indicate where community relationships can further develop. The HCC findings are further addressed in the cross-case analysis discussion in Chapter 11.

Chapter Eight

City Christian College: A Presentation of Findings

This chapter presents and discusses the findings in respect to the beliefs, values and mission of the City Christian College (CCC). As with the previous two chapters, this chapter begins with a contextual overview of the College (Section 8.1) and a brief discussion of data-gathering issues (Section 8.2). The research questions are addressed under the respective sub-headings (Section 8.3), which are re-visited in the cross-case analysis in Chapter 11.

8.1 Contextual Overview

City Christian College (CCC) was established in 1978 as a ministry of Christian Outreach Centre. At this time Christian Outreach Centre was a newly established church (founded in 1974). Impetus for the new school came when the founding senior pastor visited a Christian school in Hastings, New Zealand. Reportedly excited about the possibility of Christian education, the proposal was first floated to the congregation in October 1977 and the school officially opened on the 16th of May 1978 with “final approval from all necessary Governmental agencies” (CCC Ex Doc No. 27, p. 10) having being received the previous week.

The College currently caters for 1600 students from kindergarten and preparatory year through to year 12. Since 1978, the College has had four serving principals. The longest serving and current principal (headmaster) Pastor Rob Willis, has served in the capacity of principal since 1985. The College and Church share a 44-hectare property located in the city suburbs.

8.2 Data-Gathering Issues

As with the previous case studies, data were gathered from semi-structured interviews with College leaders, documentary analysis and questionnaires. The documentary analysis reviewed 30 documents including prospectus documents, annual magazines, staff and parent handbooks and newsletters. Included in the document review was the publication *In God's Hands*, a 20th anniversary celebratory document that reviewed the College's history over its first 20 years. The questionnaires were

completed by students (10 in total) and staff (a further 10 responses) between July and October 2010. Interviews were conducted with current principal Pastor Rob Willis and Mr Geoff Stevens, who had the part-time role of project officer at the time the interviews were carried out and was previously the College business manager. The interviews were carried out in the second half of 2010.

8.3 Research Findings

8.3.1 What do COC school leaders perceive to be the beliefs, values and mission of COC schools?

8.3.1.1 Overview of Findings: Interview One. In discussing the mission of City Christian College, the current Principal provided a historical perspective. When specifically asked about the College philosophy, Willis replied:

I was never fully briefed on why the school was founded and what its function was. So I assumed it was for educational reasons. I found later that that may not be the case. It was probably founded purely for evangelical reasons. Education was a secondary thing. (CCC Inv 1 May 10, p. 5)

In further discussion, the Principal made the point that he considered the College to have, amongst other descriptions, an evangelical identity but considered the primary mission of the college was education. Central to the Principal's interpretation of the College mission is the relationship between the local church and the broader COC denomination. According to Willis, the College affiliation with the local church is something that he personally values and which probably reflects "the initial way things were set up" (CCC Inv 1 May 10, p. 7). In identifying the College as a ministry of the local church, Willis clearly views the College as a church school. The implications for the College mission that flows from this relationship are twofold. Firstly, Willis believes the Christian mission and ethos of the Christian school is best served and protected by the relationship with the local church. This view is partly informed by his observations of various school models, reflected in the following comment,

When denominations operate their colleges they do so through a variety of board structures. What is it that keeps their Christian mission on

track? I think a local church is more able to do that. But it does mean that the relationship between the local church and the school needs to be carefully tended. (p. 8)

The second impact on the College mission that flows from the relationship with the local church stems from the Principal's belief that the College has a role in encouraging its students to uphold the value of church attendance, participation and engagement. He states, "But within the context of what's the future of the church... how can our school contribute to this in some way?" (CCC Inv 1 May 10, p. 12). Hence, the college mission as interpreted by Willis, incorporates valuing the role of the church and its relevancy to young people.

Further comments made by Willis regarding the College mission included the equipping of young people for the task of bringing Christian influence into society. In discussing this part of the College mission, Willis referred to Lowney (2003), and the leadership principles of the Jesuits, stating that the ideals "rang so true to all the aspirations that we had for our students" (CCC Inv 1 May 10, p. 13). Willis further discussed examples of how other Christian schooling systems such as the Catholic community through its orders and "particularly the Christian Brothers schools", have been successful in creating pathways for students "where they can exercise influence in society" (p. 13). The sentiments expressed by Willis indicate a College mission of equipping students to bring godly influence for societal transformation.

In discussing the beliefs and values of the College, a variety of issues were raised: a) the value of community; b) the instructional role of the Scriptures; c) global perspectives; d) the identifying of the College and Church as mainstream; e) the belief in a Christian calling and a personal belief in a calling to the teaching profession; and, f) the importance of balancing mind and spirit as opposed to the mind against spirit. With regards to the discussion on the perceived tension between mind and spirit, Willis believes this is a particular challenge for the educator working within the context of the COC denomination. His view is articulated thus:

When I read Paul, I don't see one or the other; I see both (mind and spirit). And everywhere in the New Testament... you see paradox. Paradoxes I think are a very Christian concept... And I think the church

would have been more helpful to its schools and to its people if it had promoted the notion that you should be strong in spirit and you should be strong in mind. (CCC Inv 1 May 10, p. 14)

Of the other points raised, the identification of COC and hence the College, as an expression of mainstream Christianity, deserves further exploration. In making this comment, Willis alludes to the Methodist and evangelical influence in COC and also sees a historical distinction between charismatic and pentecostal expressions of Christian faith. Willis believes the origin of COC fits comfortably under the heading of evangelical and charismatic, but is less comfortable with the term pentecostal (CCC Inv 1 May 10, p. 11). These feelings are expressed thus:

One of my tasks was to say I don't fancy it (COC) being a part of something that is odd because of the Methodist background, and the wider influences that informed that. I would always have preferred to see myself personally, as in the middle of some kind of orthodoxy, Christian, mainstream, protestant. And in positioning the school, I think we have tried over the years to create a school that is genuinely Christian, with biblical integration as a daily experience in some form or other. (p. 12)

While stating an aversion to religious sensationalism and “charismania” (CCC Inv 1 May 10, p. 11), Willis still places emphasis on certain practices that underlie the spirituality of the College, such as staff who have “prayed every day in the morning before the school started” and the recruitment policy which has a commitment to employing staff who are active in a local church and are given the task of modelling Christian values to their students. It is also significant that Willis is a credentialed minister of religion and maintains the title of pastor. According to Willis, previous appointments to the role of college principal have been influenced by a desire by the church for a principal with a pastoral calling (p. 6).

In summarising, the interview identified several values: community, global perspectives, pastoral care, the local church, and the importance of Scripture. These values have informed the identified mission that includes biblical integration, a Christian mission to influence society and the commitment to uphold the role of the

church. In respect to beliefs, the interview highlighted the College identity as evangelical, mainstream and charismatic.

8.3.1.2 Overview of Findings: Interview Two. In the interview with Stevens, a number of issues regarding the belief, values and mission of CCC were identified, several of which overlapped with those issues discussed with Willis. In terms of the College mission, Stevens made mention of the importance of discipleship as a measure of success and providing quality education in a safe and caring environment. In this regard, Stevens succinctly gave his view of the College mission by stating, “You want to serve God, make a difference and raise-up this group of young people that are going to make a difference in their world” (CCC Inv 2 April 10, p. 13).

When asked if he thought the College mission to equip students to make a difference in their world still existed, Stevens said he thought it did and gave examples of students who were “serving God pastorally or serving God professionally” (CCC Inv 2 April 10, p. 14). He also emphasised the task of growing Christian disciples was related to the mission of reformation (of society) as students take up their respective roles in society and that this missional view (of reforming society) was widely shared by members of the College community (p. 14).

In describing graduates as “serving God pastorally or serving God professionally”, Stevens alludes to the theological notion of the priesthood of all believers: an ideal that interposes the secular nature of work with a spiritual impetus (Bolles, 1996; Henry, 1984; Sayers, 1949; Sherman & Hendricks, 1987). In exploring this belief further, the view was taken that teaching is not just a profession but a calling and this belief is widely shared amongst the senior leadership of the College staff (CCC Inv 2 April 10, p. 12). In elaborating further, Stevens stated:

Unfortunately I have always had a problem with churches in that, as Christians, we are all disciples, and we are all ministers of the gospel. In the past we have thought to be a minister of the Gospel we have to be a pastor or some sort or the youth pastor, but we are all ministers of the Gospel and whether you are a headmaster, a teacher or a business manager, we are all ministers of the Gospel and that’s the calling on each of our lives and we are serving God here. And we cannot lose sight of

that... when I came on board 29 years ago, it (was about) serving God. And it is recognising the gifts or the abilities that you have got so you can best serve God. (pp. 12-13)

As with Willis, Stevens talked about the importance of providing global perspectives to students and gave evidence of how this mission has been outworked in the life of the College. One example given was the development of the CCC International College that invites overseas students to study at CCC, where dedicated facilities are utilised for students who come from a diversity of cultures and religious backgrounds (CCC Inv 2 April 10, p. 11). A second example given by Stevens has been the formation of relationships with overseas schools where students have an opportunity to travel overseas, attend student-led conferences and become accustomed to thinking globally (pp. 11-12).

Stevens also discussed the importance of the College leader in setting the cultural tone of the College and that a school is a reflection of its leadership (Beck & Murphy, 1992; Gurr, Drysdale, & Mulford, 2005). In this regard, he made mention of the current Principal's tenure (25 years) as the College leader and stated that as long as the College leadership team are "sold out for God then you will always have a leading Christian school" (p. 12). This emphasis on the role of leadership and the leader's Christian convictions (Davis, 2006; Greenfield, 2004) reiterated comments made by Willis when describing the importance of a teacher's personal commitments.

In summary, the beliefs, values and mission considered by Stevens to be characteristic of CCC included: (1) the mission of discipleship, providing quality education in a safe and caring environment, providing students with a global perspective and equipping students to make a difference in society; (2) the belief that teaching is a calling, a sense of God's provision and the notion of the priesthood of all believers; and, (3) the values of leadership, Christian commitment and the role of the local church.

8.3.2 What does the local school documentation indicate to be the beliefs, values and mission of COC schools?

Section 8.3.2 is divided in two parts: a) an overview of findings in respect to identified beliefs (Section 8.3.2.1) and, b) an overview of findings in respect to identified values and mission (Section 8.3.2.2). The data displays separate identified school beliefs (Table 8.01) from identified school values and mission (Table 8.02). As previously discussed, the display of findings have been analysed utilising the interactive coding process outlined in Section 4.5.

8.3.2.1 Documented School Beliefs: Overview of Analysis and Findings. The data analysis of all 30 CCC documents revealed the following breakdown (Table 8.01) of the most commonly mentioned beliefs ranked by frequency.

Table 8.01

Document Analysis: CCC School Beliefs identified in 30 documents

<i>Beliefs Identified</i>	<i>No.</i>	<i>% of Total</i>
(B1) Made in the Image of God	4	12%
(B2) Centrality of Christ	4	12%
(B3) Kingdom of God	4	12%
(B4) Orthodox/Mainstream	4	12%
(B5) Inspiration of Scriptures	3	9%
(B6) Civil Government/Civic Duty	2	6%
(B7) Cultural Mandate/Stewards	2	6%
(B8) Created as Social Beings	2	6%
(B9) Evangelical	2	6%
(B10) God as Creator/Sustainer	1	3%
(B11) Nature/Duality of Man	1	3%
(B12) Charismatic Experience	1	3%
(B13) Problems of Dualism	1	3%
(B14) Nature of God	1	3%
(B15) Beliefs inform Actions	1	3%
(B16) All truth is God's truth	1	3%

The beliefs identified in Table 8.01 are all biblically informed. For example, the College belief in the nature of the individual made in the *image of God* (B1) is a reference to the Genesis narrative. It is also evident that the College beliefs have evangelical and charismatic interpretations, such as the belief in the *centrality of Christ* (B2), which includes evangelical nuances that place emphasis on one's personal relationship with Christ.

A review of these College beliefs, being biblically informed, also highlights the importance to the College of a biblical worldview (undergirded by the belief in the inspiration of Scriptures). The notion of a biblical worldview serves the College in its curriculum formation and pedagogical approaches. This includes the development of subject outlines provided in College handbooks that establish spiritual objectives for all course work. For example, the following spiritual objectives are outlined (CCC Ex Doc No. 30) for the subject *Business Organisation and Management*:

Throughout this senior course, students are challenged to think about how Christianity is lived out in the world of business. This starts with prompting students to think about the spiritual reasons and purposes in running any particular business... the course considers how business people can live as Christ when dealing with employees, suppliers, creditors and customers. They are also led to deal wisely with the funds and resources that the Lord entrusts them... Students should be aware that the Christian faith is worked out in every aspect of business and that all things are done to the Glory of God. (p. 50)

These spiritual objectives are indicative of how Christian belief and orientation is incorporated into College curriculum. However, while identifying the belief in the *inspiration of Scripture* (B5) and illustrating how this belief leads to a curriculum that is developed with a biblical worldview thought form, the College documents reviewed made no reference to a detailed doctrinal statement. Rather, the documents indicate an emphasis upon Christian lifestyle and a relationship with Christ as central to the College expression of spirituality. This expression of spirituality was described in the 20th Anniversary College document by one external observer as always upholding “the

importance of having fellowship with the Spirit” which has “reflected Christ’s love in all aspects of the school” (CCC Ex Doc No. 28, p. 3). This view is supported by comments discussed earlier by the Principal, who talked on the spirituality of the College as an emphasis on Christian lifestyle as opposed to doctrinal matters.

Of the five major beliefs identified in the documentation analysis, the belief in the *Kingdom of God* (B3) appears to be mentioned within the context of the College mission to equip students with a mind and heart to transform their world. That is, students are pointed towards a kingdom responsibility that not only complements civic responsibility, but goes beyond it. In this regard, leadership and equipping students for future Christian leadership is spoken of in the documentation as “exercising influence for the Kingdom of God” (CCC Ex Doc No. 2, *Mission*). Similarly, the leadership aspirations the College has for students are expressed this way: “We wanted to develop leaders who have the integrity, passion and vision to succeed in a global environment and serve both Christ and nation” (CCC Ex Doc No. 7, p. 2).

What the documentation indicated was the intentionality by College leadership to clearly articulate relevant beliefs held by the faith community and apply them to the practice of educating young people and the mission of the College, which is addressed in the next section.

8.3.2.2 Documented School Values and Mission: Overview of Analysis and Findings. According to key documentation, the College mission is to provide high quality Christian education “that prepares students to make a difference in their world” (CCC Ex Doc No. 1, p. 4). In addition, the mission statement incorporates a further two aims: “To develop the student as a Christian disciple and to develop the student for life in its various dimensions within the framework of a biblical worldview by a commitment to service, quality and innovation” (p. 4).

The College leadership has five stated core values: a) uncompromising Christian values; b) high quality education; c) academic vigour; d) College pride; and, e) a caring environment (CCC Ex Doc No. 1, p. 5). In advocating uncompromising Christian values, the College core values statement indicates a commitment to Gospel values. In addition, the College advertising tag line is “discover a world of difference” (p. 2), while the College emblem incorporates the world (globe) overlaid with the

Christian cross with the motto “I press towards the goal”, being the words of Apostle Paul (Philippians 3:14). Also highly visible in key documentation is the value of partnering with families “to work with one another in a supportive, positive relationship” (p. 4) conducive to the best interests of students.

From a review of the College strategic plan *Towards 2010* (CCC Ex Doc No. 25), a five year plan that was put in place in 2005, it was evident the core values listed have remained intact over the last several years, while the mission is in effect the same although slightly reworded. In the 2009 College prospectus (CCC Ex Doc No. 1), there is a quotation from Thomas Watson (founder of IBM), stating that in a changing world an organisation must be prepared to “change everything about itself, except its basic beliefs” (p. 4) as it moves through its organisational life. This commitment to the permanence of basic beliefs is evidenced in the College documentation.

In clarifying the strategic intents pursued by the College over the five years to 2010, the 2005 planning document listed ten key objectives. With each key objective, several sub-objectives are given. The first strategic intent was ensuring the “uncompromising Christian character of the College” with several sub-objectives listed: a) maintaining close ties with the CCC local Church and the Christian community; b) be selective in the recruitment of students and staff; c) develop Christian perspectives in curriculum; d) publically display the core values around the school; e) be committed to attending corporate prayer; f) provide opportunities for students to interact with Christian leaders; g) support mission programs and community service opportunities; h) facilitate the development of the Christian life of the staff; and, i) explore opportunities for further studies in Christian development of staff (CCC Ex Doc No. 25, p. 3). These sub-objectives provide some appreciation of how the College leadership attempts to maintain and authenticate the Christian character of the College.

The other strategic intents listed in the 2005-10 document included improving the academic rigour of the College within the context of the 1999 *National Goals for Schooling for the 21st Century (Adelaide Declaration)*, to recruit and equip professionally excellent Christian staff (that genuinely care and who are stewards of the College mission), innovative marketing, further develop global perspectives in the school culture, renew College pride, broaden income streams, develop joint ventures with business, to develop the campus to maximise educational experiences, and to

improve communication with staff, students, parents and the general community (CCC Ex Doc No. 25, pp. 3-6). As a reflection of the College’s corporate development, the concepts and language within the strategic documentation and other College communications suggested a level of professionalism and an application of commercial and business principles. Terms such as “innovative marketing”, “from good to great” (a borrowed term from the book, *Good to Great* by Jim Collins, 2001), and a commitment to “service, quality and innovation” all reflect the jargon of the corporate sector.

The key documents discussed above form part of the documentary analysis undertaken to identify themes and perspectives in respect to the school values and mission. The results of the data analysis of all CCC documents reveal 45 core values and mission items, which are ranked by frequency and summarised in Table 8.02.

Table 8.02

Document Analysis: CCC School Values and Mission identified in 30 documents

<i>Values/Mission Identified</i>	<i>No.</i>	<i>% of Total</i>
(V1) Academic Focus/learning	51	11%
(V2) Outreach/Global/Mission/Inclusive	47	11%
(V3) Character Development	27	6%
(V4) Diligence/Work Ethic/Sacrifice	25	6%
(V5) Role of the Church	23	5%
(V6) Holy Spirit/Prayer	23	5%
(V7) Evangelical/Disciples	20	5%
(V8) Respect/Honour	19	4%
(V9) Sense of Calling/Ministry	19	4%
(V10) Christian Staff	15	3%
(V11) General/Christian Values	15	3%
(V12) Leadership/Service/Influence	15	3%
(V13) Faith/Resilience/Hope/Vision	14	3%
(V14) Biblical Worldview	14	3%
(V15) Role of family/parents	13	3%

(V16) Worship/Devotions	13	3%
(V17) Safe place/no bullying	12	3%
(V18) Love/care/compassion	11	2%
(V19) Whole Person/Holistic	9	2%
(V20) Community/Relationships	7	2%
(V21) Reformational Mission	7	2%
(V22) Commitment to Excellence	6	1%
(V23) Student Focus	6	1%
(V24) Role of Headmaster	5	1%
(V25) Uniqueness of Individual	4	1%
(V26) Behaviour Management	4	1%
(V27) Marketing/Service	4	1%
(V28) Pastoral Care	3	1%
(V29) Role of COC	3	1%
(V30) Innovative	3	1%
(V31) Co-labouring with God	2	<1%
(V32) Stewardship	2	<1%
(V33) Equipping for Future	2	<1%
(V34) Significance/Success	2	<1%
(V35) Lifestyle	2	<1%
(V36) Gifts/Talents	1	<1%
(V37) Heart of Learning	1	<1%
(V38) Physical Appearance	1	<1%
(V39) Exciting/Fun	1	<1%
(V40) Uplifting/Positive Culture	1	<1%
(V41) Understanding	1	<1%
(V42) Purity in Relationships	1	<1%
(V43) Mercy/Forgiveness/Grace	1	<1%
(V44) Independent School	1	<1%
(V45) Credibility/Reputation	1	<1%

<i>Total</i>	<i>457</i>	<i>100%</i>
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In evaluating the twelve most frequently mentioned values, the values of *academic learning* (V1); *outreach/global perspectives* (V2); *the role of the Church* (V5); *the role of the Holy Spirit and prayer* (V6); *a sense of calling* (V9); *Christian staff* (V10) and *leadership/service/influence* (V12) have already been identified in Sections 8.3.1 and 8.3.2. This suggests a level of congruence between what the leaders had to say about the beliefs, values and mission of the College compared to what was identified in the documentation. It also indicates alignment between the documented beliefs and the identified values and mission.

In respect to the importance of a *biblical worldview* (V14), the College website in 2010 provided a definition of a worldview as being the beliefs about reality on which a person bases his or hers understandings and actions. It then provides a definition of a Christian worldview as follows: “The worldview gained from a hermeneutic study of the Bible. That is, a study which ensures (as far as possible) the original meaning of the documents as understood” (CCC Ex Doc No. 2, *Christian Worldview*). In addition the school website described the College philosophy of biblical integration while its statement on staffing principles made mention of the College commitment to having staff members that are doctrinally informed, worldview aware and committed to education within a Christian worldview (CCC Ex Doc No. 2, *Staffing Principles*).

Overall, the values identified most frequently reflect, not only the broader influences of the COC Movement and the local Church, but also an ordering of values unique to the CCC community given its history, environment, leadership and aspirations. The next section will explore the role of religious worship in the life of the College in assimilating the beliefs, values and mission described above.

8.3.3 What role does religious worship have in assimilating the beliefs, values and mission into the life of COC schools?

The role of worship in the life of the College is firstly identified with chapel services that may be led, from time to time, by the local church pastors. In turn, the local church worship reflects a typical pentecostal/charismatic church service that is characterised by exuberant congregational singing, dance, choirs, modern instruments and contemporary music (CCC Ex Doc No. 31, *All of My Days*).

An example of the partnership between the local Church and College in maintaining a platform for religious worship in the school, was the production of two “praise and worship” CD/DVD’s which were subsequently released worldwide. The productions included music books and sermon messages along with the recording of congregation singing by young students predominantly drawn from CCC. Of interest are the locally written lyrics and the beliefs, values and mission they convey to students. Like the role of Old Testament psalms in the development of Hebrew culture, or the Wesleyan hymns which gave definition to the Methodist movement, the locally written songs by Church and College members provide a means for communicating beliefs and values to the school community in a way that it can be stored, replayed and remembered. An analysis of a sample of 12 songs taken from the two CD/DVD’s titled *All of My Days* and *Saturate*, provide the following summary of coded themes (where the code B = beliefs and V = values and the numbering matches Tables 8.01 and 8.02).

Table 8.03

CCC Worship Songs Analysis

<i>Name of Song</i>	<i>Themes</i>	<i>Code</i>
(1) Hero	redemption, wonder, truth, centrality of Christ	B2, V16, B5, B9, B16
(2) Crazy Praise	joy, praise	V16
(3) All of my Heart	devotion, commitment, centrality of Christ, discipleship	B2, V7, V16
(4) All Across the World	redemption, outreach, mission, centrality of Christ	B2, B9, V2

(5) Heal our Land	prayer, redemption, revival	B9, V6, V13
(6) Saturate	truth, prayer, Holy Spirit, outreach	B12, V2, B5
(7) Tough Enough	faith, resilience,	V13
(8) Rock the World	outreach, global perspective, reformation, mission	V2, V21
(9) Bonkers	God as creator, love	B10, V18
(10) Beautiful God	God as creator, devotion	B10, V16
(11) Forever	redemption, discipleship	B9, V7
(12) You Reign	God as creator, Kingdom of God, outreach, Centrality and Lordship of Christ, discipleship	B3, B2, B10, V2

Many of the themes expressed in these praise and worship songs align with the beliefs, values and mission already identified in the documentary analysis. Having lyrics and music written by their own song writers, the Church and College leadership teams have made good use of worship services to inculcate values that align with their stated beliefs. The repetition of singing songs of worship helps commit to memory the beliefs and values deemed important. In the College 2009 annual report, the primary chapel coordinator made mention of the feedback received from churches and families from several countries following release of the CD/DVD's and that students worship had made an impact "across the earth" (CCC Ex Doc No. 5, p. 50).

The '09 report also mentioned chapel activities that included exploring spiritual lessons found in modern media. According to the report, scriptures were used "to help analyse and unpack the redemptive analogies" and explore topics such as "sacrifice forgiveness, commitment and the importance of caring for others" (CCC Ex Doc No. 5, p. 50). It is apparent these Gospel values have been reinforced in both word and song during College worship services.

Closely associated with worship is the student community outreach program which gives actions to worship through serving others. In the '09 College report, the community outreach program promoted fund-raising activities in support of the needy in local and overseas communities. The outreach co-ordinator reported that it is the responsibility of Christian teachers "to expose and encourage our students to be aware,

active and prayerful” (CCC Ex Doc No. 5, p. 51). By formalising a student outreach department and related activities, the intention is to teach students the value of serving Christ by serving others. These outreach activities in turn help assimilate Gospel values in the life of the College by connecting heart, head and hand.

From the documentation reviewed, it is apparent that the role of worship in its broader definition of including practical service in addition to song, dance and word, plays an important part in assimilating the beliefs, values and mission of CCC in College life. The importance of worship in the life of the College is further highlighted by the survey responses evaluated in Section 8.3.5.

8.3.4 What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, values and mission of the COC schools?

The College leadership has used various means to seed beliefs, values and mission into the school culture. Considered to be important in the cultural development of the school has been the length of tenure of senior leadership. In 1984, at the time when the school leadership transferred to Willis, the need for College personnel to make long-term commitments was thought to be critical. Commenting on this aspect of cultural leadership Willis (1998) wrote:

I well remember a discussion I had late in 1984 with the then Headmaster... made the point that the City Christian College needed teachers who were prepared to make a long-term commitment to the school... teachers with relatively long tenures in their schools contribute much to building the culture of their schools. (CCC Ex Doc No. 28, p. 4)

Willis’s twenty-five years’ service as college principal can be interpreted as a response to the perceived need in 1984 for leadership willing to make a long-term commitment to the College for the sake of its cultural development. It also highlights the idea that inculcating values requires exemplars that can consistently role model desired behaviours.

Examples of intentional actions adopted by College leadership to inculcate beliefs and values are readily identified. One way has been the use of names on

building facilities which honour founders, act as historical signposts on the school's journey and place emphasis on Gospel values. An example is the naming of the school's administration block that includes the principal's office as "Grace House" – where grace carries the meaning of undeserved favour and connotations of forgiveness, mercy and generosity. Murals painted on building walls also reiterate College values including one mural, which depicts children of different cultures gathered around the cross (CCC Ob No. 1, 12th April '10).

In respect to storytelling, there are at least two sources of narrative that inform the beliefs, values and mission of the College. The first is the biblical narrative and the second is the College's journey from foundation and survival through to growth and stature. Both narratives appear consistently used by the College in publications and formal addresses given at school assemblies, presentation nights and commemorative occasions. One example of the use of the biblical narrative can be found in the Principal's message recorded in the school prospectus and website. In these messages reference is made to the biblical character of Daniel and a spirit of excellence. An excerpt from the prospectus document states:

During his first year as President of the United States, John F Kennedy was asked if he was happy being President. "I define happiness as the Greeks did," Kennedy said. "They believed happiness was to be fully engaged along the lines of excellence". In the Bible, Daniel is described as having a "spirit of excellence" (Daniel 5:12). Our hope for our students is that they, like Daniel, will become "fully engaged along the lines of excellence". (CCC Ex Doc No. 1, p. 3)

This reference is typical of the way College leadership (and Church) has drawn upon the faith tradition and scriptural stories to place emphasis on beliefs and values that support the campus mission and cultural formation. Likewise, the re-telling of stories of the College's historical development has been used for the same effect. One such story which was re-told in the College's 20th Anniversary publication titled *In God's Hands*, described the decision-making at a crisis point when the Church executive had to decide on "closing the school altogether or just the high school and keep the primary school going" (CCC Ex Doc No. 28, p. 21). The stories of challenges overcome, or sacrifices made, have been told intentionally to instil values of faith,

tenacity and a sense of God's provision. The former business manager Geoff Stevens gives another example of communicating these values through stories:

I guess the thing that has always impressed me about COC, and I am talking about church and school, is that when I started in COC many years ago I guess the socio-economic level of our membership was probably low to middle, not too many people you would call middle class. And what I see on the campus here has just been a miracle, because we have never had any large benefactors, or large donations. It has been through a lot of sacrifice. That is why I am still in awe of what is on this property today. When you look at all the buildings and the facilities and the church, I cannot remember a large donation... But it was just hard work. In my opinion it is just a miracle what we have here today. (CCC Inv 2 May 10, p. 13)

In reflecting on the College's journey, Stevens pointed to both the sacrifice made by families and the sense of God's favour. These themes are repeated in other documents and reinforce the values of diligence, sacrifice, prayer, and faith previously identified.

8.3.5 What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?

In order to measure the ethos of CCC, questionnaires were administered to students and staff. The abridged results are given below in Tables 8.04 and 8.05 while the full assessment of findings has been displayed and discussed in Chapter 5.

Table 8.04

City Christian College (CCC): Results from 10 Staff Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>Understanding</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	18.8	24.5	15.0	23.0	24.5	21.1
Average Score	3.8	4.1	3.8	3.8	4.1	4.2
Std. Deviation	4.1	2.8	2.0	4.8	3.4	2.4

Table 8.05

City Christian College (CCC): Results from 10 Student Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>Understanding</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	16.5	20.1	15.1	21.6	22.6	21.5
Average Score	4.1	4.0	3.8	3.6	3.8	4.3
Std. Deviation	1.7	2.6	1.9	3.4	4.2	2.1

A comparison of results indicates that CCC staff rated the cultural and relational measure of College ethos very similar to the senior students (years 10, 11 and 12). Review of the point averages shows that students rated the College higher in the dimensions of Trust (by 0.3) and Worship (by 0.1), while the staff rated the College higher in the dimensions of Care (by 0.1), Understanding (by 0.2) and Ethos (by 0.3). Overall there is little difference among the collective responses.

Given a neutral average score is 3.0, all dimensions for both sets of data indicate the College stakeholders generally believe the school ethos is at least slightly positive to positive. For staff, the dimensions that scored the highest results were Care (4.1), Ethos (4.1) and Worship (4.2). For the senior students the highest results were recorded for Care (4.0), Trust (4.1) and Worship (4.3). The dimension of Respect was graded the same by both groups at 3.8, while the lowest-rated dimension between the two sets was Understanding at an overall average of 3.7.

Surprisingly, a comparison of the measure of standard deviation indicates there was less variation in the student responses. The most significant variation in responses came from the staff response to the dimension of Trust (at 4.1) and Understanding (at 4.8) and the student responses to Ethos (at 4.2). Overall, there was greater agreement

from students (total average standard deviation of 2.7) compared to the responses from staff (total average standard deviation of 3.2). The results may indicate that staff had a greater variation of experiences, when interacting with others, by showing less agreement over the strength of certain relational dimensions.

8.4 Conclusions

This chapter has reported the findings from interviews carried out with College leaders, review of documentation, and the results of surveys conducted to establish a measure for College ethos. The research findings revealed a variety of beliefs and values espoused by the College and identified several missionary aims. Comparing responses obtained from the various research instruments, it is evident that there is a degree of internal consistency. That is, what was identified important in the leadership interviews was reflected in the documentary analysis and survey findings.

The discussions with College leaders began with a reflection on the founding purpose of the College and how this mission has evolved over time. Today, the College mission is to equip students “to make a difference in their world”. This mission includes developing students as Christian disciples and to develop them for life in all of its dimensions within the framework of a biblical worldview. The College leaders also discussed various tensions experienced over the years by being a church school nestled within a charismatic denomination. These tensions included dealing with doctrinal issues such as the place of the mind in Christian life as opposed to the life of the spirit and the primary role of education as opposed to evangelism in the schooling environment. One important belief and value identified by the College leaders was the importance of the local church in maintaining the Christian character and ethos of the College. Other values identified during the interviews included community, the inspiration of Scriptures and the integration of Scripture to coursework, global perspectives, orthodox faith, academic excellence, innovation and discipleship as a measure of success.

The findings also highlight the relative importance placed on the value of worship or Christian devotion. Aspects of CCC worship include the themes identified in songs of worship written by members of the local faith community. From this analysis, it was concluded the beliefs, values and mission of the College expressed by

its leaders and identified in supporting documents, were also reflected in the content of chapel worship services and related outreach programs which connected the heart, head and hand.

The section on leadership behaviours and actions identified the importance of long-term leadership commitment to the College to facilitate the development of College culture, the intentional use of naming facilities and buildings that reinforces College values, the use of art and artefacts such as paintings and murals, the celebration of significant events or days, the College awards' program, and the telling of stories that are sourced from either the biblical narrative or the College's own journey of growth and development. It is apparent the College leadership has been mindful of the need to tend to the College's cultural development and maintenance through various behaviours, activities and programs discussed.

Responses obtained from the surveys that attempted to obtain a measure of the College ethos, indicate there was little difference between the overall views of staff and senior students. The surveys affirmed the importance of religious worship in the life of the College, given both staff and students rated this dimension the strongest of the six dimensions measured.

As the first school established by COC, the College may be considered the most developed of all COC Colleges, not only in terms of building infrastructure and facilities, but also in its experience in cultural formation and values clarification. It is also noted the use of business or corporate jargon and concepts is prominent in CCC statements and this reflects a level of professionalism and corporate management more conducive to the operations of a larger school. While the shift towards a more corporate or overt business model at CCC was identified, there was nothing in the research to suggest this is a particular concern or tension in the school. This issue however warrants further investigation in respect to the impact on the values and ethos of the school. The case study findings will be discussed in the cross-case analysis review in Chapter 11.

Chapter Nine

Liberty Christian College: A Presentation of Findings

This chapter presents the findings identified in exploring the beliefs, values and mission of Liberty Christian College (LCC). As with the previous case study chapters, this chapter begins with a contextual overview (Section 9.1) and briefly discusses data-gathering issues (Section 9.2). The research questions are then addressed under the respective sub-headings (Section 9.3), followed by the concluding remarks (Section 9.4).

9.1 Contextual Overview

Liberty Christian College was established in 1980 and shares its campus with the local Christian Outreach Centre. Like all other COC schools, the first college classroom at LCC was the local church worship facility. The same management committee serves the local Church and College. That is, the Church Committee of Management (COM) is also the College Board, responsible for the local governance of the College. This management arrangement is unique to the LCC campus, as opposed to other COC campuses where the respective church management committees are distinct from the college boards.

In 1995 the College changed its curriculum from ACE to the current Queensland State Education curriculum. According to the State Government's *my school* web-site (www.myschool.edu.au), total enrolments in 2011 were 345, which has grown to over 400 students in 2012. The College draws students from a wide rural catchment area and runs transport services to assist outlying families.

9.2 Data-Gathering Issues

The data-gathering process for this chapter follows the same procedure adopted for the previous three chapters, by incorporating semi-structured interviews with leaders, documentary analysis and questionnaires. The documentary analysis reviewed 16 documents, including prospectus documents, annual magazines, promotional material, the staff handbook and College newsletters. The questionnaires were completed by students (10 in total) and staff (a further 10 responses) between July and October 2010. Interviews were conducted with the Senior Pastor Geoff Muller and

former College Principal Mrs Mary Engels (who retired from the principal's position at the end of 2010). At the time of the interview Engels still held the role of school principal. Pastor Muller, who took over the church in 1995, is also the chairperson of the governing committee that serves the Church and College. The interviews were carried out in December 2009 and the transcripts reviewed by the interviewees in the first half of 2010.

9.3 Research Findings

9.3.1 What do COC school leaders perceive to be the beliefs, values and mission of COC schools?

9.3.1.1 Overview of Findings: Interview One. In discussing the beliefs, values and mission of LCC with the current Senior Pastor, several themes emerged. In particular, Muller placed emphasis upon the relationship with the local Church, the Christian identity of the College, the Christian commitment of teachers, the view that teaching is a ministry, the place of prayer, a culture of honour and servanthood, the importance of being proactive in building a positive school culture and the mission of having a positive influence in the community (LCC Inv 1 Dec 09, pp. 1-8).

In respect to the importance of the local church affiliation, Muller believes what makes a Christian school is a sponsoring local church and without this relationship the school cannot be considered Christian. That is, the church covering is considered essential for maintaining the Christian identity and ethos of the College. The Senior Pastor expressed this in the following terms, "The answer was without honour and without the church covering you don't have a Christian school... if you call yourself a Christian college you must have yourself under some authority from the church... so it is wholly connected" (p. 3). Furthermore, the view was taken that the College is a ministry of the Church and the teacher's task is to love children and to love God and this "heart commitment" represents the essential part of teaching as ministry (pp. 3-4).

During the interview the Senior Pastor identified the College as a "Christian Outreach" school with a mission emphasis on outreach. According to the Senior Pastor, maintaining a certain percentage of the student population that comes from a

Christian home is *not* a value of the College, but they do strongly value the Christian commitment of the teaching staff (p. 3).

While the College has an open enrolment policy, the question was asked how prospective families are introduced to the Christian character of the College, which incorporates an evangelical belief promoting a biblical worldview as part of its mission statement. Muller responded by stating they ask about the beliefs of the family at enrolment interviews and if parents advise they do not attend church then the College Christian beliefs and values are discussed:

We set out our values to the parents and we make it explicit that we will teach, because it is a Christian college, we will introduce your student to a personal relationship to Christ which is the New Testament value, it is a relationship not a religion and we would expect you bringing your child to this school to support that. If you didn't, if you only wanted to come for the protective educational path but not the Christian, then we cannot go any further. So we are very strong in setting the values, they all (parents) answer us by saying, 'Yes we want our kids to have good Christian values and standards' and we say, 'great'. We don't get into doctrinal, we don't get into different doctrinal differences like Pentecostal verses... if a child wants that we ask them to go to their local pastor and learn that. (LCC Inv 1 Dec 09, p. 1)

The Pastor went on to say the College is “embracing of everyone, it is not religious or seen to be religious” and supports families that are financially disadvantaged (p. 6). By saying the College is not religious, the Pastor makes a distinction between a Christian lifestyle as opposed to an emphasis on a particular doctrinal position or teaching. According to the Pastor, the community does not see the College as a pentecostal school, but “as an excellent school that just happens to have a strong church that is influencing their community” (p. 5).

At the same time, the staffing arrangement does acknowledge the pentecostal/charismatic distinction of the faith community. While teachers are expected to be church members, there is no stipulation which church they need to attend. While there is obviously a preference for teachers to attend the local COC, the

Senior Pastor advised that it would be “unbiblical to ask anyone to be rooted up” from their commitment to their local church (LCC Inv 1 Dec 09, p. 4). However, there is an expectation that teachers applying for positions at LCC are not seen to be opposing pentecostal ethos. So while there is acceptance from the College leadership that teachers may fellowship at a local Christian church, which may or may not be affiliated with a charismatic or pentecostal denomination, there is still an underlying assumption the community has a spirituality and ethos in line with pentecostal/charismatic expressions of faith.

In terms of inculcating values of honour/respect and the need to be proactive in developing a positive culture, the Senior Pastor discussed the historical development of campus culture and how the leadership has been intentional in maintaining these values in the life of the College. According to Muller, a culture has been built from the very beginning (of his tenure) about honour and servanthood within the Church, which flows through the College. The following statement highlights the intentionality of the leadership to proactively manage the College culture:

When I first came to the church there was just a real need for honouring people, everyone from the old to the young. So that has been built in over the years. The very culture from the church flows through. It is a joyous place, so, we don't want any staff members come with their attitudes, you leave them at home. We employ you to be happy; if you cannot be happy in a Christian environment, if you need counselling we will counsel you, but everyone has to be happy, friendly and honouring. (LCC Inv 1 Dec 09, p. 5)

Muller also ascribes this sense of joy and the ideal that the College is a joyous place, to the work of the Holy Spirit and the sense or awareness of God's presence. According to the Senior Pastor “there is no doubt that the Holy Spirit is evident within the school” (p. 8) and he supports this claim by sharing the testimony of students and visitors to the campus:

We have a continual flow of people coming onto the premises saying ‘Gee can you feel something here? There is something nice here’... When you go out onto the playground and you walk past the students

they have all got smiles and they are all warm and greet you well. There is no meanness no attitudes that you see. Kids are kids but there is a general joy – we put that down to the presence of God. If you are going to have a Christian school, then let's have it. (LCC Inv 1 Dec 09, p. 8)

According to the leadership, there is a belief that God is at work in the development of the school and in the growth of students as Christian disciples. The Senior Pastor describes the College as God's vision and believes the leadership of the College have maintained expectancy in what God is doing (p. 9). This expectancy is exemplified by a commitment to prayer and a faith language.

A final aspect is the College mission of being a positive influence to the community. When asked what his hopes were for graduating students, Muller stated he wanted College graduates to be leaders in the community. This mission is also expressed in the corporate vision of the Church and College. In addition, the Church and College appear to interpret influence in terms of leadership through serving God and others. According to the Senior Pastor, if a ministry is to be effective, it will be "a continual influence in the community" (p. 6) and he gives several examples of how the College has achieved these ends by participating in community events and projects. As such, there does appear to be alignment between the explicit beliefs, values and mission on the one hand and the programs, activities and outcomes achieved by the College on the other.

In summary, the interview highlighted several themes particularly: a) beliefs which are biblically-centred but not overly doctrinal; b) the values of the role of the local church, prayer, honour and the value of Christian staff; and, c) a mission of outreach and being a positive influence and contributor to the community. In addition, the intentionality and actions of LCC leadership in inculcating school values, (such as explaining the Christian vision for the school, socialising new members, telling the school story, encouraging prayer as a community practice, etc.) indicate a leadership approach that attempts to instil the religious dimension of the school from within rather than treating it as icing on the cake (Flynn, 1993).

9.3.1.2 Overview of Findings: Interview Two. In a separate interview with the then College Principal, there was general agreement concerning the beliefs, values and mission as discussed above. Specifically, the themes that emerged included a biblical worldview pedagogy, an emphasis on employing teachers whose personal values reflect the College values, an open enrolment policy, agreement that the College is a ministry of the local Church, the importance and value attached to prayer, the values of respect and honour, an emphasis on developing the whole person, and the role the College plays in the community (LCC Inv 2 Dec 09, pp.1-7). Most of these themes were raised and discussed in the interview with the Senior Pastor.

In respect to the commitment to biblical worldview pedagogy, the College Principal recalled the experiences of teachers in the mid-1990s when a decision was made to convert the College curriculum from ACE to the Queensland Education curriculum. As part of this process, teachers were given additional professional training on how to teach “Christianly and how to bring biblical worldview into the classroom” (LCC Inv 2 Dec 09, p. 2). Engels also mentioned the move away from ACE was integral to the decision to keep the College operating. It is evident that a significant investment was made at the time, including an investment in professional training, to support the biblical worldview approach to pedagogy.

When discussing the College’s open enrolment policy, the College Principal stated they do not control the student population mix in terms of those who come from a Christian home or do not. According to Engels, this measure is not important because the College “has a witness to the families” (LCC Inv 2 Dec 09, p. 2). This appears to be an acknowledgement and endorsement of the outreach mission of the College, which is further described as follows:

Liberty Christian College is a college that welcomes any family, any student that we can cater for... So we do have this picture, of Jesus, holding his arms up saying, 'Let the children come under me'. It is a caring place, a place where students are secure... feel secure and know they are secure. We have lots of stories of students telling us that. But it is also a place where there are higher standards, so students can see something different. (p. 2)

The importance of teachers with personal values that reflect the College values was also discussed at some length. While there are no demands that staff fellowship or become members of the local church, the former School Principal did state that all teachers are expected to attend COC for special events at least a couple of times a year. This request is made for two reasons. Firstly, staff can better appreciate the ethos and culture of the local faith community by having some direct experience of the local COC weekend services. Secondly, it is believed children benefit by seeing their teacher worshipping in church. According to Engels, by attending the local church teachers can “appreciate where the values are coming from” (LCC Inv 2 Dec 09, p. 3), while church attendance is considered part of the role-modelling responsibility teachers have towards students. This emphasis on church attendance highlights the value placed on the centrality of the local church and affirms the source of inspiration and impetus for the beliefs, values and mission of LCC.

Other values reiterated in the second interview included the emphasis upon honour and respect. According to Engels (LCC Inv 2 Dec 09), honour and respect are the two values most often talked about. The former Principal gave the following examples:

Honour and respect are the two main values that we talk about a lot of the time. The other values come up from time to time but we focus on those two. Honouring God, honouring our parents, honouring staff, honouring people that are older than you and respecting ourselves, respecting other people, respecting the grounds, respecting the teaching situation... so we bring that into discipline as well. (p. 5)

This focus on honour and respect, (also discussed at some length with the Senior Pastor), has been intentionally cultivated by College leadership. One reason suggested for this emphasis was to build the self-esteem and self-respect of students. Examples of how these values have been inculcated include practical actions such as teaching the worth and value of the individual and introducing uniforms for College staff (discussed in Section 9.3.4).

When discussing the mission of the College, the former Principal mentioned the academic program and scholastic achievements were improving, there was a focus on

developing the whole person, and the College had a strong community involvement with students encouraged to volunteer for community projects and to learn to serve others (LCC Inv 2 Dec 09, p. 7). To disciple students in their relationship with God was also mentioned as fundamental to the College mission (p. 2). A final issue discussed was the commitment and morale of staff, which was considered “great” (p. 10). It was suggested that the shared belief that teaching is first a ministry and secondly a profession, may account for the high staff morale and commitment (pp. 9-10).

Overall, there was consistency between the accounts given by the two leaders in discussing the beliefs, values and mission of the Liberty Christian College. The next section examines what the school documentation indicates to be the beliefs, values and mission of the College and the extent the leadership perceptions discussed above correspond with the documentary findings.

9.3.2 What does the local school documentation indicate to be the beliefs, values and mission of COC schools?

In reviewing the LCC documentation made available to the general public, the data analysis indicates very little is articulated about the College beliefs apart from the stated mission of fostering a Christlike character and scholastic excellence through a bible-based worldview (LCC Ex Doc No. 1, *Mission Statement*). According to the College 2007 staff handbook (LCC Ex Doc No. 12), a biblical worldview is a strategic belief of the College. A summary of this belief configuration is given in Table 9.01.

Table 9.01

Liberty Christian College: Strategic Beliefs

<i>Belief Statement</i>	<i>Belief Explanation/Key Points</i>
1) Nature of God	God exists; He is both Creator-God and Redeemer-God; Father, Son and Holy Spirit; God has revealed Himself in (a) creation, (b) inspired Scripture and (c) in Jesus Christ
2) The World	Created by God and flawless; Creation as well as man (sic) now suffers from the consequences of the fall through sin
3) Nature of Man	Created by God as His image-bearer; the fall of man resulting in damage and partial loss of God’s image; without God’s help man cannot overcome inherent sinfulness or restore the loss image of God; by Jesus Christ our redeemer God has restored man.
4) The Church	The activity of the Holy Spirit places man in a community of believers; the Church comprises all born again believers under the headship of Jesus Christ; As Christ’s redemptive work restores the believer, the Church’s redemptive work disciples a nation.
5) Truth	All truth is God’s truth; God is the God of all truth; Any philosophy that omits God is affected by error; There is no division between the sacred and the secular truth for the Christian; truth in Scripture is related to life; Sources of truth other than Scripture can be explored and appreciated.

The belief statement in Table 9.01 can be further analysed in terms of the belief matrix constructed in the literature review (Table 3.03), and will be discussed further in the following chapter. In addition to the above summary, the staff handbook states the school curriculum should be built on two premises: a biblical worldview perspective and the concept of biblical integration as a unifying agent. In explaining this aim further, the handbook states that students should acquire the ability to orient their lives

according to a perspective that is based on a biblical worldview and has a working knowledge of Scriptures (LCC Ex Doc No. 12, p. 7). Apart from the above document, the explicit beliefs of LCC are not detailed in the documents reviewed. As identified in the interviews covered in Section 9.3, this appears to reflect the emphasis on relationship rather than doctrine

While this study conceptualised beliefs as the foundation on which values and mission rest, given the lack of identified beliefs in the LCC documentation, this chapter section will proceed to examine the stated values and mission findings and then revisit the discussion on identified beliefs. The core values and mission of LCC identified in the document analysis and ranked by frequency are summarised in Table 9.02.

Table 9.02

Document Analysis: LCC School Values and Mission identified in 16 documents

	<i>Values/Mission Identified</i>	<i>No.</i>	<i>% of Total</i>
(V1)	Outreach/Global/Mission/Inclusive	26	8%
(V2)	Respect/Honour	25	8%
(V3)	Role of the Church	22	7%
(V4)	Academic Focus/learning	21	7%
(V5)	Character Development	18	6%
(V5)	Role of family/parents	16	5%
(V6)	Christian Staff	16	5%
(V7)	General/Christian Values	16	5%
(V8)	Holy Spirit/Prayer	16	5%
(V9)	Commitment to Excellence	14	4%
(V10)	Biblical Worldview	14	4%
(V11)	Love/Care/Compassion	13	4%
(V12)	Evangelical/Disciples	13	4%
(V13)	Leadership/Service/Influence	9	3%
(V14)	Whole Person/Holistic	9	3%
(V15)	Community/Relationships	8	3%
(V16)	Diligence/Work Ethic/Sacrifice	8	3%
(V17)	Faith/Resilience/Hope/Vision	7	2%

(V18) Safe place/no bullying	6	2%
(V19) Worship/Devotions	6	2%
(V20) Behaviour Management	6	2%
(V21) Uplifting/Positive Culture	6	2%
(V22) Uniqueness of Individual	4	1%
(V23) Gifts/Talents	3	1%
(V24) Sense of Calling/Ministry	3	1%
(V25) Exciting/Fun	3	1%
(V26) Pastoral Care	2	1%
(V27) Stewardship	2	1%
(V28) Innovative	2	1%
(V29) Physical Appearance	1	0%
(V30) Equity/Justice/Truth	1	0%
(V31) Understanding	1	0%
(V32) Reformational Mission	1	0%
(V33) Role of COC	1	0%
Total	319	100%

The three most prominent values identified above are verified in the mission, history and management process of the College as identified in Sections 9.3.1. The role of the local church, (as opposed to the role of the COC denomination which ranked 34th in the list of values identified), plays a significant part in the church/college relationship at LCC. *The role of the local church* (V3) in its relationship with the College is emphasised by the management structure of only one governing committee for the entire campus operations. This structure is described in the 2007 staff handbook (LCC Ex Doc No. 12) and has been confirmed in discussions with school leaders. In addition, the administration of the College shares the same building as the Church, while the Senior Pastor retains the position of chairperson of the management committee. In this regard, the Senior Pastor is seen as the leader and visionary for the entire campus, which is confirmed by statements such as, “The Pastor is the Chairman (sic) of the Board and the Chief Executive Officer of the church and all attached ministries” (p. 3).

Perhaps made easier by the relative size of the College, the governing/structural unity between the Church and College and the intentional direction of leadership (in particular the Senior Pastor) to maintain this relational characteristic, underscores the importance of the role of the local Church. This value also supports the notion the beliefs of the Church inform the beliefs of the College, given there is little distinction between the college community and the church community. A further evidence of this campus unity is the high percentage of teachers and college staff who regularly attend the local COC church (approximately 95% in 2010).

The value emphasis on *honour and respect* (V2) found in the documents (and raised in the interviews with leaders) has its roots in the historical development of the College. As mentioned in Section 9.3.1, the relationship between the Church and College had deteriorated by the mid-1990s. The incoming leadership at that time recognised there was little respect between College and Church staff and subsequently worked to change this aspect of the campus culture. The intentionality of leadership to restore this relational dimension during the late 1990s is still evident and reflected in College documents. For example, the 2010 prospectus documents states that students are nurtured in order that they will aspire to the “noble ideals of Christian character as described in Scripture e.g., respect, obedience, self-control, diligence and wisdom” (LCC Ex Doc No. 2, *Nurturing Students*).

The value placed upon *outreach/global/mission/inclusive* (V1) identified in the documentary analysis appears to be influenced by two factors. Firstly, the College has a non-exclusive policy by accepting students whether or not they come from a Christian home. It is also evident the College, in partnership with the Church and its mission program, has a strong emphasis on local and overseas outreach events. For example, the Church has an active mission program into Papua New Guinea (PNG), which includes the establishment of educational facilities. In turn, student teams have been given opportunity to visit PNG on short-term mission trips. These projects are given prominence in school newsletters.

According to the prospectus documents and other publications made available to the general public, the formal mission statement of the College is, “...to foster a Christlike character and scholastic excellence in students through a bible-based world view which equips them to serve God and their fellow-man (sic)” (LCC Ex Doc No. 1,

Mission Statement). This mission statement is similar to other COC colleges with its emphasis on character, academic excellence, a biblical worldview and service to others. It is also evident the College has drawn on language adopted at other COC Colleges and particularly Northlight Christian College, which provided support in the development of LCC in the 1990s. For example, the College incorporated the ideal of the education of the heart, expressed in the prospectus documents (2010) as follows, “This nurture of the mind is an important function of Liberty Christian College; however our foundational premise for success is the education of the heart” (LCC Ex Doc No. 1, p. 2). The notion of the education of the heart was a motto used by Northlight Christian College. The adoption by LCC of this ideal indicates the influence of other COC Colleges and the shared understandings that exist among the Colleges (discussed in Chapter 11).

The values and mission identified help to illuminate the core beliefs of the College (as does the teaching of the local Church). Specifically, the values placed on the roles of the church and the family are supported by the Church belief in these institutions as God ordained and foundational to the ordering of society and the upbringing of children. The value placed on outreach could be considered consequential to the stated evangelical beliefs of the COC denomination, while the value placed on the Holy Spirit and prayer says something about the faith community’s belief regarding the nature of God. Likewise, the value placed on a biblical worldview underscores a belief in the inspiration and authority of Scripture. A stated teaching of the local Church that God has designed the Christian life to be victorious supports a final value identified in the College documentation on excellence. For example, the staff handbook states that, “(College) Staff should be aware of and be able to give assent to the vision statement... To be a church of influence leading people to Christ and to a life of victory” (LCC Ex Doc No. 12, p. 8).

In conclusion, while the beliefs of LCC are not necessarily explicit in public documents, there still exists a strong belief construct that has biblical/charismatic foundations that do inform the College values and mission. The next section explores the role of worship in assimilating beliefs, values and mission in the life of the College.

9.3.3 What role does religious worship have in assimilating the beliefs, values and mission into the life of COC schools?

According to the staff questionnaires (see Section 9.3.4) the relational dimension rated the strongest for this group was the dimension of worship. In addition, the student responses indicate this value is considered a positive factor in maintaining the ethos of the College. These results suggest the practice of religious worship is perceived to be a significant contributor to the spirituality and ethos of the College. Discussions with the College leaders also highlight the role of worship during staff devotions, which, like prayer and scripture devotions, has a place in the daily life of the College (see Section 9.3.1).

According to one report in the LCC 2009 yearbook, praise and worship is a feature of the weekly College chapel services and that the College student band leads these segments (LCC Ex Doc No. 4, p. 5). Concerning the role of music in the life of the College, the College yearbook stated:

At Liberty Christian College we understand that music is a unique form of communication that can change the way we feel, think and act... music brings together intellectual and feeling and enables personal expression, reflection and emotional development. (LCC Ex Doc No. 4, p. 55)

The role of worship that combines scriptural lyrics with music encourages the students' constructive response to God and plays a part in the pedagogical aim of educating the heart. On other occasions, the role of worship plays an important part in the celebration of special events that have significance for the faith community. Review of college newsletters indicate these special celebration services, conducted by the Church, are promoted through the College and all members of the college community are invited to participate.

A final consideration is the broader role of chapel services that generally incorporate a message as well as congregational singing. According to the former School Principal, the primary college chapels are themed around the fruit of the Spirit as described in Galatians 5:22: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such

there is no law”. In turn, it is not uncommon for the song service to adopt themes that are spoken about in the chapel services to help reinforce the teaching (and values) being discussed.

Given the strong and positive response to the role of worship received from staff and student questionnaires, it can be said that worship is significant in shaping the College ethos.

9.3.4 What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools?

There are a number of intentional actions, taken by the leadership of the College, to help define and inculcate the beliefs, values and mission of the College. These actions include the intentional management of the socialisation process for staff and students, the rites and rituals of spiritual practices and the maintenance of a positive language of faith and love (see Section 9.3).

As identified in Sections 9.3.1 and 9.3.2, the College has placed emphasis on the values of honour and respect over the last 15 years. To address these areas the College leadership has focused on presenting a College environment that is well maintained, professionally landscaped (LCC Ob1, Dec 09), and equipped to the best of the College’s financial ability. It is evident the College takes pride in the appearance and presentation of their school property that has benefited over recent years from capital grant funding through the Federal Government and the Queensland Block Grant Authority. The College leadership has made a point of keeping the buildings looking fresh and new with recurring expenditure budgeted for property upkeep.

Another emphasis has been on staff uniforms. While initially resisted by some members of the College staff, (LCC Inv 2 Dec 09, p. 6), the College leadership persisted with the idea and convinced staff it was deserving of implementation. According to Engels, staff members learnt to embrace the uniform requirement and consequently the uniform is now considered an attractive feature of the College and an example to students to have pride in their appearance and uniforms (p. 6).

The decision to keep the Church and College together with the same management committee working from the same administration offices, not only maintains a sense of unity between the Church and College, but can also be considered a symbolic and cultural leadership action that reinforces the value and importance of the role of the local church. In particular, the decision to keep the functioning of the College under the auspices of the Church has reinforced the centrality of the local Church in maintaining the Christian ethos and pastoral oversight of the whole of campus.

The use of names, mottos, symbols and stories has also been instrumental in inculcating College values. The College badge contains the picture of the Christian cross and a “V” for victory. The colours represent growth and nurture (green) and the value of people and students (gold). Incorporated in the College symbol is the motto “Growing in wisdom and knowledge”. Like other COC schools, the leadership of LCC has drawn upon the struggles of the past to inculcate values of sacrifice and service. In particular, the willingness of staff to sacrifice financially during the years of early growth and development provides a narrative and example that the current leadership has drawn upon to encourage the College community (LCC Inv 2 Dec 09, p. 6).

A final example of leadership actions designed to inculcate the values of honour and respect is the College reward program. For example, in the 2009 yearbook (LCC Ex Doc No. 4), mention was given to all recipients who received a “gifting” award. Over 70 gifting awards were listed with citations such as: “For her compassionate and caring nature”; “For his willingness to help anyone in need”; “For showing Christian love and patience to all those around her”; “For always sticking to it and never giving up”, etc (pp. 87-88). These awards complement the award-giving in the more specific categories of academic and sporting achievement and reflect a willingness to reward student character.

In summary, the symbolic and cultural actions adopted by leadership include attention to the physical environment, adopting uniforms for staff members, the sharing of facilities with the Church, the use of names and symbols and the implementation of a unique rewards system. These actions have placed an emphasis on the values of honour, the role of the church, a Christian identity, wisdom, knowledge, faith, resilience, hope, nurture and respect for diversity and the individuality of others.

9.3.5 What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?

According to the College prospectus documents, one mission of the College is to facilitate the students’ constructive response “to God and their community” (LCC Ex Doc No.1, p. 3). That is, the stated aim of the College is not to isolate the students from the local community, but seeks to encourage students towards a “vital and constructive” contribution (p.3). This emphasis on a constructive response to community involvement begins within the school community with its emphasis on serving God and others (p. 3). In assessing the relational strength of the LCC community, questionnaires were administered to both staff and senior students to measure responses in the areas of trust, care, respect, understanding, ethos and worship. The abridged results of these questionnaires are tabled below, (the full analysis of the questionnaires is detailed in Chapter 5).

Table 9.03

Liberty Christian College (LCC): Results from 10 Staff Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>Understanding</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	19.9	25.2	15.9	24.0	25.1	22.0
Average Score	4.0	4.2	4.0	4.0	4.2	4.4
Std. Deviation	2.5	2.0	2.3	2.9	1.7	1.8

Table 9.04

Liberty Christian College (LCC): Results from 10 Student Surveys

<i>Category</i>	<i>Trust</i>	<i>Care</i>	<i>Respect</i>	<i>Understanding</i>	<i>Ethos</i>	<i>Worship</i>
Mean Total	16.8	20.2	14.5	23.7	21.6	19.5
Average Score	4.2	4.0	3.6	4.0	3.6	3.9
Std. Deviation	1.9	1.9	2.6	3.4	4.0	3.4

With the exception of the measure for trust, staff rated the College relational dimensions higher than the students. Overall, across the six relational dimensions, the average score from staff was 4.1 while the senior student average score across all six dimensions was 3.9. These results indicate both groups believe the school relationships are positive to slightly positive (given a neutral score is 3.0). Combining the results from the two groups, the relational dimensions could be ranked as follows: Worship (4.2), Trust (4.1), Care (4.1), Understanding (4.0), Ethos (3.9) and Respect (3.8). The measure for Respect may have been expected to rate higher given the College emphasis and warrants further investigation.

For the senior students, responses that obtained the lowest measures of standard deviation (SD) were also the dimensions the students rated the highest: Trust (4.0) and Care (4.2). The students' standard deviation measures for Trust and Care were also lower than the standard deviation recorded on staff responses for the same dimensions. It is also evident the students' experiences of the remaining four relational dimensions varied significantly, given the higher SD measures recorded. The staff responses were more consistent in the dimensions of Care, Respect, Understanding, Ethos and Worship compared to the student responses.

In summary, the responses indicate the school community enjoys a healthy culture and the College emphasis on building a constructive response to community participation has been successful at least in the experience of the questionnaire participants. As previously stated, the surveys were conducted with small samples and the results obtained are indicative only.

9.4 Conclusions

This chapter has identified key findings in respect to the beliefs, values and mission of Liberty Christian College following the analysis of: a) interviews held with College leaders; b) College documentation; and, c) responses from questionnaires administered to staff and senior students.

The analysis of the leadership interviews revealed several themes, including the close affiliation the local Church has with the College. This affiliation has been intentionally developed and is given expression through the sharing of physical facilities and maintenance of one governing board for the campus. It was the opinion of leadership that the covering of the local Church was essential to ensuring the Christian identity and ethos of the College.

In terms of the College mission, there appears to be a strong emphasis on outreach, which is invoked to legitimise the open enrolment policy of the College. This open enrolment policy however is qualified by an employment policy that positively discriminates in favour of teaching professionals who have a referenced commitment to church involvement. This policy reflects the belief that teachers act as role models of Christian leadership to their students and the broader community. A second missionary aim of the College is to influence community and graduate students who will become leaders in their community through serving God and others.

Review of College documentation indicates little about the detailed beliefs of the College, with the exception of internal documentation (e.g., *Staff Handbook*, 2009), which gives a basic outline of the essential elements of a biblical worldview. The internal documentation also explained how these belief positions become foundational to school curriculum. Given the lack of detail about College beliefs, the analysis focused on College values from which beliefs could be inferred.

The leading values identified in the College documentation included outreach, respect, character development, the local church, family, Christian staff, prayer, a commitment to excellence and a biblical worldview. Generally, there was consistency between the views shared by the College leadership and what the documentation indicated to be the beliefs, values and mission of the College.

The role of religious worship in the College in maintaining the Christian ethos was examined. Discussions with leaders, the review of documentation and survey results all indicate that worship (along with prayer) forms an important part of the daily life of the College.

In respect to the question of leadership actions undertaken, several practices were identified that provide insight for understanding the College culture. In the final section the responses to the questionnaires were reviewed. These surveys indicate that the College enjoys a healthy culture. Student responses rated trust as positive and all other dimensions as slightly positive. Of interest, the relational dimension that rated the lowest by students among the six dimensions measured was respect. While respect still rated slightly positive, given the strong focus on this value by the College leadership, a higher rating by school stakeholders might have been expected. This result may suggest the need for further investigation.

The next chapter re-visits the findings identified in the preceding four chapters and undertakes a cross-case analysis among the four COC schools. In addition, Chapter 11 discusses the significance of the commonalities and differences identified among the schools, which will lead to the chapters on theoretical discussions (Chapter 12) and conclusions (Chapter 13).

Chapter Ten

Cross-Case Qualitative Analysis:

Display of Findings

The purpose of this chapter is to display the qualitative findings from the cross-case analysis. (The quantitative analysis and findings have been tabled in Chapter 5). The primary goal of the analysis is to identify the cultural commonalities among schools in respect to the research questions concerning beliefs, values, mission and ethos. To a lesser extent, the chapter also displays those themes that are distinct to each school. The qualitative analysis follows the interactive coding process outlined in Section 4.5, where first-order interpretations (open coding) are collapsed into second-order interpretations (axial-coding) and then collapsed into broad themes in order to get a sense of the whole (Creswell, 2008, p. 251). The broad common themes that emerged are discussed in Chapter 11.

10.1 Research Questions: Cross-Analysis Findings

10.1.1 What do COC school leaders perceive to be the beliefs, values and mission of COC schools?

The leading beliefs, values and mission identified in the interviews with school leaders are displayed in Table 10.1. The table lists the results along with the emergent themes. While there is considerable overlap of findings among schools, it is also recognised that the schools vary in the degree of emphasis on the common themes identified. These school distinctions are discussed in Section 11.2.

Table 10.1

Identified Beliefs, Values and Mission from School Leaders Interviews

<i>College</i>	<i>Common Beliefs, Values and Mission</i>	<i>Common Themes</i>
<i>NCC</i>	Christian worldview; Sense of God's presence; Academic learning; role of	Christian Worldview (belief); Charismatic Spirituality (value)

	local church; community involvement; caring and respectful culture; pastoral care; developing student potential; discipleship.	Learning (mission); Local Church (value); Christian Staff (value); Role of Parents (value); Honour/Respect (value); Pastoral Care (value); Student Achievement (mission); Discipleship (mission).
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HCC	Christian worldview; leadership; professionalism; ecumenical community; pastoral care; modelling Christian values; reformation; prayer; local church; discipleship; Christian character; outreach.	Christian Worldview (belief); Leadership (value); Professionalism (value); Inclusive Community (value); Pastoral Care (value); Christian Staff (value); Reformation (mission); Charismatic Spirituality (value); Local Church (value); Discipleship (mission); Outreach (mission).
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CCC	Community; global perspectives; pastoral care; local church; Scriptures; biblical integration; influence society; evangelical, mainstream, charismatic; spiritual tension (mind/spirit); discipleship; quality education; safe and caring environment; God's provision; teaching as a calling; Christian commitment; priesthood of all believers; leadership.	Community (value) Global Perspectives (value); Pastoral Care (value); Local Church (value); Inspiration of Scripture (belief); Integrating faith/learning (mission); Christian Worldview (belief); Reformation (mission); Centrality of Christ (belief); Mainstream Identity (tension); Charismatic Spirituality (value); Dualism (tension);
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		Discipleship (mission). Learning (mission); Safe and Caring Environment (value); Nature of God (belief); Christian Staff (value); Sense of Calling (value); Leadership (value).
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<i>LCC</i>	Biblical but not overly doctrinal; local church, prayer, honour, Christian staff; outreach and inclusive; influence community; leadership actions; academic program; developing the whole person; discipleship; teaching as a ministry.	Inspiration of Scripture (belief); Christian Worldview (belief); Charismatic Spirituality (value); Local Church (value); Prayer (value); Honour (value); Christian Staff (value); Community Involvement (mission); Reformation (mission); Leadership (value); Learning (mission); Discipleship (mission); Sense of Calling (value).
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Of the common themes listed, major belief themes consistent across all schools include a commitment to a Christian worldview and the inspiration of scripture. Major values consistent across all schools include the role of the local church, Christian staff and charismatic spirituality. The major mission themes include the commitment to learning and discipleship. Other emergent themes listed are classified as sub-themes and tensions in the discussion of findings (see Tables 11.1, 11.2, 11.3, and 11.4).

10.1.2 What does the local school documentation indicate to be the beliefs, values and mission of COC schools?

The analysis of findings in respect to the document review follows the case study chapter format, where beliefs are examined separately from values and mission. Table 10.2 provides the commonly mentioned beliefs for each school. Across all four schools a total of 23 beliefs were identified. The leading beliefs listed in Table 10.2 for each school represent 10% or more of all beliefs identified (based on frequency of mention).

Table 10.2

Review of Documents: Common Beliefs Identified and Common Themes

<i>College</i>	<i>Common Beliefs (coding)</i>	<i>Common Themes</i>
<i>NCC</i>	Centrality of Christ (B1); Goodness/Provision of God (B5); God as Creator/Sustainer (B6).	Centrality of Christ; Christian Worldview; Nature of God, (sub-theme).
<i>HCC</i>	Centrality of Christ (B1); Orthodox/Mainstream (B3); Problems of Dualism (B7) Made in the Image of God (B2).	Centrality of Christ; Mainstream Identity, (tensions); Dualism, (tensions); Christian Worldview. Nature of Humanity, (sub-theme).
<i>CCC</i>	Centrality of Christ (B1); Made in the Image of God (B2); Orthodox/Mainstream (B4); Kingdom of God (B4); Inspiration of Scriptures (B9).	Centrality of Christ; Christian Worldview; Nature of Humanity, (sub-theme); Mainstream Identity, (tensions); Nature of the Kingdom, (sub-theme); Inspiration of Scriptures.

LCC	Made in the Image of God (B2); God as Creator/Sustainer (B6); Problems of Dualism (B7); Nature/Duality of Man (sic) (B8); Inspiration of Scriptures (B9).	Christian Worldview; Nature of Humanity, (sub-theme); Nature of God, (sub-theme); Dualism, (tensions); Nature of Humankind, (sub-theme); Inspiration of Scriptures.
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Results listed in Table 10.2 affirms the dominant belief commitment in a Christian worldview across all schools as indicated by the interview findings in Table 10.1, while the centrality of Christ and the belief in the inspiration of Scripture were strong themes in at least three of the four schools. (As discussed in the last chapter, the identification of beliefs across all schools was limited due to the lack of documented beliefs for LCC).

Table 10.3 identifies the leading five values/mission themes for each school (except where the 5th value was equally mentioned with another value). The percentages given in Table 10.3 refer to the frequency of mention identified in the documents. Across all schools, 42 items were identified and the overall ranking of the item is given by the value coding number (VNo).

Table 10.3

Review of Documents: Leading Values, Mission and Common Themes

College	Leading Values (coding)	Common Themes
NCC	Love/Care/Compassion 9% (V5); Holy Spirit/Prayer 7% (V3); Evangelical/Discipleship 7% (V7). Role of Local Church 6% (V6); Diligence 5% (V8).	Charismatic Spirituality (value); Local Church (value); Discipleship (mission).

HCC	Character Development 9% (V4); Holy Spirit/Prayer 6% (V3); Community/Relationships 6% (V14); Academic Focus/Learning 6% (V2); Outreach/Global/Inclusive 6% (V1).	Discipleship (mission); Charismatic Spirituality (value); Local Church (value); Christian Staff (value); Parents (value); Learning (mission).
CCC	Outreach/Global/Inclusive 11% (V1); Academic Learning 11% (V2); Character Development 6% (V4); Diligence/Work Ethic/Sacrifice 6% (V8); Holy Spirit/Prayer 5% (V3); Role of Local Church 5% (V6).	Charismatic Spirituality (value); Learning (mission); Discipleship (mission); Local Church (value).
LCC	Respect/Honour 8% (V9); Outreach/Global/Inclusive 8% (V1); Role of Local Church 7% (V6); Academic Learning 7% (V2); Character Development 6% (V4).	Discipleship (mission); Local Church (value); Charismatic Spirituality (value); Learning (mission).

From Table 10.3 it is apparent that while there is some consistency of leading values and mission across all schools, there is also a degree of variation in the emphasis that individual schools place on these cultural dimensions. For example, Liberty Christian College (LCC) places a high value upon respect and honour, whereas this value ranked outside the leading five values across all schools (ranked as the 9th most mentioned value across all four schools). Other significant variations include the NCC 5th and CCC 4th emphasis on diligence (ranked as the 8th most mentioned value across all four schools) and the HCC emphasis on community and relationships (ranked 14th across all four schools but 3rd in HCC). These variations represent distinguishing features of individual schools, which are further discussed in Section 11.2.

Those values and missions which rated consistently high among schools include: (a) *the role of the Holy Spirit and prayer* (V3); (b) *the mission of outreach, global perspectives and inclusion* (V1); (c) *character development* (V4); *academic focus and learning* (V2); and, (d) *the role of the local church* (V6). These five values were identified as being most prominent (leading top five) in at least three of the four schools. The respective mission statements for each school are given in Table 10.4 along with the identified themes.

Table 10.4

School Mission Statements

College	Mission Statements	Themes
NCC	<i>“... to provide Christ-centred education that promotes life-long learning, develops excellence and Christian character and fosters social responsibility”.</i>	<i>Christ-centred; lifelong learning; excellence; Christian Character; social responsibility.</i>
HCC	<i>“Developing Christian leaders who will influence their community for God and for good”.</i>	<i>Christian leadership; social responsibility.</i>
CCC	<i>“To develop the student as a Christian disciple and to develop the student for life in its various dimensions within the framework of a biblical worldview and by a commitment to service, quality and innovation”.</i>	<i>Discipleship; student development; biblical worldview; service, quality, innovation.</i>
LCC	<i>“Fostering a Christ-like character and scholastic excellence through a biblical-based worldview”.</i>	<i>Christ-like character; scholastic excellence; biblical worldview.</i>

These identified mission themes mostly correspond to the themes in Table 10.3. For example, the theme identified and variously described as Christ-like character or Christian character, corresponds to the value of *character development* (V5), while the

theme identified and variously described as lifelong learning or scholastic excellence corresponds to the value of *academic learning* (V2).

Overall, review of the mission statements indicates many points of correspondence in respect to the beliefs, values and mission previously identified in the documents of the respective schools. It is also apparent that each school has developed a mission statement that reflects their own distinctive emphasis. For example, the adoption of “service, quality and innovation” values at CCC represents a business model of operation and emphasis that is distinct to the College. Alternatively, the HCC mission statement places a strong emphasis on leadership and leadership development. These distinctions are further discussed in Chapter 11.

10.1.3 What role does religious worship have in assimilating beliefs, values and mission into the life of COC schools?

Results of school surveys across all four locations indicate the dimension of worship is considered an important practice in school life and student experience, rating strongly positive for both staff and students (see Figures 5.08 and 5.09). Furthermore, the document analysis identified *worship and devotions* as an important value (ranked 15th out of all 42 values identified consistent across all schools). These results highlighting the importance of religious worship are verified by findings gathered from interviews. A sample of quotations and observations that encapsulate common themes are given in Table 10.5.

Table 10.5

Role of Worship and Common Themes

<i>College</i>	<i>Quote/Observations</i>	<i>Common Themes</i>
<i>NCC</i>	“We had chapel that time to time again would just blow you away in terms of experience and kids being touched by God” (NCC Inv 1 Mar 26, p. 8)	Charismatic Spirituality; Discipleship: Nature of God: (Personal and Present).
	“College represents a way of life – it is	Worshipping Community;

	our work, our worship... the college is a worshipping community” (NCC Ex Doc No. 11, p. 1)	Work as Liturgy.
HCC	“When a private school came to our assembly earlier this year they were somewhat flabbergasted by the life that students reflected while singing songs and participating in this weekly form of worship... the greatest sign of spiritual vitality is undoubtedly in seeing lives changed and transformed into the image of God” (HCC Ex Doc No. 16, pp. 4-5)	Charismatic Spirituality; Discipleship: (“lives changed and transformed”); Nature of God.
	“I see a young life not only discover and develop a gifting, but seek to govern the use of that gift in a manner which glorifies the maker of all gifts” (HCC Ex Doc No. 15, p. 1)	Nature of God: (giver of gifts); Discipleship: (in use of gifts).
CCC	See Table 8.03: Analysis of Worship Music (CCC Ex Doc No. 31, <i>All of My Days</i>)	Charismatic Spirituality; Centrality of Christ; Nature of God; Nature of God’s Kingdom; Outreach.
LCC	Religious Practices and Rituals Weekly Student Chapels (LCC Inv 2 Dec 09, p. 3)	Discipleship: Fruits of the Spirit; Worshipping Community.

The major themes common across all schools, promoted through religious worship, includes discipleship (e.g., character formation and servanthood), the nature of God (e.g., God’s goodness as a giver of gifts), a worshipping community, and charismatic spirituality. It is evident that in all schools the value placed on worship is a distinguishing feature and reflects the influence of local church spirituality. The role of worship in cultural formation in COC schools is discussed in Section 11.1.4.2.

10.1.4 What does vision-casting, story-telling and other symbolic and cultural leadership actions suggest about the beliefs, vision and mission of COC schools?

A summary of leadership actions in respect to cultural formation is given in Table 10.6, along with the beliefs, values and mission emphasised. The table then collapses these items into emergent themes.

Table 10.6

Leadership Actions and Identified Beliefs, Values and Mission

<i>College</i>	<i>Leadership Actions</i>	<i>Beliefs, Values, Mission</i>	<i>Themes</i>
<i>NCC</i>	Re-telling of early beginnings and the personality, conviction and example of pioneers; use of internal and external publications; artefacts; community feedback mechanisms.	Sacrifice; faith journey and vision; God’s provision; expectation; charismatic experience; volunteerism, activity; diligence; missions; outreach; faith community involvement.	charismatic Spirituality; Nature of God; Discipleship; Community.
<i>HCC</i>	Vision-casting; repetition of storytelling;	Evangelical mission; social work; Christian leadership;	Discipleship; Reformation; Charismatic

	use of names of historical Christian leaders as exemplars.	reformation of society; sacrifice; faith; prayer.	Spirituality.
<i>CCC</i>	tenure of leadership; naming of buildings after pioneers and Gospel values; school murals; celebration of significant days; reward system; drawing on the biblical/faith narrative.	diligence; sacrifice; prayer; faith; tenacity; God's provision; excellence; leadership; teamwork; citizenship; Christian character; Christian living; community service; worship; grace; forgiveness; mercy; outreach; inclusion.	Charismatic Spirituality; Nature of God; Discipleship; Community; Pastoral Care.
<i>LCC</i>	College landscaping and infrastructure; College student and staff uniforms; Church association; use of names; symbols; stories; student awards; honour boards.	honour, respect; role of the local church; wisdom; knowledge; faith; resilience; hope; nurture; overcoming; Christian identity; self-worth; self-respect, sacrifice; community; excellence.	Local Church; Discipleship; Community; Respect; Learning; Pastoral Care.

The table illustrates a variety of beliefs, values and mission informed and shaped by leadership actions. Many of the values emphasised by leadership actions are themed around Christian values that fall under the major category of discipleship. The role of school leadership in shaping culture is discussed in Section 11.1.4.3.

10.1.5 What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?

The cross-case analysis and display of findings for the above research question is given in Chapter 5, *Quantitative Research Design and Findings*. These findings indicate that all four schools enjoy a healthy culture, which supports student participation and wellbeing (Flynn, 1993; McGlynn, 2004). The results are supported by interview and documentary findings that have variously described the schools as joyful places with good morale and positive relationships.

10.2 School Distinctions and Identified Nuances

While the primary focus of this study is to identify the cultural commonalities amongst the four schools, the research also identifies the distinctions or nuances, which give each school a unique identity. These distinctions or campus nuances are tabled below along with examples of evidence identified. Responses to all five-research questions have been reviewed to help identify the unique characteristics of each school. A number of findings displayed in Table 10.7 were also identified with the aid of the researcher's journal.

Table 10.7

School Distinctions and Identified Nuances

<i>College</i>	<i>College Emphasis/Themes</i>	<i>Evidence/Observations</i>
<i>NCC</i>	(1) Past and present emphasis on Outreach/Mission	Historical and current programs; activities of noted exemplars; focus of school chaplains (e.g., NCC Ex Doc No. 11, p.4 & Ex Doc No. 14, p. 3); a local church emphasis and student testimonials (e.g., NCC Ex Doc No. 7, p. 84)
	(2) Open Expression of Charismatic Spirituality	Large % of student population made up of students whose families attend charismatic churches; related leadership comments (e.g., NCC Inv 1 Mar 10, p. 13) and documentary evidence (e.g., NCC Ex Doc No. 26)

	(3) Close relationship with the Local Church	Leadership comments and emphasis on church/college connection (e.g., NCC Inv 1 Mar 10, p. 10); described as the greatest strength and potentially its biggest weakness (e.g., NCC Inv 1 Mar 10, p. 3); emphasis on a threefold chord (e.g., NCC Inv 2 Mar 10, p. 14).
	(4) A Caring Environment	Leading school value (see Table 6.02); emphasis on the heart of learning, advocating empathetic pedagogical models (NCC Ex Doc No. 26); emphasis on providing a safe environment for children (NCC Inv 2 Mar 10, p. 14).
HCC	(1) Ecumenical Community	Large % of students drawn from families who attend non-charismatic churches; 40 churches represented in school community (e.g., HCC Inv 1 Mar 10, p. 16 & HCC Ex Doc No. 3); use of naming conventions reflecting non-charismatic Christian traditions (e.g., school house names).
	(2) Leadership Development	Emphasis on the role of students in bringing societal reformation; education as the reformed side of COC (e.g., HCC Inv 1 Mar 10. p. 6)
	(3) Conservative Features	Architecture and building design (HCC Inv 1 Mar 10, p. 3 & HCC Ob No 1, 2010); Naming Conventions (e.g., HCC Inv 1 Mar 10, p. 3); Focus on traditions and conservative culture (e.g., HCC Inv 2 April 10. p. 1).
	(4) Academic Emphasis	College curriculum strongly weighted towards academic subjects; an intentional strategy reflecting market and limited resources (HCC Inv 1, Mar 10, p. 1-3 & HCC Ex Doc No. 2, p. 1)
CCC	(1) Role of Headmaster	Importance of tenure of Headmaster in establishing school culture (e.g., CCC Ex Doc No.

		27, p. 4)
	(2) Global Perspectives	Documentary leadership emphasis (e.g., CCC Inv 2 April 10, pp. 10-12) evidenced by the establishment of an international college and emphasis on student overseas excursions (CCC Ex Doc No. 19, pp. 2-19)
	(3) Use of Business Models	Strategy documents adopting business models and terminology (e.g., CCC Ex Doc No. 25, pp. 3-6)
	(4) Academic Emphasis	Leading school value (see Table 8.02); focus on academic rigour (CCC Ex Doc No. 1, p. 4)
	(5) Church/College relationship	Shared naming conventions; sharing of Board members between Church and College; view of leaders (e.g., CCC Inv 1 May 10, p. 11)
LCC	(1) Diverse Student Population	Most diverse student population of all schools; with historical open enrolment policy; “witness to families” (e.g., LCC Inv 2 Dec 09, p. 2; LCC Inv 1 Dec 09, p. 1)
	(2) Church/College relationship	One management board for Church and College operations; sharing of facilities and staff (e.g., LCC Inv 2 Dec 09, p. 1)
	(3) Sense of Community	Many examples of involvement with the local community; focus of leadership (e.g., LCC Inv 2 Dec 09, p. 6); value on outreach and inclusion (see Table 9.02)
	(4) Value of Respect/Honour	The value of respect ranked second to outreach as the highest school value (see Table 9.02); strong emphasis on respect by leadership (e.g., LCC Inv 1 Dec 09, p. 5); focus on presentation of property, students and staff (e.g., LCC Inv 1 Dec 09, p. 5)

Many of the distinctions listed above are shared across all four schools. However, the distinctions identified for each school also represent a particular emphasis that varies from campus to campus. These variations have generally come about by the intentional actions and direction of leadership, by unique circumstances and/or challenges faced by individual schools in their own local environment and in some cases, the degree of school community diversity in terms of expressions of faith represented. While this study is chiefly concerned with the commonalities between schools in order to establish corporate understandings about the COC educational mission, the identification of cultural nuances amongst schools, as outlined above, recognises that cultural differences do occur between sites. These differences will be briefly discussed in Section 11.2.

10.3 Conclusions

This chapter has displayed the findings from the qualitative cross-case analysis of interviews and documents. The triangulation of data sources, (interviews, documents and surveys), reveals a consistency among the findings from each research question. This consistency enables the identification of common themes, aided by the researcher’s journal. The summary of major common themes and sub-themes identified are given below (Table 10.8).

Table 10.8

Common Major and Sub-Major Themes Identified

<i>Cultural Dimension</i>	<i>Major Themes</i>	<i>Sub-Themes</i>
<i>Common Beliefs</i>	<i>Christian</i>	<i>Nature of God; Nature of Humankind;</i>
	<i>Worldview</i>	<i>Nature of God’s Kingdom.</i>
	<i>Centrality of Christ</i>	<i>Nature of God</i>
	<i>Inspiration of Scripture</i>	<i>Integrating Faith and Learning</i>
<i>Common Values</i>	<i>Charismatic</i>	<i>Global Perspectives; Outreach;</i>
	<i>Spirituality</i>	<i>Community; Worship; Prayer.</i>
	<i>Local Church</i>	<i>Pastoral Care; Safe and Caring Environment; Worship.</i>

	<i>Christian Staff</i>	<i>Sense of Calling; Christian role-models.</i>
<i>Common Mission</i>	<i>Discipleship</i>	<i>Character Formation (including values of honour and respect).</i>
	<i>Learning</i>	<i>Student Achievement; Excellence; Integration of Faith and Learning.</i>
	<i>Reformation</i>	<i>Community Involvement; Global Perspectives; Outreach; Leadership.</i>

Chapter 11 discusses the nine major themes identified above, in addition to aspects of common school culture identified (a Christian community, the role of worship and the role of school leadership) and individual school distinctions and nuances. Chapter 12 reviews these themes from the perspective of a charismatic practice, which leads to the research conclusions and implications in Chapter 13.

Chapter Eleven

Discussion of Findings

The purpose of this chapter is to discuss the common themes and institutional distinctions that emerged from the data-gathering, analysis and interpretation of research findings in respect to the four COC educational institutions studied in chapters six through to nine. Drawing upon the findings from the five research questions explored (Section 1.2), the chapter discusses the cultural commonalities under the headings of Common Beliefs (Section 11.1.1), Common Values (Section 11.1.2), Common Mission (Section 11.1.3) and Common Culture/Ethos (Section 11.1.4). The institutional distinctions are discussed under a separate heading for each school (Section 11.2). In addressing the cultural commonalities, the relevant sections also discuss the tensions (and/or paradoxes) that exist within the school communities.

11.1 Cross-Case Discussion: Cultural Commonalities

11.1.1 Common Beliefs and Tensions

The key questions that informed the data-gathering, analysis and interpretation in respect to common beliefs were research questions: (1) What do COC school leaders perceive to be the beliefs, values and mission of COC schools? (2) What does the local documentation indicate to be the beliefs, values and mission of COC schools? and, (4) What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools? Based on these findings, the major themes identified are given in Table 11.1.

Table 11.1

Common Beliefs: Major, Sub-Themes and Tensions Identified

<i>Theme Type</i>	<i>Theme Identified</i>
<i>Major Themes:</i>	<ul style="list-style-type: none">• <i>A Christian Worldview</i>• <i>The Centrality of Christ</i>• <i>The Inspiration of Scripture</i>
<i>Sub-Themes:</i>	<ul style="list-style-type: none">• <i>The Nature of God</i>

-
- *The Nature of Humankind*
 - *The Nature of God's Kingdom*
-

Tensions:

- *Dualism*
 - *Mainstream Identity*
-

11.1.1.1 A Christian Worldview. Research findings indicate a major belief theme of COC schools is the adoption of a Christian worldview that informs their pedagogy (see Table 10.1). The schools' documentation consistently refers to a biblical worldview and it is apparent that the descriptors *Christian* and *biblical* are synonymous and interchangeable in the schools' literature. That is, a Christian biblical-theology acts as the interpretative lens through which COC schools view the world (Bradley, 1994; Carr, 2002).

Of the five worldview models proposed in Table 3.01, the model which best describes the perspective of the four COC schools is the Holmes' theological-biblical model. As mentioned, this worldview model is predicated on beliefs about: (1) creation; (2) the human person; (3) truth; and, (4) the cultural mandate, as the most significant for education. In respect to creation, COC schools affirm the inherent goodness of creation but also its fallen state. The COC schools' worldview also makes a clear distinction between God and creation (Bacote, 2005).

Like the biblical view of creation, the biblical view of the human person affirms the dignity of the individual who is made in the image of God. It is evident from the documentation reviewed that the dignity of the individual, rooted in the biblical anthropology of "imageo Dei", (Colson & Percy, 1999, p. 131), is affirmed by COC schools (see Table 10.2). Furthermore, the biblical anthropology accepted by COC schools introduces the narrative of the fall and redemption, which forms the basis of a COC spirituality that has a strong flavouring of evangelical sentiment.

Within the context of neo-pentecostal faith, both the views of creation and the human person can suffer from the tensions of dualism (see Table 10.2). In cosmology the tension of dualism relegates the world (creation) to other-worldliness. Similarly, in anthropology the tension of dualism displaces the life of the mind with the life of the

spirit (Cox, 1995; Guinness, 1994; Noll, 1994; Schaeffer, 1984). During interviews with school leaders it became apparent that these tensions have, at times, been difficult to negotiate. In some interviews, comparisons and distinctions were discussed between the “man (sic) of the mind as opposed to the man (sic) of the spirit” (NCC Inv 1 Mar 10, p. 15 & CCC Inv 1 May 10, p. 14). The conversations suggested that the mind/spirit dualism might be a limiting thought-form within COC in governing the relationships and dialogue among COC educators and church leaders.

As is the case with cosmology and anthropology, COC has no doctrinal statements concerning the nature of truth or what is meant by the cultural mandate. In the absence of these doctrinal statements, it is evident that COC schools have drawn on other Christian traditions, in particular, authors of Reformed theology to help provide their understandings of a Christian worldview. For example, the concept of the cultural mandate as used by COC schools has been described as “... a Reformed interpretation of Genesis 1:28-30” (Bacote, 2005, p. 17). Similarly, variations of a formulated Christian worldview (usually printed in staff handbooks) are mostly silent on the spiritual/pneumatology aspects of COC faith.

According to another school leader, the adoption of the “reformed understanding of building a biblical worldview” (HCC Inv 1 Mar 10, p. 9) gave a philosophical base for their school to exist and grow. In some respects, the comment appears to be an admission that at least some COC school educators had to adopt a best-fit theological-biblical worldview that could provide a reason for existence in the absence of a uniquely charismatic educational philosophy. The next chapter will revisit this issue with the view of outlining what a charismatic theological-philosophy might contribute to the mission of Christian education.

11.1.1.2 The Centrality of Christ. Review of college literature identified the centrality of Christ as a foundational belief to COC schools (see Table 10.2). The frequency with which the centrality of Christ is mentioned in school literature suggests that COC schools are Christocentric in their belief systems. For COC schools, “the proclamation, life and destiny of Jesus of Nazareth” provides the foundation for a “new world of experience and thought” (Schnelle, 2007, p. 163).

The Christology of COC schools has been described as evangelical and shares the evangelical tradition in viewing Christ as one’s personal saviour. Consequently, school chapel programs will encourage students in their personal relationship with Christ. This belief is in line with the COC’s statement of faith (COC, *Constitution*, 1974, p. 3) and mission objectives (COC, *Annual Report*, 2007, p. 3). According to one school leader, the original motivation for COC in establishing its first school was probably evangelical (CCC Inv 1 May 10, p. 5). This perception finds some support in early school documentation that indicates the evangelical mission was a significant part of the witness of the COC school community (e.g., NCC Ex Doc Nos. 4, 5 & 7).

There is less evidence however that COC schools embrace a charismatic and pentecostal Christology that views Christ as baptiser of the Holy Spirit. This distinctive pentecostal teaching, mostly shared with charismatic movements such as COC, is part of restorative theology which anticipates the restoration of early Christian teaching and experience found in the New Testament records and particularly the book of Acts (Cox, 1995; Hamon, 1981; Smith, 2010; Synan, 1997). While there are some accounts of this teaching and experience occurring at school chapels at various times, there is little to suggest this is a particular emphasis or regular occurrence in the spiritual life of the schools, although it can vary depending on the school. This aspect of Christology/pentecostal theology has been identified in the case study analysis as a tension in respect to the identity of schools (see Table 10.2). That is, leaders prefer to see COC schools as orthodox, evangelical and charismatic but in some cases have steered away from the identification with classical Pentecostalism (e.g., CCC Inv 1 May 10, pp. 11-12).

The Christology of COC schools incorporate the belief the teachings of Christ are instructional for life. This corresponds with the view of the Congregation for Catholic Education (1977) that, “His (Christ’s) revelation gives meaning to life and

helps man (sic) to direct his thought, action and will according to the Gospel, making the beatitudes his norm for life” (para. 34). The school literature reviewed suggests that the moral teaching of Christ informs the values of all COC schools. In addition, a student’s relationship with Christ can be construed as foundational to character development (LCC Inv 1 Dec 09, p. 1 & HCC Ex Doc No. 40, p. 36).

11.1.1.3 The Inspiration of Scripture. According to the COC constitution, the first of ten COC basic truths is the acceptance of the inspiration of Scripture as the “inspired self-revelation of God” (Chant, 1982). This implicit belief in the inspiration of Scripture results in the use of the biblical text as the reference for religious beliefs, values and practice. The adoption of this belief by COC schools (see Table 10.2) is confirmed by: a) the claims made by the schools themselves accepting “... the Bible as the inspired and authoritative word of God” (HCC Ex Doc No. 34, p. 12); b) the term *Christian worldview* appears interchangeable with *biblical worldview* in the school literature for all schools; c) the statement of beliefs of the educational associations, in addition to the COC denomination, which affirm the inspiration of Scripture (COC, *Constitution*, 1974, p. 3); d) the frequent use of Scriptural quotations found in school literature, such as annual reports, used to place an emphasis on certain values or teaching; e) the common use of Scripture in the lyrics of worship songs used in school chapel and sermons where chapel preaching generally involves the use of a biblical text (e.g., CCC Ex Doc No. 31, *All of My Days*); and, f) the school mission of biblical integration in curriculum development (e.g., LCC Ex Doc No. 12, p.7). This reliance on the Scripture is typical of pentecostal/charismatic spirituality.

As previously discussed, in its interpretation of Scripture, the COC denomination teaches a restoration theology which holds to the view that the power and witness of the apostolic church (as given in the book of Acts) is to be appropriated by the Church in the present age. This exegesis of the biblical text underscores the COC belief statements in respect to salvation, the ordinances (sacraments), divine healing, baptism in the Holy Spirit and the gifts of the Holy Spirit as detailed in Table 3.04. That is, the supernatural elements of Christian life as described in the book of Acts are believed to be a historical truth and a present truth (Cox, 1995; Harrell, 1975; Hyatt, 2002; Synan, 1975; Warrington, 1998). And while these beliefs are likely to be held by many within the COC school community, supporting statements are mostly absent in

the school literature reviewed. A lack of common agreement within the school community on issues such as “the Holy Spirit and tongues” was cited as one reason for this absence in school belief statements (NCC Inv 1 Mar 10, p. 6).

When discussing the place of Scripture (and beliefs concerning the same) in COC schools, one leader stated it was not the role of the school to teach theology. Or in other words, “the school is not trying to do the work of the church” (p. 8). This lack of emphasis on doctrine is supported by other school leaders (CCC Inv 1 May 10, p. 11 & LCC Inv 1 Dec 09, p. 1). Rather, the belief in the inspiration of Scripture in the life of COC schools appears to focus on: a) providing the lens of a biblical worldview; b) providing the narrative of the faith journey that gives identity and meaning in Christ; c) to provide moral instruction through the teachings of Scripture and Gospel values; and, d) to direct the worship of the school community by pointing to the self-revelation of God. In conclusion, the belief in the inspiration of Scripture undergirds the value of Scripture to the school and church community by setting out a way of life for school and church members to follow (Smith, 2009).

11.1.2 Common Values Identified

In respect to themes around common values, the questions that informed the data-gathering, analysis and interpretation were research questions: (1) What do COC school leaders perceive to be the beliefs, values and mission of COC schools? (2) What does the local documentation indicate to be the beliefs, values and mission of COC schools? (4) What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools? and, (5) What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders? Based on these findings, the major themes identified (see Chapter 10) are displayed in Table 11.2.

Table 11.2

Common Values: Major, Minor and Sub-Themes Identified

<i>Theme Type</i>	<i>Theme Identified</i>
<i>Major Themes:</i>	<ul style="list-style-type: none"> • <i>The Value of Charismatic Spirituality</i> • <i>The Value of the Local Church</i> • <i>The Value of a Christian Staff</i>
<i>Sub-Themes:</i>	<ul style="list-style-type: none"> • <i>Pastoral Care</i> • <i>Worship and Prayer</i> • <i>Fruit of the Spirit</i> • <i>Gospel Values</i> • <i>Global Perspectives and Outreach</i> • <i>Safe and Caring Environment</i> • <i>Christian Role Models</i>
<i>Minor Themes:</i>	<ul style="list-style-type: none"> • <i>Sense of Calling</i> • <i>Role of Parents</i>

11.1.2.1 The Value of Charismatic Spirituality. All four schools are considered a ministry of their respective local churches (see Table 10.3). Hence, the local church is an important school stakeholder (Deal & Kennedy, 1982; Glover & Coleman, 2005; Putney, 2004). The extent of the local church influence on the schools varies from location to location. However it is clear from the cross-case analysis, that the local church/school relationship is more critical to the spiritual formation of the schools than the COC denomination/school relationship (see Table 10.6).

As far as all school documentation is concerned, very little is written about the COC Movement. (For all schools, the role of the local church ranked the 6th most important school value whereas the role of COC ranked 27th). In respect to the charismatic spirituality inherent to the COC Movement, this influence on COC schools appears to be principally mediated through the agency of the local church. Supporting this view, the consensus of school leaders interviewed indicates that the critical

relationship in maintaining the cultural and spiritual distinctiveness of the COC schools was that of the local church (e.g., LCC Inv 1 Dec 09, p. 3 & NCC Inv 1 Mar 10 p. 3).

The general involvement of the local church in the life of the schools, particularly in the facilitation of school chapel services, staff devotions, pastoral care and celebratory events, (see Tables 10.5, 10.4 and 10.3), infuses the schools with the spirituality of the local COC church. While it can be argued that shades of variation exist in the spirituality of each local COC church, the *common* charismatic and COC nuances which have impacted the schools include: a) an emphasis on school chapel worship which incorporates the use of musical instruments, contemporary sounds, spontaneous expressions of praise, locally written songs and a whole-of-person response (see Section 10.1.3); b) a tangible sense of God's presence evoked by corporate worship (see Table 10.4); c) a strong emphasis on prayer and an expectation of God hearing and responding to prayer (see Table 10.3 and identified sub-theme of prayer); d) a strong emphasis on scriptural teaching with an evangelical flavouring that includes the need for a personal response to the Gospel invitation; e) an emphasis on outreach carried by the evangelical call to "go into all the world" (see Table 10.3 and identified sub-themes of global perspectives and outreach); and, f) the role of the indwelling presence of the Holy Spirit in character formation (see Table 10.4 and identified mission of discipleship). These charismatic nuances have been well documented in the histories, testimonies and ethnographic studies on pentecostal/charismatic movements including the COC Movement (Chant, 1984; Cox, 1995; Hyatt, 2002; Schmierer, 2010; Synan, 1975 & 1997; Warrington, 1998; Waugh, 1998).

What implications the charismatic nuances and the COC spirituality described above has for the teaching environment and educational philosophy will be discussed further in Chapter 12. In summary, the common charismatic spirituality of COC schools, which could be described as both "affective and embodied" (Smith, 2010) appears to be mostly welcomed and embraced. As discussed, while charismatic spirituality is identified as a major school value, a corresponding charismatic worldview or belief statement is generally lacking in school documentation. This issue will be reviewed in Chapter 12.

11.1.2.2 The Value of the Local Church. The role of the local church in the life of COC schools varies from school to school. Importantly, the relationship between the local church and school appears to hinge partly upon the relationship between the school principal and senior pastor (e.g., NCC Inv 1 Mar 10, p. 3 & NCC Inv 2 Mar 10, p. 1). Overall, there is agreement that the relationship between the church and college is vital in maintaining the school's Christian identity and ethos. The relationship with the local church also supports a strong pastoral model in the schools, which is identified as a major sub-theme (see Table 10.1).

In a broader sense, the influence of local church ministry on students is not restricted to the COC church community. Given the ecumenical nature of COC schools, students are affiliated with several churches and youth ministries. For example, one senior pastor commented on the work of various community churches and their youth ministries that COC students attend. In his view the collective work of the local churches had a positive influence on the school by providing students a network of support in addition to developing young leaders. Furthermore, he believed student peer pressure was a positive factor in the school and that several youth ministries played a part in developing this culture amongst students (NCC Inv 2 Mar 10, p. 9).

Other findings drawn from interviews with school leaders include: a) the relationship between the school and church can wax and wane over time, but generally a healthy church helps to ensure a healthy school (CCC Inv 1 May 10, p. 11 & NCC Inv 1 Mar 10, p. 3); b) the relationship with the local church anchors the Christian identity and ethos of the school (LCC Inv 1 Dec 09, p. 3 & NCC Inv 1 Mar 10, p. 12); c) the COC school is considered a ministry of the local church (NCC Inv 2 Mar 10, p. 1 & LCC Inv 2 Dec 09, p. 3); d) the work of the local church is thought to complement the work of the school and home by reinforcing the values students are taught (NCC Inv 2 Mar 10, p. 14 & HCC Ex Doc No. 34, p. 21); and, e) the college chapels tend to reflect the worship style of the local COC church which provides a distinctive spirituality.

Given the contribution made by the local church, all presently serving leaders endorsed the ongoing relationship between the local church and college. At the same time it was acknowledged that the church/college relationship, like the principal/pastor

relationship, cannot be taken for granted and requires ongoing investment and maintenance (CCC Inv 1, May 10, p. 8).

11.1.2.3 The Value of a Christian Staff. The third major theme identified in the cross-case analysis is the value of Christian staff (see Table 10.1). According to two school leaders from one school location, the willingness to open the school to students with nominal or no church background, is viewed as a part of the outreach of the local school and part of the ministry work of the local church. At the same time, the leaders emphasised the value of employing staff that are members of a church fellowship (LCC Inv 1 Dec 09, p. 2 & LCC Inv 2 Dec 09, p. 2). That is, these leaders balanced their open enrolment policy (to include families from nominal or no church background) with a strong emphasis on the value placed on Christian staff.

While each school has its own student admission policy (which varies among the four schools and over time), all COC schools hold to the value of Christian staff. Leaders at each school confirmed that the new staff applications process includes a requirement that a reference be provided from a church minister verifying the character of the applicant. While there is general preference to employ school staff members that are affiliated with the COC church or denomination, especially for senior positions, this may not always be practical.

In discussing the reasons for preferring staff who are known to, or members of COC, one school leader stated that he thought it helped to maintain the values and culture of the school when school staff, particularly leaders, understand and appreciate COC spirituality (NCC Inv 2 Mar 10, p. 16). Secondly, staff attendance at the local church provides an example for students. In at least one location, the local church conducts an annual Sunday service at the beginning of each academic year where all staff are expected to attend. These services allow opportunity for young people to see their teacher(s) model the value of local church commitment (LCC Inv 1 Dec 09, p. 3).

The notion of teachers as role models and exemplars of Christian service is given as one reason for valuing staff that demonstrate Christian convictions. This reflects an incarnational view of teaching (John 1:14) that suggests more is “caught than taught” when it comes to Christian character (NCC Ex Doc No. 26, p. 9 & HCC Ex Doc No. 34, pp. 23-24).

There are three further considerations identified from the research in the employment of Christian staff. *Firstly*, all COC school leaders believed that teaching is more than a profession; but rather a calling (see Table 10.3 under sub-themes). One school leader said this sense of calling was not only to the vocation of teaching but also to a particular location (CCC Inv 1 May 10, p. 11). In explaining this idea further, the school leader stated that he would sometimes ask prospective staff, not only if they felt called to teaching, but also if they felt called to their particular school (p. 11). *Secondly*, the calling to teaching is thought to come with a divine equipping through the work of the Holy Spirit (1 Corinthians 12:7; Clark, Johnson & Sloat; 1991). The commitment to prayer in staff meetings makes it apparent the work of teaching is considered a co-labouring with God (HCC Ex Doc No. 34, p. 24 & NCC Ex Doc No. 26, p. 3). *Thirdly*, there is a biblical view that the role of teaching comes with a sense of accountability for how the gift of teaching is exercised.

In conclusion, all four schools value the Christian commitment of staff. This view underscores an incarnational model of teaching that positions staff members as Christian role models in and out of the classroom environment. This issue is discussed further in Chapter 12.

11.1.3 Common Mission

In respect to the common mission themes, the questions that mostly informed the data-gathering, analysis and interpretation were research questions: (1) what do COC school leaders perceive to be the beliefs, values and mission of COC schools? (2) What does the local documentation indicate to be the beliefs, values and mission of COC schools? and, (4) What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools? Based on the findings from these questions, the major themes identified are displayed in Table 11.3.

Table 11.3

Common Mission: Major Themes and Sub-Themes Identified

<i>Theme Type</i>	<i>Theme Identified</i>
<i>Major Themes:</i>	<ul style="list-style-type: none"> • <i>The Mission of Discipleship</i> • <i>The Mission of Learning</i> • <i>The Mission of Reformation</i>
<i>Sub-Themes:</i>	<ul style="list-style-type: none"> • <i>Character Formation</i> • <i>Student Achievement</i> • <i>Leadership and Excellence</i> • <i>Integration of Faith and Learning</i> • <i>Community Involvement and Outreach</i> • <i>Develop the Whole Person</i>

11.1.3.1 The Mission of Discipleship. A review of the mission statements adopted by the four schools, as well as the leadership interviews and review of leading values, all indicate discipleship as a major theme. The language adopted to describe the discipleship mission includes: Christian character, Christian disciple, Christ-like character, and the education of the heart. The discipleship mission is also incorporated into the idea of developing the whole person. This emphasis on Christian discipleship reflects an ontological perspective of Christian education (see Section 3.2.2). As previously discussed, this perspective has been variously described as moral development, spiritual formation, spiritual development and faith transmission (Millis, 2004).

Throughout the school literature, the dominant biblical metaphor for Christian discipleship adopted by the schools is that of the vine and branches or fruit bearing. Supporting scripture include: John 15:5, “*I am the vine you are the branches. He who abides in me and I in Him bears much fruit; for without me you can do nothing*” and Galatians 5:22-23, “*But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law*”. The frequent use of this fruit-bearing metaphor, (e.g., NCC Ex Doc No. 1, *Primary School*; CCC Ex Doc No. 28, p. 7; HCC Ex Doc No. 11, p. 15), appears to be the

outworking of an evangelical and pneumatological theology that is Christ/Spirit centric. Moral or character development is therefore framed within Christian experience and the abiding presence of Christ and taught in terms of fruitfulness. For example, the primary curriculum at one school themes its Christian course work around the “fruits of the Spirit” where a spiritual quality such as *love* is the theme for year one and a different quality is themed for year two, etc (LCC Inv 2 Dec 09, p. 8).

While Christian discipleship generally encompasses the practice of Christian disciplines such as prayer, meditation, fasting, service, confession and worship (Foster, 1989; Willard, 1998), the Christian discipleship of COC schools places emphasis on a relationship with Christ (including “faith transmission”) and the work of the Holy Spirit. Where spiritual disciplines were identified in the cross-case analysis, (see Table 10.6), they included prayer, worship, the study of Scripture and a program of community service and outreach mission activity.

The Christian disciplines adopted by the Colleges, such as prayer, worship and service, are therefore aimed at encouraging a student’s personal encounter and abiding relationship with Christ. Through these practices, COC colleges reflect the spirituality of charismatic faith said to be “radically open to the continued operations of the Spirit” (Smith, 2010). In turn, these practices are aimed at orienting or educating the heart towards God. According to school literature, the education of the heart remains an aspiratory mission of COC schools (e.g., NCC Ex Doc No. 1, *Welcome* & HCC Ex Doc No. 10, p. 1). This theme will be further discussed in the next chapter.

11.1.3.2 The Mission of Learning. According to one COC school leader the task of schooling is to facilitate student learning and prepare them for their future professional and/or vocational life. Another school leader concurred with this mission of schooling, exclaiming, “If it is not happening in the classroom (student learning), it is not happening!” (NCC Inv 1 Mar 10, p. 3). In reviewing the mission statements of the COC schools and related documents, the mission of student learning has been variously described as: scholastic excellence, to develop the student for life in its various dimensions, high quality education, academic rigour, promoting life-long learning, and student achievement (identified sub-theme). The mission of learning also places a focus on preparing academically minded students for tertiary studies. One school leader stated the incentive for COC schools to move from the ACE system to

Queensland curriculum was motivated by the desire to ensure students had greater certainty when applying for entry to tertiary institutions (p. 1).

The mission for learning also includes equipping students for vocational work although the balance between academic and vocational subjects varies from school to school. For example, one college historically developed a primarily academic focus in response to the perceived marketing/student needs and the view that the school did not have the financial capacity to provide an emphasis on both academic and vocational study programs (HCC Inv 1 Mar 10, p. 4). Another school placed more emphasis on educational choices as a response to the perceived local marketing needs (LCC Ex Doc No. 2, p. 4 & LCC Inv 2 Dec 09, p. 7). It is apparent that the variation of course choices among different COC schools developed independently and in response to local needs. Furthermore, in relation to school course selections, school leaders articulated a theology of vocation that endows all callings with value if undertaken for the Glory of God (Bolles, 1996; Colson & Vaughan, 2003; Sherman & Hendricks, 1987).

The COC school mission of learning introduces the sub-theme of the integration of faith and learning. This sub-theme represents an epistemological perspective that focuses on the cognitive content of faith (see Section 3.2.2). Closely associated with the Christian worldview belief, the integrating of faith with learning serves as a point of unity across the diversity of scholastic and vocational interests. One approach for integrating faith and learning suggests a four-step process: a) biblical knowledge; b) a diligent study of culture; c) the analysis of events and issues theologically; and, d) the adoption of a set of distinctly Christian presuppositions (Gangel & Hendricks, 1988). To what extent a systematic approach to integrating faith with learning has occurred in COC schooling was not explored in detail, but there was some evidence that progress had been made along this line. For example, subject units at one school included a preamble for each unit detailing how faith is integrated into the subject matter and course work (CCC Ex Doc No. 30, pp. 37-133).

The mission of integrating faith and learning rests upon the belief in the reasonableness of faith and the rationality of God (Geisler, 1976; Geisler & Brooks, 1990; Henry, 1984; Sire, 2000). It is also served by the admonishment to love God with “all of your mind” (Matthew 22:37). Review of COC school literature suggests

that the mission of faith and learning integration is acknowledged, with some application of the integrating process evident in pedagogy and coursework.

11.1.3.3 The Mission of Reformation. The mission of reformation is alluded to in the school literature with terms such as: social responsibility, reformation, cultural mandate, Christian leadership, and influence. Review of the mission statements (see Table 10.4) reveals one statement in particular with strong elements of a social reformation mission: “Developing Christian leaders who will influence their community for God and for good” (HCC Ex Doc No. 9, p. 5). While a mission of graduating students who will be leaders in the task of reforming society is not specifically identified as a part of the three Christian education perspectives (see Chapter 3), it could be argued that the formation of moral character, (ontological perspective), and development of a biblical mind-set, (epistemological perspective), lays the foundation for Christian leadership in the mission of social change.

In one interview, a school leader discussed the importance of their school to graduate young people who will make a difference in their world and that this mission of reformation (of society) was widely shared by members of the College community (CCC Inv 2 April 10, p. 14). The genesis of this reforming mission emphasis within COC schools is open to conjecture. One leader held the view that a social reforming mission was present at the founding of the COC movement, which informed the establishment of educational facilities (HCC Inv 1 Mar 10, p. 7). In contrast, another leader suggested that the founding of COC and its schools was purely for evangelical reasons, which suggests the formation of a social reform mission developed over time (CCC Inv 1 May 10, p. 5). While different interpretations exist as to how COC educational institutions came to hold a social missionary objective, nevertheless, this emphasis is well established. For example, the naming conventions used at one college honour historical evangelical leaders who exemplified or influenced a social agenda of reformation (HCC Ex Doc No. 40, pp. 6-9).

Another influence that has informed a mission of social transformation has been the biblical call to service, “kingdom” eschatology and the Christian worldview belief often referred to as the *creation mandate*. As previously discussed, COC education has been influenced by reformed theology such as the works of neo-Calvinist Abraham Kuyper (as cited in Moore, 2007) whose sentiments on faith and culture is expressed as

follows, "... no single piece of our mental world is to be hermetically sealed off from the rest and there is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry: "Mine!" (p. 35).

A final aspect of the reformation mission is the sub-theme of leadership and leadership development. The review of school literature and interview transcripts indicates that the theme of leadership and the mission of cultural change and formation are interconnected. The use of leadership literature (Collins, 2001; Lowney, 2003; Maxwell, 2005) quoted in interviews with school leaders and in school literature indicates this emphasis on leadership development. In conclusion, the mission of reformation in COC schools appears to be outworked by bringing together understandings about student character/moral formation, the teaching practice of faith/culture-integrated thinking and student leadership development. It is also encouraged by the value placed on outreach and community engagement (see Section 11.1.2.1) and local church participation (see Section 11.1.2.2).

11.1.4 Common Culture and Ethos

In displaying the findings of common culture/ethos themes, the research questions which informed the data-gathering, analysis and interpretation were: (1) What do COC school leaders perceive to be the beliefs, values and mission of COC schools? (2) What does the local documentation indicate to be the beliefs, values and mission of COC schools? (3) What role does religious worship have in assimilating beliefs, values and mission into the life of COC schools? (4) What does the vision-casting, story-telling and other symbolic and cultural school leadership actions suggest about the beliefs, vision and mission of the COC schools? and, (5) What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders? Based on these findings, the major themes identified are given in Table 11.4.

Table 11.4

Common Culture: Major Themes and Sub-Themes Identified

<i>Theme Type</i>	<i>Theme Identified</i>
<i>Major Themes:</i>	<ul style="list-style-type: none"> • <i>A Christian Community</i> • <i>The Role of Worship in Cultural Formation</i> • <i>The Role of School Leadership</i>
<i>Sub-Themes:</i>	<ul style="list-style-type: none"> • <i>Role of the Church and Parents</i>

11.1.4.1 Christian Community. This study researched the quality of relationships among school stakeholders, given relationships are important in the maintenance of school culture and ethos (Fullan, 2001; Glover & Coleman, 2005; Sergiovanni, 2000; Silcox et al., 2003). The study also conceptualised ethos as the culture of the school expressed through social interaction and therefore an important measure of the cultural health of the schools (Donnelly, 2000). In particular, surveys were conducted at all schools in order to measure the relational strength of community members in terms of the basic dimensions of relationships such as love (or care), trust, understanding and honour (Marshall, 1989; Sergiovanni, 2006). The surveys also took a measure for the related dimensions of *ethos* and *worship*. Results of the surveys for with-in and cross-case analysis are presented in Chapter 5.

Overall, the surveys indicate that the ethos of the schools, measured in terms of the relational strength among primary stakeholders, is healthy. That is, the results suggest that at the time of undertaking the surveys, the schools' social capital and community spirit were positive aspects of the schools' culture, given the close association between trust, social capital and community (Sergiovanni, 2006). The results also suggest a level of validity between what the schools have promoted in the broader community in their publications and what is actually experienced by the community stakeholders. In other words, there is a connection made by school stakeholders between the promotion of a Christian school community and the experience of a Christian ethos.

All schools have an operative sociology that regulates the relationships among stakeholders and the wider society. For a Christian community, the operative sociology could be described as a “community-of-persons”, where the ideal is to care for one another or mutual reciprocity (Groome, 1998). Each of the four schools researched identifies itself as a Christian school and the significance and implications of this identity is openly discussed with prospective and new school members in interviews with school leaders, (e.g., LCC Inv 1 Dec 09, p. 1 & NCC Inv 1 Mar 10, p. 10). That is, the identification of the school community with the Christian faith and representing a Christian community is an important part of the school socialisation process (Ivancevich et al., 2005). As mentioned above, this Christian identity is also reinforced in the publications and handbooks for each College. For example, the school mission statements refer to: Christ-centred education (NCC), Christian leaders (HCC), Christian disciples (CCC), and Christ-like character (LCC) (see Table 10.4).

According to the College leaders, the relationship with the local church is critical to maintaining the Christian identity of the schools. This was discussed in various interviews with COC school leaders, with one leader suggesting that the relationship between the local church and the school was the defining characteristic of a Christian school and without this relationship a school could not really call themselves a Christian School (LCC Inv 1 Dec 09, p. 3). In another interview, one leader described the education of children within a Christian context as a threefold chord of church, school and the family that provides a support network and a sense of security for the child. This threefold chord is described as a defining qualification for a “great Christian school” (NCC Inv 2 Mar 10, p 14).

Given COC schools are perceived to be a ministry of the local church, it can be expected that the school community will carry the sociological characteristics of the broader Christian community. These characteristics have been described as: a) a welcoming community; b) a word-of-God community; c) a worshipping community; d) a community of welfare; and, e) a witnessing community (Groome, 1998). The research undertaken indicates there are strong elements of these five characteristics evident in the life of the schools. In particular, the schools view themselves as a worshipping community (see Section 11.1.4.2), a community of welfare and a witnessing community. The emphasis on welfare is evident by the value placed on

outreach (see Table 10.6, identified sub-theme) and the mission of witness. The idea of the school as a witness to school families and the wider community is firmly held by school leaders interviewed (e.g., LCC Inv 2 Dec 09, p. 2). In summary, the research findings indicate that the schools describe themselves as, and exhibit the characteristics of, a Christian community.

11.1.4.2 The Role of Worship in Cultural Formation. The review of literature (Section 3.3.4) provides commentary on the role of worship in cultural formation (Flynn, 1993; Gallagher, 1997; Kirk, 1992). This notion suggests worship takes one on a journey from theory, (cognitive, ideas and beliefs), to imagery, (affective non-cognitive, motivations and desires), which thus leads to practices (Taylor, 2004). That is, liturgies inform shared practices and rituals (Smith, 2009) which becomes the basis of (Christian) culture. This notion of worship in cultural formation is embedded within a philosophical/theological anthropology that views the human person as primarily a lover. This aspect of worship is reviewed in Chapter 12.

Review of the documentation, leadership interviews and questionnaires indicate the role of worship at all schools plays an important part in maintaining the spirituality and ethos of each College, as well as cultivating their beliefs, values and mission (see Table 10.4). As discussed above, results of the questionnaires rated the dimension of worship as the strongest of all six dimensions measured for staff and senior students (see Chapter 5).

The emphasis placed on worship in the educational setting, reconciles with what school leaders and school documentation have termed “the education of the heart” (e.g., NCC Ex Doc No. 26, *Heart of Learning*). It is evident from school documentation and comments made by school leaders, that the education of the heart has been a primary aim of the schools. This ideal is articulated in the following quotation:

What if education ... is not primarily about the absorption of ideas and information, but about the formation of hearts and desires? ... What if education was not first and foremost about what we know, but about what we love? (Smith, 2009, p. 17-18)

While this suggests the role of worship in pedagogical practices, it also has consequences for cultural formation in religious school communities. By directing or educating the heart, worship prioritises practices and patterns of behaviour that are central to cultural formation (Deal & Peterson, 1999; Tillich, 1959). Categories of themes identified in praise and worship song lyrics used by one school (see Table 8.03) included the centrality of Christ, God as creator and love, wonder, truth, faith, prayer, outreach and the like. These themes are common to the worship and liturgy shared by COC churches and their respective schools (see Table 10.5). These themes reinforce the basic assumptions and core values that are central to the cultural formation of COC schools (Schein, 2010).

According to one school leader, the school climate and ethos was one of joy (LCC Inv 1 Dec 09, p. 2). In discussing this characteristic and value, the leader attributed this sense of joy amongst staff and students to God's presence (Romans 14:17). This comment finds support in documents from other schools (e.g., HCC Ex Doc No. 11, p. 15 & NCC Ex Doc No. 1, *Welcome*). In summary, it is possible that this sense of God's presence, when describing school climate and ethos, is partly brought about by the weekly practice of chapel services and devotions, (common to all schools), and the spiritual orientation worship services provide to staff and students.

11.1.4.3 The Role of School Leadership. The review of research findings indicates that COC school leaders have undertaken a variety of leadership actions in order to sustain their Christian school culture and ethos (see Table 10.5). Without the active involvement of leaders, organisational theory suggests that institutions will be subject to a lifecycle that will move from growth, maturity to eventual decline (Collins, 2001; Hanks, 1990; Schein, 2010; Ward, 2003). In overcoming this organisational entropy, leaders need to be animators, creators of culture, sustainers of culture and change agents (Schein, 2010). As discussed in the literature review (Section 3.4.1), leaders carry out a variety of symbolic and cultural functions to help manage the organisational meaning and attention (Bennis, 2000). These leadership actions include communicating core values, honouring those who personify the organisational ideal, observing rituals and traditions, recognising heroes and heroines, celebrating accomplishments, recounting stories of success, and socialising new members into the community (Arbuckle, 1987; Bennis, 2000; Cook, 2001; Deal & Peterson, 1999; Flynn,

1993; Sergiovanni, 2000 & 2006). In addition, Flynn (1993) adds religious dimensions such as praying as a school community and encouraging other religious activities in order to create and sustain religious school culture. By identifying the leadership actions described above, it was possible to gain insights into the cultural and symbolic meanings that the leadership actions espouse. These cultural and symbolic meanings or themes are tabled in 10.5.

While the leadership actions identified for each institution carry a variety of cultural and symbolic meanings, all schools have a number of themes that are common to the whole. What is highlighted in the research findings is the generous use by leaders of telling the mythic narrative of their schools or “the story behind the story” (Deal & Peterson, 1999, p. 23). This story-telling appears to be coupled with vision-casting and has tended to be contextualised in three histories: a) the biblical narrative, (e.g., NCC Ex Doc No. 7, p. 4, *David speaking to his son Solomon*); b) the school pioneering story (e.g., CCC Ex Doc No. 28, *In God’s Hands*); and, c) the stories of significant contributors (e.g., NCC Ex Doc No. 18, pp. 4-12, *Men and Woman of Great Faith*). Often the faith journey of biblical characters has been re-told in school literature and at celebrations (e.g., CCC Ex Doc No. 1, p. 3, “*In the Bible, Daniel...*”). These stories are then interwoven into the faith journey of the institutions and used as an exhortation to students and the school community generally. This approach reflects the hermeneutic teaching style of the COC denomination. It is apparent that the Christian context provides a rich source from which the Christian school community leaders shape culture. Another aspect of COC school leadership is the role of strategic planning (e.g., CCC Ex Doc No. 25, *Strategic Plan: Towards 2010*) and vision casting (e.g., HCC Inv 1 Mar 10, pp. 18-19, *the boat story*) which reflect the role of strategic leadership in COC schools (see Section 3.3.1.2).

The themes tabled in 10.6, which have emerged from the research findings, reflect the leadership practices (Iselin, 2010) identified as: re-remembering (e.g., use of honour boards), re-cording (e.g., college publications), re-commending (e.g., use of award system), re-placing (e.g., use of murals, building architecture and artefacts), and re-petitioning (e.g., use of community feedback mechanisms). Through story-telling, vision casting and other symbolic and cultural actions, school leaders have intentionally fostered a positive school culture.

11.2 School Distinctions and Identified Nuances

Section 11.1 and 11.2 discussed the commonalities identified in the beliefs, values, mission and culture of COC schools. This section reviews the key distinctions of each school and briefly discusses these nuances. Responses to all five research questions have been reviewed in the cross-case analysis to help identify the unique characteristics of each school.

11.2.1 College A: Northlight Christian College

NCC is the second largest of the four COC colleges and draws students from a wide geographical region. Like other COC schools, the College has its own distinctive culture and nuances. The characteristics identified from the research findings have been tabled below:

Table: 11.5

Northlight Christian College: Distinguishing Features

Theme	Distinguishing Features
(1) Value of Outreach	Community Feedback/Mission Activities
(2) Value of Charismatic Spirituality	Worship/Discipleship/Spirituality
(3) Role of the Local Church	Family Focus/Role of Senior Pastor
(4) A Caring Environment	Values of Care/Love/Pastoral Care

Of all the COC schools, NCC appears to be the school most open to overt expressions of charismatic spirituality. This feature is highlighted by a spirituality that places emphasis on the gifts of the Holy Spirit and prayer (see Table 6.02). This spirituality is also evident in the numerous missions and outreach projects undertaken by the school community, fostered by the work of school chaplains who may hold COC ministry credentials (e.g., NCC Ex Doc No. 11, p. 4 & NCC Ex Doc No. 14, p. 3).

Not surprisingly, the value placed on the role of the local church also ranks highly as a NCC value. That is, the values identified suggest a positive correlation between the role of the local church and the charismatic spirituality of school culture. Comments made by school leaders from all COC schools would suggest the same. In the case of NCC, what appears to engender a strong charismatic spirituality is a student

population that is well represented by families who attend churches similar in practice and spirituality to COC. This point was emphasised by the Senior Pastor, who commented that a significant percentage of students who attend the College are members of charismatic churches. Other factors, which have cultivated this distinctive emphasis of charismatic spirituality, include a celebrated history that enhances the importance of prayer and provides instances of the operation of charismatic gifts, including prophecy, in the early development of the school.

The role of the local church as discussed in the research, does appear to be a double-edged sword. When the health of the local church is strong and positive and the relationship between the local church and school leadership is healthy, the local school benefits through the maintenance of a positive culture that supports student learning and wellbeing. Conversely, if the local church is not strong for whatever reason, or the relationship between church and school is less than healthy, the school culture and spirituality may likewise suffer. In this respect, the Senior Pastor was emphatic that the local church leadership nurtures the culture of the school and that there was no distinction in beliefs or values across the entire campus. The expressed view of one school leader that the relationship between the church and school can become lukewarm, suggests the need for constant maintenance and relational care from church and school leaders.

In summary, it is apparent that the local church affiliation of students at NCC has made a difference in terms of a more open expression of charismatic spirituality, the articulation of religious beliefs and school culture. Also significant is the close association with the local church leadership that reinforces the values of pastoral care, outreach and charismatic spirituality.

11.2.2 College B: Hillview Christian College

HCC appears to reflect the conservative and provincial nature of the wider community. It is located in a city which is known for its private schools and hence operates in a competitive environment. While its distinctiveness has changed and evolved with changes that have taken place in the school and church leadership, the key features identified include the following:

Table: 11.6

Hillview Christian College: Distinguishing Features

Theme	Distinguishing Features
(1) Ecumenical Community	Ecumenical Student Population
(2) Leadership Development	Influence/Leadership Focus
(3) Conservative Features	Architecture/Naming/Traditions
(4) Academic Emphasis	Intellectual Faith

It is perceivable that the distinctive features of HCC have evolved with changes in the senior leadership of the school and church. One continuing feature however, is the ecumenical nature of the school where, according to school literature, the student population is representative of forty different churches. This mix of church affiliation of school families has partly come about, according to one school leader, by the intentional development of inter-church relationships in recognising the school could not grow by solely relying on new families introduced by the local COC church, (unlike the situation at NCC and CCC, where relatively large mega-churches often introduce new families into the local COC school).

The ecumenical nature of the school community is considered a strength and may in fact reflect a charismatic spirituality in the sense the sociology of charismatic faith tends towards inclusion and acceptance. At the same time, it can be argued that the relative size of the local COC church to the school population, (where the school population is larger than the church congregation size), may have restricted the local church influence over the school in terms of informing the school’s spirituality and ethos. It is considered that the diversity and affiliations of the school community, along with the relative size of the church to school, have resulted in a spirituality that is expressed differently in degrees to that of NCC where the student population majority has a charismatic affiliation (see Section 11.1.1). It can also be surmised that the competitive environment of the private schooling market in which HCC operates, required a strong marketing focus which may have challenged some aspects of the local church mission and spiritual direction. That is, the spirituality of the HCC school was expressed in a way that was less overtly charismatic and more ecumenical. To some

extent, this may indicate a tension between the church mission, the school marketing reality and the extent to which the school developed as a ministry of the church.

The need for marketing appeal to a broader population, coupled with the early struggle to establish the reputation of the newly established school within a conservative community, partly explain the school emphasis on tradition, academic scholarship and the mission emphasis on social justice work. That is, the school leadership over the years has been mindful of developing a reputation that is well respected by the broader community.

In respect to social justice, the mission statement of the school places emphasis on leadership influence and social responsibility (see Table 10.4). This includes a strong mission purpose of graduating students that are equipped for transforming society. Interviews with school leaders suggest the mission of equipping leaders for social reformation has been a historical emphasis (HCC Inv 1 Mar 10, p. 3 & HCC Inv 2 April 10, p. 3). One example, discussed in Section 6.3.4, is the HCC school sport houses that are named after historical Christian leaders who exemplify the work of social justice. These Christian leaders represent the perceived ideal of evangelical revivalism on one hand and social reformation and justice on the other.

In respect to the emphasis on tradition, the use of historical Christian leaders whose ministries pre-date the pentecostal and charismatic movements, could also be seen as a desire by the school to identify with traditional and mainstream Christianity. This allusion to tradition is also present in the architecture of the buildings. Although built in the last twenty-five years, many of the school buildings have purposely been designed to appear long-standing, suggesting the values of tradition, stability and endurance (HCC Inv 1 Mar 10, p. 3). Through similar cultural and symbolic actions, the leaders of the College have purposely inculcated the school with a conservative Christian ethos.

A final feature has been an academic or scholarship focus, although in more recent years vocational courses have been introduced. The decision to maintain an essentially academic coursework (up until the early 2000s) reflects what was perceived to be the marketing needs at that time (i.e., establishing a reputation for academic excellence) and a realisation that the College lacked the resources “to be all things to all

students” (p. 4). This emphasis on academia was coupled with a well-articulated biblical worldview that stressed an evangelical/mainstream Christian tradition with some charismatic nuances, reflecting the ecumenical nature of the school community (HCC Inv 2 April 10, p. 3).

In summary, the three fold focus on academic excellence, social justice and tradition could be interpreted as a strategic marketing objective to establish a school reputation in the broader community, resulting in a student population that is more ecumenical in spirit and less charismatic, which may have narrowed the school’s appeal in a competitive schooling environment.

11.2.3 College C: City Christian College

CCC is the largest and oldest of the four COC colleges. As such, it has been a model of Christian education that the remaining COC schools have looked to during their formative years. In reviewing responses to the research questions, five themes regarding the distinctiveness of the College are tabled below.

Table: 11.7

City Christian College: Distinguishing Features

Theme	Distinguishing Features
(1) Role of the School Headmaster	Pastoral Credentials/Length of Tenure
(2) Global Perspectives	International School/Overseas Sister Schools
(3) Business Models	Service/Innovation/Strategic Planning
(4) Value of Academic Emphasis	Academic Rigour/Learning Environment
(5) Church/College Relationship	A Model of Mutual Support

The first distinctive theme identified is the role of the school principal. CCC is unique in that all four school Principals that have served the College have been pastors holding COC ministry credentials. This reflects a commitment to maintain pastoral care as a leading school value. In addition, the length of tenure of the current Principal is believed to have enhanced the development of the CCC culture and ethos by providing a continuity of leadership direction and espoused values (CCC Ex Doc No. 28, p. 4). In this respect, the leadership expressed the view that while constant change is a part of

organisational life including school life, it is essential to ensure core values remain stable and fixed (CCC Ex Doc No. 1, p. 4). Hence, it is apparent the school leadership has worked over the years to create a caring, stable and trusted schooling environment. This school culture has enabled it to grow and develop despite leadership changes and challenges that have confronted the associated local COC church in its formative years.

The development of *global perspectives* has been fostered by CCC leadership with the establishment of an international college (CCC Ex Doc No. 4, *International College Prospectus*), the adoption of sister schools in Asia (CCC Inv 2 April 10, p. 12), supporting overseas mission projects such as orphanages in Asia and sponsoring student excursions to overseas destinations (CCC Ex Doc No. 19, pp. 2-19). The College's association with the local COC church congregation that is multi-cultural in character, enhances this emphasis on global perspectives. The global perspective also complements the values of outreach and mission reflecting the evangelical call and a COC emphasis to "go into all the world..." (Mark 16:15). While CCC leadership has been intentional in developing a global perspective, it can be argued that the charismatic spirituality of the local church has been an influencing factor in the school developing a global outlook.

Given the size of the CCC College, it is evident that the College leadership and management have adopted business models from the corporate sector to facilitate the school's growth. Terms such as "service, innovation, quality" and detailed strategic plans broken down to operational objectives, demonstrates a level of business professionalism that would be expected of a for-profit organisation (CCC Ex Doc No. 25, pp. 3-6). Arguably these business models have, to some degree, influenced the culture and character of the school, making it more businesslike and task-focused compared with other COC educational institutions. Balancing the school-as-business metaphor with a school-as-community metaphor (see Section 3.3.3.1) may be a particular challenge for CCC given the large student population and size of operation.

In respect to the last distinction given in Table 11.7 above, the relationship between the local Church and the College appears to be a model of mutual support. This observation is made on the basis of comments by leaders and details of the management structure of the church/college campus. These management arrangements include: a) sharing a corporate office which oversees the campus operation on behalf of

both the church and college; b) sharing board members, that is, a number of individuals who serve on the local church Committee of Management also serve on the College Board; c) sharing of physical facilities including the main church auditorium; d) sharing of pastoral staff and church pastors conducting school chapels; e) joint-venturing in certain missions projects; and, f) sharing of naming conventions. According to the current school Principal, the church/college relationship is a positive aspect of the school community and this relationship serves to maintain the Christian ethos of the College. Furthermore, the size of the CCC church congregation has been a benefit in introducing new families to the school. The view articulated by some school leaders that a healthy church makes for a healthy school, by bringing stability of community and leadership direction, has been a feature of the CCC campus for the last several years (CCC Inv 1 May 10, p. 11).

11.2.4 College D: Liberty Christian College

LCC is the smallest and youngest of the four colleges located in a primarily rural community. In terms of the socio-demographics, LCC attracts the highest level of recurring Government income per student of all COC schools. In respect to the distinctive nature of the College, the following themes have been identified:

Table: 11.8

Liberty Christian College: Distinguishing Features

Theme	Distinguishing Features
(1) Student Population	Outreach/Inclusion Policy
(2) Church/College Relationship	Board Structure/Shared Resources
(3) Sense of Community	Community Involvement/Personalised
(4) Value of Respect/Honour	Staff Uniforms/Presentation/Excellence

All COC schools have developed their own student admissions policy. LCC is the only COC college that historically has a 100% non-discriminatory policy; that is, the College is willing to accept students from either Christian or non-Christian homes and does not try to monitor or regulate this mix. To balance this open admissions policy the College places emphasis on the recruitment of teachers who model a Christian lifestyle and a discipline policy which establishes clear boundaries and incorporates a

comprehensive counselling process that includes pastoral care for families. According to the Senior Pastor, the College sees the role modelling of teachers as a vital part of inculcating the College with a Christian ethos. This position has been supported by the fact that a majority of the College staff (over 90%) attends the local COC church and are therefore closely aligned and acquainted with the local church vision.

This feature of LCC is unique compared to other COC schools where the majority of teaching staff attend a non-COC church. It can be argued that the close association between the local COC church and school staff at LCC greatly assists in creating a schooling environment that is considered harmonious and healthy. Unlike the staffing situation at NCC that has been described as “mixed cultures”, the staff members at LCC more easily relate to one campus vision and are deeply rooted in the culture lead by the Senior Pastor. The LCC experience also indicates that an open school enrolment policy does not need to compromise the school climate if the entire campus staff and leadership work well together and are clear about the shared vision and culture they want to create.

The second unique feature of LCC is the governance model adopted. LCC is the only COC school where the Church Board also functions as the College Board and the Church and College operate from the same administration office. This level of resource sharing and common governance across the LCC campus provides a sense of unity and alignment with a common local vision. In addition, the school literature and interview findings indicate the Senior Pastor is responsible for the overall campus ministry with the school principal directly reporting to him. It may be the case that the church/college model adopted at LCC is best suited to a smaller school community. In any case, it is clear that the church/college model has not come about by accident. Both the leadership of the Church and College have been intentional in developing the school as a ministry of the Church and a part of the local church culture (LCC Inv 1 Dec 09, p. 2). This governance model, along with the high percentage of school staff that attends the local COC church, has been instrumental in the third identified LCC feature of having a sense of community.

Related to the task of creating community has been the school emphasis on respect or honour. The story of how this value has become a distinguishing feature of the College has already been discussed in Section 8.3. Part of this story has been the

observation by school leaders that many College students come from a low socio-demographic area and issues of self-esteem have been a common challenge when welcoming new students. Leadership actions undertaken to address this value have included attention to the physical environment of the school and other symbolic actions such as the adoption of a staff uniform. It is unlikely that the sense of community and the close relationship that exists between the local church leadership, congregation members and the school staff could have been achieved, if the value of mutual respect and honour was not authentic in the LCC campus culture.

11.3 Conclusions

It appears that all four schools have adapted their statements of beliefs, values and mission according to local needs and vision and to some degree this has created four distinctive school cultures. Nevertheless, all schools express a commonality of beliefs, values, mission and culture.

The major common *belief* of COC schools, identified in the study and discussed in Chapter 11, is a Christian worldview, while the major common *value* identified and discussed is a charismatic spirituality. In discussing these themes, reference is made to the lack of charismatic nuances documented in worldview (common belief) statements. This presents a challenge to the conceptual model adopted in the study that assumes beliefs will inform values and practices. Furthermore, review of the research findings identified the theme termed *heart of learning* as a possible leading thought to an emergent understanding of a COC educational philosophy and worldview.

In order to clarify core beliefs, the next chapter explores these issues further by using charismatic spirituality and practice as an interpretive model to peel back the outer layers of COC school culture. In the process, the review proposes a philosophical stance to help express an authentic COC educational belief construct. In turn, these understandings may point to a unique contribution that COC educators can make to the theory and practice of educational leadership and cultural formation.

Chapter Twelve

Theoretical Review of Findings

The previous chapter discussed the findings of the research in respect to the identified school themes relating to common beliefs, values, mission and culture. In doing so, the study follows the conceptual model that assumes beliefs are at the heart of an organisation's culture and these beliefs inform its values, mission and culture. The conceptual model also suggests that to discover the core beliefs of an organisation, the outer or visible layers of culture need to be peeled back (see Chapter 3).

A major core *belief* construct identified in the cross-case study and discussed in the previous chapter, was the common theme of a Christian worldview. In addition, a major common theme and core *value* identified and discussed was that of a charismatic spirituality. However, the study findings also indicate a lack of charismatic nuances or understandings in the schools' documented Christian worldview (belief) statements. That is, the documented worldview beliefs do not fully explain the identified common value and emphasis given to charismatic spirituality in COC schools. To some extent this appears to challenge the research assumption, given in the conceptual framework, that a relationship exists between beliefs and values; that is, beliefs are the basic assumptions (Schein, 2010) that inform organisational values.

To explore this issue further, Chapter 12 undertakes a theoretical review of the cross-case findings. In doing so, the chapter re-visits the research themes of beliefs, values and mission by discussing the identified tensions (Section 12.1) and reviews the research findings through the interpretative lens of charismatic spirituality. This model (see Sections 12.2 and 12.3) posits the major school value of charismatic spirituality and practice (see Table 11.2) as the interpretive lens for reviewing the beliefs (Sections 12.4 and 12.5) of COC educational institutions. This process is akin to peeling back the outer layers of culture to help clarify the core beliefs or basic assumptions (Starratt, 2003; Smith, 2010). In using this interpretative model, Chapter 12 engages and reflects on the research findings in order to draw out richer understandings of the research themes.

12.1 Identified Tension and Paradox

A theme in this study, foreshadowed by the literature review, is the assumed anti-intellectualism of pentecostal/charismatic spirituality. This position has been well described by various authors (e.g., Stott, 1972; Noll, 1994; Cox, 1995) and is discussed in detail (see Chapter 2) when exploring the research problem in context. In various interviews with school leaders, it became apparent the spirituality practised in COC schools, influenced and shaped by the spirituality of the local COC church, is both a distinguishing feature and a historical tension that impacts upon the beliefs, values, mission and ethos of the schools.

The research problem for this study suggested that the COC Movement does not have a shared set of values or educational philosophy at the corporate level that can act as a guide for its educational leaders (see Section 2.3.2). In some respects, this lack of educational philosophy may of itself be indicative that the charismatic faith expression or spirituality within COC has not developed the academic rigour or language to articulate an authentic charismatic worldview, or an educational mission that can be embraced by all community stakeholders. When discussing the historical development of education within the COC movement, COC educational leaders have described some differences with COC leadership in respect to the ethos and the educational mission of their schools (NCC Inv 1 Mar 10, p. 7; HCC Inv 1 Mar 10, p. 14; HCC Inv 2 April 10, p. 3-4; CCC Inv 1 May 10, pp. 5-7).

Also highlighted in this study, COC educational leaders have looked to other Christian traditions beyond their own charismatic emphasis in order to develop a philosophy of education that could provide the rationale to inform and sustain the growth of their schools (HCC Inv 1 Mar 10, p. 14). To a significant degree, the COC educational initiative is indebted to the rich resources of historic Christian thought by providing philosophical context and educational mission where it was not forthcoming within the COC Movement itself.

The identified tensions, including the problems of dualism, could lead to the conclusion drawn by others that a charismatic faith expression or spirituality is not conducive to cultivating the life of the mind. However, the conundrum that exists is the initial and ongoing commitment by COC to the development of educational facilities

both in Australia and overseas. While there has been a leading within COC to develop schools, the COC educational missional meaning is still lacking cohesion and corporate vision.

12.2 Reflecting on Research Findings

In researching the beliefs, values and mission of COC schools, the view was taken that beliefs inform and shape the values and mission of the schooling environment. Hence, the data gathering and presentation of findings began with reviewing stated beliefs of COC schools. The foundational role of *beliefs* within the conceptual framework for examining beliefs, values and mission is represented in Figure 3.01.

The cross-case analysis identified three major belief constructs common to all COC educational institutions: a Christian worldview, the centrality of Christ and the inspiration of Scripture. These beliefs in turn reflect reformed, evangelical and biblical (fundamentalist) nuances. What is not substantially identified in the documented school philosophies and founding principles, is a clearly articulated charismatic worldview.

The previous chapters have given several reasons for the lack of charismatic nuances in the belief documents of the schools: (a) a pragmatic marketing reality that a narrowly defined belief statement would limit the appeal of the schools (NCC Inv 1 Mar 10, p. 6); (b) an argument that the COC denomination as a whole has not documented its beliefs and doctrinal position in a detailed manner (which may reflect a lack of creedal faith) from which the schools could draw (see Section 3.2.5); (c) the view that the charismatic spirituality emphasis is a practice (to be experienced) that does not lend itself to detailed doctrinal belief constructs (Cox, 1995; NCC Inv 1 Mar 10, p. 9); (d) a reluctance by some school leaders to be identified with the excesses of “charismania” and a preference to be seen as mainstream and orthodox in Christian faith expressions (CCC Inv 1 May 10, pp. 11-12); and, (e) the historical reliance by school leaders on academic and Christian influences that are outside charismatic faith expressions, in particular the Reformed tradition, to illuminate the meaning of a Christian worldview and the pedagogical task of integrating faith with learning (HCC Inv 2 April 10, p. 4).

These tensions have, from time to time, placed pressure on stakeholder relationships, (between school leaders and local church leaders, between the local school and the local church community and between the collective school mission and the COC Movement). What is surprising however, is the identification of the common major value of charismatic spirituality and the role of the local church. That is, while the common stated beliefs of the schools tend to neglect a charismatic worldview, the common values tabled in the cross-case analysis (see Table 10.3) placed an emphasis on charismatic spirituality and practice and the role of the local church (which is seen to be vital in maintaining and fostering the charismatic spirituality of the schools).

A conclusion of this study is the question as to the degree the explicit beliefs of the respective colleges aptly reflect the identified values, and in particular, the emphasis on a charismatic spirituality and ethos. In turn, the study findings imply that the major value identified as charismatic spirituality is informed by the *implicit beliefs* and practices of the local church, rather than the *documented beliefs* promoted by the schools. While there are degrees of influences and variations from school to school, it appears that two belief constructs operate through the schooling systems, that is: a) the documented belief construct that tends to neglect a charismatic philosophical worldview and, b) a second implicit belief construct, influenced by the local church, that undergirds a charismatic ethos.

The third major value identified through the cross-case analysis, the value of Christian staff, while seen to be an important aspect in maintaining a Christian ethos in COC schools, does not necessarily enhance a charismatic ethos/spirituality given that, in all but one school, a significant percentage of COC school staff do not attend a COC/charismatic church. Hence, the value of charismatic spirituality is not necessarily modelled in the classroom, but mostly promoted through chapel services where the local COC church ministry interacts with staff and students. However, if the implicit belief construct that supports the value of charismatic spirituality was clearly articulated, it is likely that a charismatic pedagogy would be better understood and intentionally practised.

To undertake a theoretical review of the beliefs of COC schools, by distinguishing between the explicit beliefs that understate charismatic spirituality as opposed to the implicit beliefs that support charismatic nuances, this chapter adopts the

conceptual model shown in Figure 12.1. This model engages the research findings through the interpretative lens of charismatic spirituality where charismatic spirituality, as practised by COC schools, acts as the starting point for deciphering the COC/charismatic worldview or belief construct. This approach can be considered as a peeling back of the outer layers of culture in order to elucidate the core beliefs of COC schools. A similar approach has been used in a broader study that explores pentecostal contributions to Christian philosophy. Smith (2010) writes, “Because Pentecostalism is primarily spirituality... a pentecostal worldview is not a set of doctrines or dogmas. Instead, latent, implicit theological and philosophical intuitions are embedded within, and enacted by, pentecostal rituals and practices” (p. xix).

Instead of moving from school beliefs to school values, this chapter reviews the research findings by moving from the value of charismatic spirituality and worship (i.e., practices and the outer layers of culture) to worldview (belief) as illustrated in Figure 12.1.

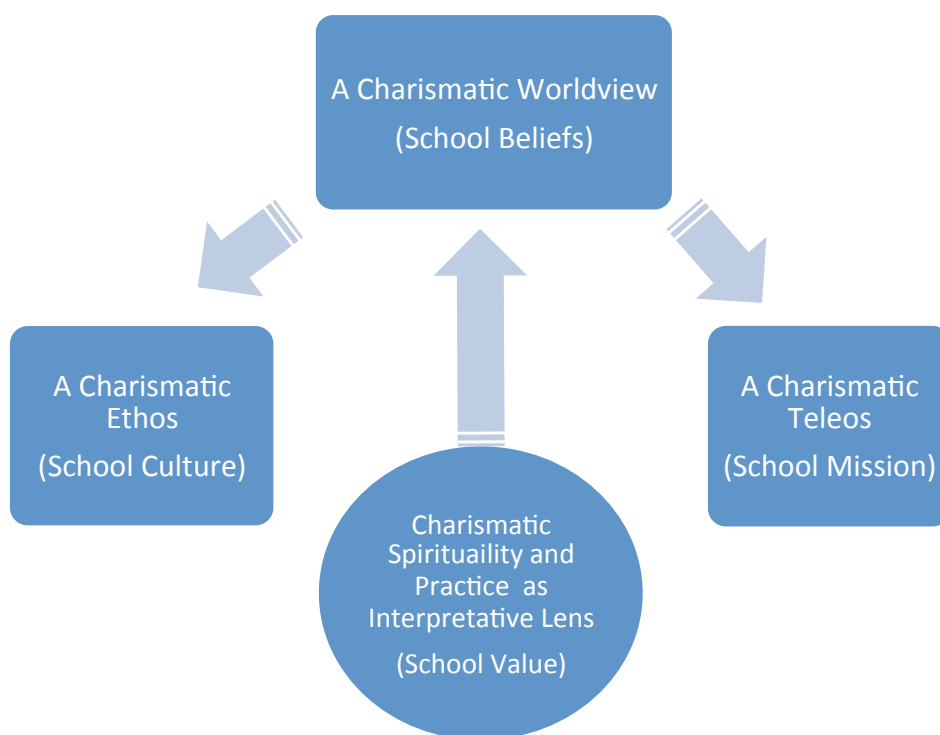


Figure 12.1: Using Charismatic Spirituality and Practice as an interpretative lens for reviewing the Beliefs, Mission and Ethos of COC Schools.

In deciphering the COC/charismatic worldview through the interpretative lens of COC/charismatic spirituality and practice, it is possible to illuminate the implicit charismatic nuances that operate within the COC school environment. These richer understandings of COC belief constructs will aid the discussion in reconciling the differing visions and tensions of COC education that exist between church leaders and school leaders which is discussed in Chapter 13.

12.3 COC Charismatic Spirituality

In order to clarify the charismatic spirituality and practice evident within COC schools, Table 12.1 provides a display of COC/charismatic school distinctions. These sub-themes have been derived by the coding methodology described in Section 4.5.

Table 12.1

Charismatic Spirituality and Practice in COC Schools

<i>Charismatic Distinction: Sub-Themes</i>	<i>Charismatic Spirituality: (Major Common School Value) Examples of practices identified in this study</i>
<i>(1) Worship Based</i>	<i>Chapel worship; Value of worship in survey results</i>
<i>(2) Word Based</i>	<i>Use of Scripture in publications; Biblical worldview emphasis</i>
<i>(3) Faith Based</i>	<i>Schools' faith story; Vision-casting; Prayer</i>
<i>(4) Community Based</i>	<i>Role of local church; Role of family/parents; Pastoral care</i>
<i>(5) Experiential Faith</i>	<i>Personal testimony; Incarnational mission; Role-modelling</i>
<i>(6) Evangelical Faith</i>	<i>Centrality of Christ; Christian commitment</i>
<i>(7) Pneumatic Faith</i>	<i>Role of the Holy Spirit; Fruit of the Spirit; Spiritual gifts</i>
<i>(8) Missionary Faith</i>	<i>Outreach programs; Community involvement; Global perspectives</i>

A comprehensive overview of the coding work in developing the charismatic distinctions listed above is given in Appendix 1, (where mind-mapping software has been used for ease of presentation). A brief description of each charismatic distinctive and how they are practised in COC schools, is detailed in Sections 12.3.1 to 12.4.8.

12.3.1 Worship and Charismatic Practice

The importance placed on the role of worship in the various COC school communities has been previously discussed (See Section 10.1.3). The style of worship in school chapels mirrors the distinctive style of COC/local church worship. Charismatic spirituality conceives worship as a response from the whole person, that is, worship is loving God with “all your heart, soul, and strength” (Deuteronomy 6:5). Consequently, COC school worship includes physical and emotional expressions of faith that directs the desire of worshippers.

The role of worship is informed by theological beliefs concerning *the nature of God* (B19), in particular, *God’s goodness* (B5) and anthropological beliefs concerning *the nature of humankind* (B8). According to Smith (2009), pentecostal (or charismatic) spirituality contains a unique understanding of the human person as a lover, which shifts “the centre of gravity” from the enlightened, rationalistic view of the human as primarily a cognitive being – “I think therefore I am” – to the human person as a desiring, affective being called primarily to be a worshipper – “I am what I love” (Smith, 2009, pp. 41-52). The practice of worship in COC schools supports this view of the human person as primarily a worshipper (e.g., CCC Ex Doc No. 31, *All of My Days*).

12.3.2 The Word and Charismatic Practice

The value placed on Scripture is characteristic of charismatic faith. School documents analysed indicate the use of Scripture in: a) providing a faith narrative with which stakeholders can identify; b) providing a source for moral teaching and Christian character; and, c) providing the basis for an orientation to the world and a vision of reality (biblical worldview). The COC belief in the inspiration of Scripture (see Table 10.8 given in Chapter 10) rests upon the belief in God’s self-revelation (theological underpinnings) and the ability of humanity to know God’s self-revealing truth (epistemological underpinnings).

Charismatic practice also places emphasis on the work of the Holy Spirit and a hermeneutic approach that accepts God has spoken through the Scriptures (the *logos* or written word) and that God continues to speak through the Scriptures (the *rhema* or

spoken word). That is, the written word is also received as a living word, impressing upon community stakeholders the use of Scripture for personal edification, direction and application. The emphasis upon “biblical integration as a daily experience” (CCC Inv 1 May 10, p.12) underscores the importance of Scripture in COC school practice.

12.3.3 Faith and Charismatic Practice

The spiritual quality of faith provides an orientation towards life and the world that is hopeful and confident. This is especially true of COC spirituality that theologises God as a God of miracles, signs and wonders (CCC Inv 2 April 10, p. 13 & NCC Ex Doc No. 12, p. 6). This aspect of faith has been variously described as primal hope or “the unshakeable expectation of a better future” (Cox, 1995):

This is the kind of hope that transcends any particular content. It is what the German philosopher Ernst Bloch once called the “principle of hope,” the kernel of all utopianism, the stalwart refusal to believe that what we see is all there is or could be. It is what the Epistle to the Hebrews calls the “evidence of things unseen” and because it is more an orientation to the future than a detailed scheme, it persists despite the failure of particular hopes to materialise. (pp. 82-83)

In school documentation this aspect of faith or the idea of God performing the miraculous is a recurring theme in the mythology of the development story of the schools. The emphasis on *prayer* (V3) as a spiritual practice in school life, correlates with the view of faith as essentially ‘primal hope’ (Cox, 1995).

12.3.4 Community and Charismatic Practice

The value of community is communicated through COC schools by being part of a faith community that values *the role of the local church* (V6) and *the role of the family* (V11). Undergirding the value of community, is the theology of God as *love* (B19) and community (trinitarian) and a sociology that is bounded in Christ but also outwardly orientated or a “welcoming community” (Groome, 1998, p. 190). To some extent, the openness with which the COC school/faith community welcomes staff members and students from outside its own COC membership does not risk the unique

identity and ethos of COC schools, but reinforces its underlying charismatic sociological stance and mission.

12.3.5 Experiential Faith and Charismatic Practice

The emphasis of charismatic spirituality on experience rather than doctrine or creed has been previously discussed. In some respects the spirituality redefines knowing from theoretical to experiential, that is, knowing by experience. This spirituality also invites the individual to encounter God through the mind, will *and* emotions and reflects a romantic theology that suggests “Christianity is not an intellectual system, a collection of dogmas or a moralism. Christianity is instead an encounter, a love story; it is an event” (Cardinal Ratzinger, Homily for Msgr Luigi Giussani, as cited in Smith, 2009, p. 216).

The idea of Christianity as a romance to be personally experienced (and shared) is true to COC spirituality. For example, “encounters” with God by students have been variously described by school leaders in discussing the spirituality of the Colleges. In addition, COC embrace personal prophecy and the notion of spiritual leading. This sense of God’s direction in decision-making in personal and school life is evidenced in the history of the schools (NCC Ex Doc No. 12, p. 6 & LCC Inv 1 Dec 09, p. 7) and in the *sense of calling* (V19) that school staff describe (HCC Inv 1 Mar 10, pp. 11-13 & CCC Inv 1 May 10, p. 11).

12.3.6 Evangelical Faith and Charismatic Practice

The evangelical nature of COC schools has previously been discussed. All COC schools readily identify themselves as evangelical and this is reinforced in the use of names (HCC Ex Doc No. 40, pp. 7-9), discussions at entrance interviews (LCC Inv 1 Dec 09, p. 1) and in pastoral programs and articles (NCC Ex Doc No. 7, p. 21). This emphasis is also readily identified in the data analysed and accounts for the major belief identified as the *centrality of Christ* (B1). While some College leaders have made a distinction between the evangelical mission and the academic mission, it can be argued that in COC spirituality, discipleship and character development, centres on a relationship with Christ and therefore the evangelical emphasis of COC cannot be separated from the task of spiritual formation and character development.

12.3.7 Pneumatic Faith and Charismatic Practice

Given its association with pentecostalism, COC/charismatic spirituality places an emphasis on the person and work of the Holy Spirit, particularly in relation to: a) supernatural gifts; b) the work of the Holy Spirit in discipleship; c) in experiencing the tangible presence of God; d) the work of the Holy Spirit in truth finding; and, e) the empowering of the Holy Spirit for the work of mission.

The documentary evidence shows that COC schools have placed emphasis on the role of the Holy Spirit in character development (i.e., fruits of the Spirit), but less has been said about the other dimensions of the Spirit's activity such as the gifts of the Holy Spirit predicted by charismatic spirituality. While, beyond the parameters of this study, the development of pedagogical practices that fully incorporate a charismatic understanding of the person and work of the Holy Spirit requires further exploration.

12.3.8 Missionary Faith and Charismatic Practice

COC/charismatic spirituality is a missionary faith, which has been identified in the school data collection analysis by the common value grouped together and coded as *outreach, global, mission and inclusive* (V1). This value is informed by a charismatic eschatology that has an evangelical and kingdom call to disciple all nations and a charismatic sociology that believes in the empowering of the Spirit "upon all flesh" (Joel 2:28, KJV). That is, charismatic spirituality is a trans-national, trans-socio/economic and trans-generational faith motivated by the missional task of redeeming and reforming a fallen world.

Incorporated into this worldview is an implicit belief in a *personal calling and divine equipping* (V19), *stewardship of gifts, talents and resources* (V34), a *commitment to excellence* (V20), *leadership and influence* through servant hood (V18), *social justice* (V28) and the idea of *co-labouring with God* in a kingdom adventure (V32). The belief in a *cultural mandate/stewardship* is also identified in the coding work as a core commitment (B12).

12.4 From a Charismatic Practice to a Charismatic Worldview

The above section provides a brief overview of the distinctions of charismatic spirituality as practised in COC schools. All of these distinctions have been identified in the study findings and together, represent the major value of charismatic spirituality as practised in the school environment. This summary (illustrated in Figure 12.2) provides the interpretative lens for focusing on a COC/charismatic worldview (or arguably, the implicit belief construct of COC schools).



Figure 12.2: COC Charismatic Spirituality Distinctions

In summarising a pentecostal philosophy from the perspective of a pentecostal practice, Smith (2010) identified the following five worldview aspects of pentecostal spirituality: a) a position of radical openness to God and the continued ministry of the Holy Spirit; b) an enchanted theology of creation and culture which is marked by a deep sense of the Holy Spirit's immanence; c) a nondualistic affirmation of material embodiment, e.g., earthly belongings; d) an affective, narrative epistemology which contains a unique understanding of the nature of human persons; and, e) an

eschatological orientation to mission and justice and a sense of empowering to embody the kingdom of God in the midst of a broken creation (pp. 33 - 47).

These aspects of a pentecostal worldview are embedded in COC/charismatic spirituality although not necessarily articulated as such. For example, a *missionary faith* reflects an eschatological orientation that is outwardly focused, seeks out the marginalised and embraces the activity of the Holy Spirit that “always disrupts and subverts the status quo of the powerful” (Smith, 2010, p. 45). These beliefs provide the *raison d’être* for the identified school values of *global perspectives* and *inclusiveness* and can act as a potential driver of the mission of COC education.

As discussed above, embedded in the COC *worship based* spirituality is a unique vision of the human being. This philosophical anthropology of the human as a liturgical being reflects a charismatic worldview — but is rarely described as such. In turn, this charismatic anthropology has implications for Christian education. These sentiments are expressed as follows:

Behind every pedagogy is a philosophical anthropology; that is, implicit in every constellation of educational practices, there is a set of assumptions about the nature of human persons. In order to articulate a vision of Christian worship as a pedagogy of desire and a correlate picture of Christian education as a kind of liturgical formation, it is important to first articulate the understanding of the human person that informs this vision. (Smith, 2009, p. 37)

Likewise, in terms of epistemology, the COC school spirituality described as *experiential faith* views knowledge as more than an intellectual pursuit, but rather an experiential understanding more akin to Old Testament Hebraic culture than modernist Western culture. This epistemology worldview construct, inherent in COC/charismatic spirituality, could be interpreted as anti-intellectual, but may in fact represent the basis of an educational pedagogical approach that envisions the education of the heart as foundational to the educational mission. While the *explicit* Christian worldview belief construct presented by COC schools is documented as a set of beliefs directed towards cognitive reasoning, (as is the derivative of integrating faith with learning), it could be argued that this approach actually cuts across the *implicit* charismatic Christian

worldview which situates knowledge within experiential learning, orients the heart, inspires the imagination and is biased towards action.

The following section undertakes a brief but systematic review of the major school belief theme of Christian worldview (Table 11.1, given in Chapter 11) by applying the nuances of a charismatic practice (Figure 12.1, given in Chapter 12) to the worldview outline given in the literature review in Table 3.02 (given in Chapter 3).

12.5 A Review of Common Beliefs and Charismatic Nuances

This section outlines a COC theological-philosophical framework interpreted through the lens of charismatic spirituality and practice. In doing so, the framework suggests a philosophical stance of COC schools that may be developed into a COC/charismatic philosophy of education. The philosophical categories given below mirror the basic beliefs configuration categories identified in Table 3.02.

Table 12.2:

Basic Beliefs Configuration: Charismatic Worldview Nuances

<i>Philosophical Category</i>	<i>Subject Matter</i>	<i>Basic Christian Belief</i>	<i>Informed by Charismatic Practice (from Figure 12.1)</i>
Theology	God	Trinitarian	<i>Word, Worship and Faith Based</i>
Anthropology	Humankind	Imago Dei	<i>Worship and Pneumatic Based</i>
Sociology	Society	Golden Rule	<i>Community Based and Missionary Faith</i>
Cosmology	World	Created Order	<i>Faith and Pneumatic Based</i>
Epistemology	Knowing	Christ the Logos	<i>Experiential Faith</i>
Axiology	Values	Gospel Values	<i>Evangelical and Pneumatic Faith</i>
Eschatology	End Events	Kingdom of God	<i>Missionary Faith</i>

12.5.1 Theology: The Nature of God

The coding of school values across all four schools identified key themes including the role of *prayer (V3)*, *faith (V13)* and *worship (V15)*. In addition the coding of beliefs identified a theology that placed emphasis on *God’s goodness and provision (B5)* as *Creator/Sustainer (B6)*. In terms of spiritual practice, the emphasis

placed on prayer, faith and worship illuminates the theological beliefs of the school community.

In interpreting theological beliefs through the lens of spiritual practice, the emphasis on prayer, faith (*faith based*) and worship (*worship based*) reinforces the identified beliefs concerning a theological view of: a) God's innate goodness towards creation (benevolence); b) God's power (omnipotence) activated through prayer and faith; c) God's invitation to intimacy and communion; and, d) God's omnipresence experienced through corporate worship and community.

These theological themes, which reflect biblical belief in the nature of God (*word based*), are central to understanding the faith narrative of COC schools. In addition, these themes are reinforced through the re-telling of the school faith stories of God's goodness and supernatural provision that have become part of the rubric of mythology that enriches the spiritual capital which the faith community draws upon.

12.5.2 Anthropology: The Nature of Humankind

In addition to the general Christian-biblical anthropology previously discussed, charismatic nuances view humankind as desiring, affective, liturgical beings (*worship based*). That is, a charismatic anthropology represents a “non-reductionistic understanding of humans as embodied agents of desire or love” (Smith, 2009, p. 47).

A charismatic spirituality also places an emphasis on the indwelling of the Holy Spirit in the life of the Christian believer (*pneumatic based*). This represents an incarnational view of redeemed humanity that draws upon the biblical imagery of the human person as the temple of the Holy Spirit and the heart as the throne of Christ out of which flows “rivers of living water” (John 7:38). Hence, charismatic anthropology accentuates the value and dignity of the individual. The research findings of this study suggest that the anthropological belief expressed in charismatic spirituality is evident in COC school chapels, but not necessarily expressed through the rationalist integrating of faith with learning approach presented in classrooms. What the charismatic anthropological nuances mean for educational/pedagogical practices will be further discussed in the following chapter on implications.

12.5.3 Sociology: The Nature of Society

Viewed through the interpretative lens of COC/charismatic spirituality and practice which: a) places value on regular church attendance and corporate worship; b) grants a significant degree of local church autonomy to oversee and develop ministry; and, c) views the local schools as a ministry of the local church, it is understandable why COC school communities are considered ecclesial faith communities (*community based*). As previously discussed, the ecclesial nature of COC schools is seen as critical for maintaining Christian ethos and identity.

A further charismatic practice that informs the development of the school-community relationships is the focus on outreach that favours inclusive relationships rather than maintaining an exclusive stance. Given the relative size of the local churches, it could also be said that an exclusive sociological stance would have jeopardised the practical operation and financial viability of the schools, given the need to employ staff and admit students from outside the COC faith community.

The outreach/inclusive sociological stance is informed by charismatic/pentecostal practice (*missionary faith*) that takes direction from the biblical pentecostal narrative that evokes Scriptural passages such as Joel 2:28 (“I will pour my spirit out upon all flesh...”) and the Acts 1:8 (“But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses to Me in Jerusalem, and in all of Judea and Samaria and to the ends of the earth”). The growth of charismatic/pentecostal spirituality across cultural and national borders and socio-demographic boundaries is well documented (Cox, 1995; Hyatt, 2002; Jenkins, 2002) and points to a relational faith that is universal in outlook. In turn, this spirituality has informed the development of COC schools with respect to employment, student admissions, community outreach programs and an emphasis on global perspectives.

12.5.4 Cosmology: The Nature of Creation

The charismatic nuances that inform a Christian cosmology lead to an “enchanted naturalism”, although it is more often conceptualised as an “interventionist supernaturalism” (Smith, 2009, p. 97). This enchanted naturalism resists the Gnosticism that has emerged in some forms of evangelical piety and other expressions

of Christian faith. At the same time, charismatic spirituality challenges the disenchantment of Western modernity, which has seen the “eclipse of the world of magic forces and spirits” (Taylor, 2004, p. 49). That is, a charismatic spirituality embraces a sense of wonder, the expectation of the miraculous, a belief in the spirit world, spiritual manifestation such as visions, dreams and prophecy and a hopeful faith that God is at work in the world through the agency of His Spirit (*pneumatic based*). The history and stories from school leaders indicate that elements of this spirituality have occurred during school chapel services and prayer meetings and generally these times are accompanied with a positive response from staff and students who find a renewed sense of God’s working which impacts on behaviours and school climate.

A second element of charismatic spirituality is the idea the Christian is: a) in this world; b) not of this world; and, c) called to serve the world. That is, there is a sense that the created order or cosmos is loved by God (John 3:16), but at the same time, the Christian stands against the world in its fallen, corrupted state. Hence, a charismatic cosmology presents three visions of the world: the world that God loves, the world that is sacralised and the world to be renewed and transformed by faith (*faith based*). This charismatic cosmology orients the learner towards: a) a calling for change agency; b) a vision of the created cosmos that incorporates the unseen, that is, beyond a materialistic or mechanistic cosmological worldview; and, c) the anticipation that God is at work in the world and active in the change agency work of the church. In turn, these themes have rich meanings for informing a charismatic educational mission which is discussed in the next chapter.

12.5.5 Epistemology: The Nature of Knowing

A charismatic epistemology, like other philosophical categories, can be constructed from understandings drawn from its spirituality and practice. Previously described as “an affective, narrative epistemology”, the charismatic modes of knowing do, to some degree, counter the modernistic/rationalistic modes of knowing, thus creating challenges for educators working within COC schools. At worst, the charismatic modes of knowing could be described as anti-intellectual, but as previously stated, in doing so, the paradox or conundrum remains as to why education found root in the humus of COC/charismatic spiritual praxis. The following quotation provides a suitable context for discussing charismatic epistemology.

While pentecostals (like all sorts of other evangelical Christians) might be prone to fall into anti-intellectualism, I don't think it is endemic to pentecostal spirituality as such. Rather, it attends the populism that characterises most expressions of pentecostalism. But if we filter our analysis more carefully, and try – at least theoretically – to sort out populist anti-intellectualism from the pentecostal practice of testimony, I think we can discern in pentecostal spirituality a sort of inchoate epistemic grammar, perhaps best described as a hermeneutic – a tacit understanding of what constitutes “knowledge” and the means by which we know. This incipient epistemology is not antirational, but antirationalist; it is not a critique or rejection of reason as such, but rather a commentary on a particularly reductionistic model of reason and rationality, a limited, stunted version of what counts for “knowledge”. If the pentecostal practice of testimony is a kind of critique of our “idolatrous reliance on reason”, it is not reason that is the target, but our idolatrous construction of it. (Smith, 2009, p. 53)

In developing this argument, Smith (2009) refers to the pentecostal (or charismatic) practice of testimony (*experiential faith*) that often provides a personal story of intuitive knowing or spiritual leading. That is, a way of knowing sometimes described by the operation of spiritual gifts such as the gift of discernment, the gift of word of knowledge or the gift of the word of wisdom (1 Corinthians 12:1-11). This experiential and affective epistemological is perhaps closer to Augustinian epistemology, echoed in the words of Blaise Pascal: “the heart has reasons of which Reason knows nothing about”. The Old Testament meaning of knowing, “*yada*” or heart knowledge, also carries the notion of wisdom, arguably inherent in charismatic epistemology.

For COC schools, charismatic spirituality should not diminish the vision of the life of the mind or the role of reason (which has biblical legitimacy for example, in Isaiah 1:18 “*Come let us reason together says the Lord...*”). Rather, charismatic epistemology offers “a more expansive, affective understanding of what counts as knowledge and a richer understanding of how we know” (Smith, p. 59). In turn, this

enriched understanding of epistemology can inform fresh visions for effective pedagogy practices.

12.5.6 Axiology: The Nature of Values

From the interpretative lens of charismatic spirituality and practice, the emphasis in ethics upon the work of the Holy Spirit (*pneumatic based*) closely follows the Pauline/Johannine ethic that is focused on unconditional love (the Greek term, “*agape*”) and is presented within a “framework of the fundamental unity of being and acting in the power of the Spirit” (Schnelle, 2007, p. 320). This emphasis on the power of the Spirit that is derived from a relationship (agreement) with the Spirit of God (Galatians 5:6) is attractive to the pneumatic nuances of the COC community, confirmed by the common mention of the fruit of the Spirit as the character trait to be cultivated in the moral development of students.

The charismatic axiology also carries evangelical overtones (*evangelical faith*) by its emphasis on the *fruit and vine and branch* metaphor. That is, Christian character formation is not interpreted as an external set of rules to be followed, but the outworking of a vital, abiding, personal relationship with Christ. Hence, character formation, discipleship and the evangelical invitation to receive Christ and sup with Him are inter-related in COC/charismatic axiology.

12.5.7 Eschatology: The View of Future Events

It is possible to identify a progressive development in COC eschatology. Early COC eschatology affirmed the imminent return of Christ and this position found support in the manifestation of supernatural gifts. This view was expressed by one school leader:

We have also taken, as you do in education, a very long-term view, whereas the church in its early days I think was confidently expecting the imminent return of the Lord. Perhaps it should always have that about it, but that does not mean you know that Jesus comes back tomorrow. (CCC Inv 1 May 10, p. 12)

The findings of the present study show that COC educators were challenged by the imminent eschatological beliefs of the COC worldview and what this meant to the education mission. However, the progressive development in COC eschatology, in some ways, mirrors the transformation of the early church understanding and in particular the eschatology of Apostle Paul:

In central aspects of Paul's eschatology we can speak of transformations, that is, of progressive steps in the apostle's thought that correspond to the changing historical situations with which he was dealing... Paul obviously continued to hold fast to his conviction of the soon coming of the Lord, while simultaneously making appropriate adjustments to his eschatological affirmations. (Schnelle, 2007, p. 349)

Charismatic adjustments to its eschatological affirmations included the adoption of restorational theology that anticipates the Church will be restored to her pristine New Testament condition (Glass, 1998, p. 141). COC shares this neo-pentecostal theology that places an emphasis on the present reality of the kingdom of God (p. 141):

The kingdom is the rule of God which God wants to extend throughout the world. The church is the vehicle by means of which the kingdom is brought into society today... The influence of "kingdom teaching" is ubiquitous in charismatic theology and culture. (p. 142)

By stressing the present reality of the kingdom of God, COC educators can find eschatological support for their educational mission. The emerging eschatology of COC with its emphasis on kingdom teaching (*missionary faith*), believes in the possibility of bringing Christ's rule to bear on all areas of society, giving legitimacy to the role of education and the importance of secular callings.

12.6 Conclusions

This chapter commenced by identifying and discussing COC educational tensions that exist among various stakeholders. In addressing these tensions, a model for engaging with the research findings was proposed which adopts the school value of charismatic spirituality as the interpretative lens for reviewing the beliefs of COC schools. In doing so, charismatic nuances were added to philosophical belief constructs,

inviting a richer understanding of the study findings by making the connection between charismatic practice and school beliefs, mission and culture.

As discussed, the charismatic nuances when incorporated into a Christian worldview construct, place emphasis on: a) a theological view of God who is all-powerful, all-loving, always present and responsive to faith; b) an anthropological view of humankind as essentially desiring, liturgical beings; c) a sociological view that is outwardly/other focused; d) a cosmological view of the world as enchanted, but sacralised and primed for renewal; e) an epistemological view of knowing that is experiential and affective as well as cognitive; f) an axiology view which is focused on love (agape) derived from one's relationship with one another and God through the inner working of the Holy Spirit; and, g) an eschatological view which places an emphasis on the kingdom of God on earth in the present.

Highlighted in this discussion is the absence or lacuna of a genuine charismatic philosophy of education. As discussed above, a deeper understanding of a charismatic educational philosophy will impact upon COC school beliefs, values, mission, culture and potentially pedagogical practices. In doing so, the unique charism of COC spirituality can be authenticated at multiple levels throughout the schooling operations. It is also possible that tensions, which may exist among various COC educational stakeholders, can be remedied by addressing what is lacking in the documentation of COC schools.

The final chapter brings together the conclusions of the research on the beliefs, values and mission of COC educational institutions. In doing so, the chapter considers several implications that address the educational tensions and proposes an explorative path for the further development of an authentic COC/charismatic educational mission and culture that can be embraced by all stakeholders.

Chapter Thirteen

Conclusions and Implications

The purpose of this study was to explore the beliefs, values and mission of educational institutions operated by the Christian Outreach Centre in order to gain a corporate understanding of the culture and mission which informs and shapes COC schools. In undertaking the research, the study identified common beliefs, values and mission of COC schools, reflected on the nature of charismatic spirituality in respect to belief constructs (Chapter 12) and addresses several school developmental needs (see Section 13.4). These needs include the formulation of a charismatic worldview and pedagogy that is true to the indigenous spirituality of COC. In exploring these issues, the study represents the first attempt to take a cultural picture of COC P-12 schools in order to enhance understandings and document common cultural constructs and meanings. By documenting these corporate understandings, the potential risk that the educational institutions of COC will drift away from their original calling and charism might be mitigated.

The research was carried out on four P-12 schools using multiple-case study methodology. By exploring cultural issues across multiple sites it was possible to isolate common themes (Section 11.1) and identify individual school distinctions (Section 11.2). It was also possible to identify and discuss tensions that exist in regard to COC school beliefs, values and mission.

In addressing the research problem, five research questions were proposed: (1) *What do COC school leaders perceive to be the beliefs, values and mission of COC schools?* and (2) *What does the local school documentation indicate to be the beliefs values and mission of COC schools?* The data-gathering methods adopted to explore these questions were semi-structured interviews and document analysis (Creswell, 2008; Eisenhardt, 1989; Mackenzie & Knipe, 2006). In respect to interviews undertaken, the research distilled understandings that school leaders have of the beliefs, values and mission of COC schools within the context of their own work experiences and relationships. In contrast, by examining local school documentation, the second question gave insight into the stated or official position of COC schools concerning their beliefs, values and mission.

In order to look behind the perceptions of leaders and the official statements presented in school documentation, a further three questions were proposed: (3) *What role does religious worship have in assimilating beliefs, values and mission into the life of COC schools?* (4) *What does the vision-casting, story-telling and other symbolic and cultural leadership actions suggest about the beliefs, vision and mission of COC schools?* and (5) *What is considered to be the ethos of the local COC schools in view of the demonstrated relational values amongst stakeholders?* In addition to the data-gathering methods of interviews and document analysis, questionnaires were incorporated to help address questions 3 to 5 (Creswell, 2008; Gray, 2004; Punch, 2000).

Underpinning the research was the epistemological perspective of constructionism, which presupposes that meaning is constructed and interpreted by human beings as they engage in the world (Candy, 1989; Crotty, 1998; Patton, 2002). Within the constructionism school of thought, the research adopted symbolic interactionism as the theoretical perspective for guiding the research methodology. As a sociological perspective, “the central principle of symbolic interactionism is that we only understand what is going on if we understand what actors themselves believe about their world” (Charon, 2001, p. 206).

The data collection methods generated qualitative and quantitative data. The qualitative data were analysed using grounded theory methods of open and axial coding (Creswell, 2008; Miles & Huberman, 1994; Punch, 2005). The quantitative data, gathered through the questionnaires using a Likert 5-point survey design, were analysed with the aid of frequency distributions (Creswell, 2008; Spector, 1992). The study also adopted within- and cross-case analyses that lead to the identification of common major themes, sub-themes, minor themes and tensions concerning beliefs, values, mission and culture of COC schools (Chapter 11).

In the theoretical review of findings (Chapter 12), the identified tensions discussed included a lack of charismatic nuances in the stated COC school beliefs. To capture unstated COC school beliefs, a model for engaging with the study findings was proposed using charismatic spirituality and practice, (identified as a major COC school value), as an interpretative lens for reviewing the beliefs of COC schools. The next

section outlines the limitations of the study and is followed by the summary of findings in Section 13.2.

13.1 Limitations of the Study

Before reviewing the summary of findings, this section identifies several limitations, which restrict the extent to which the findings can be generalised. These limitations relate to sampling, the overall research methodology and the theoretical perspective adopted for the study.

13.1.1 Sampling Limitations

This study only included four COC P-12 educational institutions within Australia and therefore excludes overseas educational institutions, COC's tertiary institution and other COC educational programs operating throughout Australia that are either non-accredited or accredited vocational/certificate courses.

In addition, this study adopted purposive sampling in which school leaders were purposively selected to ensure understandings could be gathered from those who could best provide useful information (Creswell, 2008, p. 214). This sampling consisted of two leaders only from each school (five current leaders and three past leaders), thus limiting the extent to which generalisations can be made (see Section 4.3).

The same limitations were inherent in the survey work, where purposive sampling was adopted with approximately 20 participants from each school chosen to complete the questionnaires. These surveys were undertaken over 2009-10, but completed only once by the respondents and therefore represent the views of participants at a particular point in time. The survey results were tested for reliability and while the reliability testing was overall sound and all results acceptable, a small number of measures were determined to be less reliable than others (see Section 5.3).

13.1.2 Methodology Limitations

This study adopted a multiple-case study methodology, which is a research method bounded by time, location and the replication of methods (Creswell, 2007; Stake, 2003). Unlike longitudinal studies that can capture variations in the study subject over time, this study gathered data at a moment in time as mentioned above. Therefore,

while the issues explored are dynamic and fluid, the information gathered by interviews and questionnaires represent the perceptions of participants limited by time, place and personal interpretation. These limitations have been partly mitigated by using documentary analysis as a complementary source of data-gathering.

13.1.3 Theoretical Limitations

In addition to the limitations of the research methodology, the theoretical perspective adopted by the study, being symbolic interactionism, has several weaknesses previously addressed in Section 4.1. These weaknesses include the emphasis on the perceptions of actors within a localised environment, the subjective nature of the actors' perceptions and the risk that the involvement of the researcher will change or re-construct the same (Candy, 1989; Pring, 2005).

While the study design incorporated steps to mitigate the research risks inherent in the theoretical perspective adopted, such as data triangulation and expert checking, the theoretical limitations to some extent restrict the generalisation of findings.

13.2 Summary of Major Findings

The major common beliefs, values and mission identified in the cross-case analysis findings are summarised in Table 13.1.

Table 13.1

Summary of Major Common Themes: Beliefs, Values and Missions

<i>Major Common Beliefs</i>	<ul style="list-style-type: none"> • <i>A Christian Worldview</i> • <i>The Centrality of Christ</i> • <i>The Inspiration of Scriptures</i>
<i>Major Common Values</i>	<ul style="list-style-type: none"> • <i>Charismatic Spirituality</i> • <i>Role of the local Church</i> • <i>A Christian Staff</i>
<i>Major Common Missions</i>	<ul style="list-style-type: none"> • <i>Discipleship</i> • <i>Learning</i> • <i>Reformation</i>

Major Common Culture

- *A Christian Community*
 - *The Role of Worship*
 - *The Role of School Leadership*
-

The above findings were identified through the coding work undertaken from the transcripts of all leadership interviews (8 in total) and the analysis of school documents (125 documents reviewed in total). In addition, the results of the questionnaires (84 completed in total) verified the value of worship that is conceptualised as an integral part of charismatic spirituality (Section 5.4.2). The questionnaires indicated that at the time surveys were conducted, all four schools enjoyed a positive or effective culture (Deal & Peterson, 1999; O'Mahony et al., 2006; Stoll & Fink, 2002). The questionnaires assessed school culture or ethos in terms of the strength of relationships among stakeholders as measured by the relational dimensions of care, trust, respect and understanding (Marshall, 1989; Sergiovanni, 2006).

The common beliefs, values, mission and culture of COC schools identified in the research, provide the basic building blocks for conceptualising an authentic COC educational charism (McLaughlin, 2007). Based on the research findings, an authentic COC educational culture integrates the mission of learning with: a) an evangelical invitation and witness; b) an ecclesial/pastoral-school model; c) a language of faith, hope and love; d) a mission of community outreach and service; and, e) the formative role of worship and the education of the heart (Peters, 2009). These research findings are summarised below.

13.2.1 An Evangelical Invitation and Witness

In reviewing the common beliefs of COC schools, there is a strong commitment to an evangelical identity that is reflected in the common belief in the centrality of Christ (Flynn, 1993; Pinnock, 1997) and an interpretation of Scripture reflecting fundamentalist nuances. Common to all COC schools is the belief in the biblical narrative that includes the creation story, the Adamic fall and the need for forgiveness, and reconciliation through Christ. Adherence to this central story and worldview is the basis of COC school community and its meaning making (Depree, 1989; Bennis, 2001). This belief has implications for the identified school mission of discipleship that

is rooted in a personal, experiential relationship with Christ. These common beliefs align with the *COC Statement of Belief* written into the Movement's constitution. The research findings indicated school leaders are generally comfortable with this evangelical identity. Furthermore, early school documentation revealed that the evangelical witness of COC had significant expression in the beginnings of the Movement's educational ministry.

The integration of an evangelical witness into the life of COC schools has required some sensitivity and thoughtful practices. For example, identified practices adopted by COC schools include: a) providing an openly evangelical mission that admits students on the understanding they will have opportunity to hear and respond to the Christian gospel; b) orchestrating opportunities for all students to hear, experience and respond to the Christian message during the course of their school year; c) fostering an evangelical witness which respects the dignity and freedom of students to make their own personal decisions and to think critically (Hill, 2004a); d) adopting the view that the school's Christian witness extends to all school families and the wider community; e) recruiting staff who are exemplars of Christian living and spirit; f) fostering of an active Christian student body and witness within the school; and, g) the use of personal testimony as a means of communicating the gospel narrative and calling. The integration of a Christian witness has implications for student admission policies and the values of outreach, inclusiveness and the development of bridging social capital. A closed school admission policy that restricts enrolments will most likely limit the impact of the schools' evangelical witness. While it is apparent from the research findings that COC schools have adopted a variety of enrolment policies, the evangelical mission of Christian witness encourages an open stance to receiving students.

13.2.2 An Ecclesial/Pastoral-School Model

A key distinguishing feature of COC schools is the relationship with the local church and the general consensus amongst stakeholders that this relationship is vital to sustaining the Christian character and culture of COC schools. What has been emphasised in the research findings is the importance of the local relationship with the founding church and the view that the school is part of the local church faith community. However, this model presents challenges as well as opportunities.

According to the research findings, to sustain a strong and positive culture the ideal church/school dynamic requires: a) a healthy local church; b) a healthy working relationship between the local church pastoral leader and school principal; c) a local COC church which has a positive relationship with non-COC church groups which students/families may attend; d) a local church that has an effective youth ministry which can develop young leaders who can act as role models within the school environment; e) a church/school relationship that can work in partnership in providing a safe environment with a consistent message to young people; f) church involvement and interaction with students and staff through chapel services, chaplaincy, counselling services and sponsored programs in order to encourage the faith expressions of the church such as corporate worship in school life; g) a church that can extend its pastoral support to students and school families where needed; and, h) the need for school leaders and staff to be supportive of COC spirituality and what this practice means for the school culture and its educational pedagogy.

13.2.3 A Language of Faith, Hope and Love

The common major values of COC schools identified were charismatic spirituality, the role of the local church and the importance of a Christian staff. Arguably, the role of the local church and the importance of Christian staff are themselves a reflection of COC/charismatic spirituality that places an emphasis on local church/member participation. Other common values, identified as sub-themes, include charismatic distinctions such as an emphasis on prayer, worship, the person and work of the Holy Spirit and a sense of calling. This emphasis on charismatic spirituality also embraces a language of faith, hope and love.

Evident in the faith narrative of COC schools (and the COC Movement itself) is a language that is hopeful, life affirming and oriented to the future in a visionary and eschatological sense (Cox, 1995). Such language can be considered a unique charism of the COC Movement, which incorporates prayer and an expectation for the supernatural and the miraculous. Based on the research findings, within the context of the schooling environment, a COC charism incorporates: a) the use of biblical metaphors; b) the use of personal faith testimony; c) identification with a biblical-faith narrative; d) the use of a school-faith narrative in story-telling and mythology especially in association with early school and church pioneers; e) an emphasis on vision-casting; f) frequent

acknowledgement of God's provision and goodness; g) the symbolic use of naming conventions; h) a kingdom eschatology and a restorative theology that is celebrated and informed by the COC faith community; i) an experiential faith that places an emphasis on God's presence and power; j) a pneumatic faith that places an emphasis on the empowering work of the Holy Spirit for the work of mission; and, k) a joyful worship that is expressed in songs of praise and themes that adopt the language of faith, hope and love.

Examples of this "faith language" spoken by the COC community can be readily identified in both church and school publications and draws heavily from a biblical hermeneutic that places emphasis on verses such as Mark 11:23 ("...whoever says to this mountain, 'Be removed and be cast into the sea' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says", NKJV); Acts 1:8 ("But you shall receive power when the Holy Spirit has come upon you..."); Hebrews 11:1 ("Now faith is the substance of things hoped for..."); 1 John 4:4 ("You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world") and 3 John 1:2 ("Beloved, I pray that you may prosper in all things and be in health just as your soul prospers"). The implications of this language is the development of a life-affirming and empowering culture that encourages school stakeholders towards an attitude of resilience and a hopeful future framed by God's goodness, love and power.

13.2.4 A Mission of Community Outreach and Service

With respect to the common educational mission, the major themes identified were discipleship, learning and reformation. The value of discipleship includes the educational role of moral or character formation, while the academic task of learning incorporates the idea of integrating faith and learning (Millis, 2004). The mission identified as reformation could be better described as equipping young people with a missionary mind-set for bringing positive transformation to their secular callings and community. This mission is also encouraged by an emphasis on community and outreach (identified sub-theme) and the COC/charismatic emphasis on kingdom teaching (see Section 11.1.3.3).

A fourth characteristic of COC schools can be described as an orientation towards community outreach and service that is identified by the values of: outreach, global, missions, and inclusive. This characteristic is a trait of COC/charismatic spirituality, previously discussed in Section 11.1.2.1. The gospel call to “go into all the world” (Mark 16:15) orients not only the church community, but provides the COC school community with a pedagogical orientation that encourages the development of global perspectives and outreach.

This emphasis on outreach is employed to develop the value of student leadership through Christian service. It is also informed by eschatological beliefs in the Kingdom of God and vocational callings. At best, this school distinction equips students with a sense of calling and life purpose that finds legitimacy in the meta-narrative and kingdom teleos of God’s Spirit at work on the earth.

13.2.5 The Formative Role of Worship and the Education of the Heart

The seminal COC school document titled *Education of the Heart* (NCC Ex Doc No. 26), places an emphasis on student engagement in pedagogical approaches. This emphasis on engagement suggests that the task of learning in the postmodern era must go beyond traditional classroom approaches, by adopting new technologies and practices that engage not only the mind but also the imagination of students. The notion of heart education is also closely aligned to the charismatic emphasis on worship (which the research findings confirm to be an important part of the spiritual expression of COC schools). Worship can be conceptualised as a pedagogy of desire that plays an essential part in character formation:

Our ultimate love is what defines us, what makes us the kind of people we are. In short, it is what we worship. Another way of putting this, in terms we’ve used before, is to say that liturgies are ritual practices that function as pedagogies of ultimate desire. (Smith, 2009, p. 87)

As discussed in Section 12.3, the COC school emphasis on worship is based on a unique anthropology/epistemology that posits the human as primarily a worshipper/lover (i.e., “*homo liturgicus*”). The anthropological view of the human as primarily a worshipper leads to an epistemological view of knowing that is experiential,

affective and cognitive. In turn, where the educational mission of character formation is valued (as is the case with COC schools), the role of worship, as a pedagogy of desire, may be considered the “sine qua non of Christian education” (Smith, 2009, p. 224).

13.2.6 Spirituality and School Culture Dissonance

This study raised questions concerning the institutional authenticity of COC schools in respect to the Movement’s unique charism and calling. This section reviews developmental needs with implications for further research. These key areas are set out below under the headings: Prodigals of the Mind; The Pedagogy of the Holy Spirit; and The Holy Spirit and the Cosmos.

13.2.6.1 Prodigals of the Mind. A framed print of Rembrandt’s *The Return of the Prodigal Son* (c. 1661-1669) is prominently displayed in the administration foyer of one COC educational facility. The artists’ prodigal, repentant, with threadbare clothing and worn shoes, finds forgiveness in the loving embrace of his father (Figure 13.1).

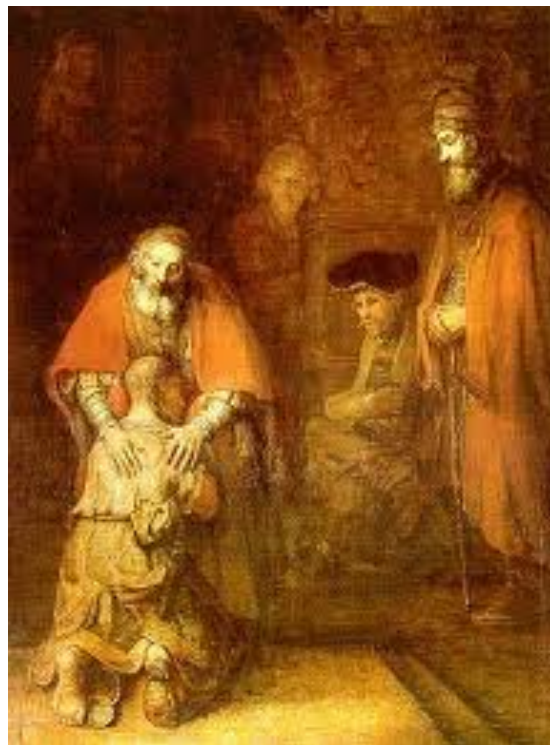


Figure 13.1: The Return of the Prodigal Son

In some ways Rembrandt's poignant masterpiece is not out of place in the foyer of this COC educational institution. Overtones of Rembrandt's own Christian heritage, (Rembrandt's mother was Roman Catholic while his father was Dutch Reformed), could allude to the philosophical influences within COC schools drawn from a variety of Christian traditions and in particular, the Reformed tradition, to guide its educational mission. The painting also captures the same personal and evangelical fervour of COC spirituality, which commonly draws upon the faith narrative of scripture to authenticate its own experiences and faith journey. Rembrandt's artistic ability in bringing together the earthly and spiritual or the temporal and the eternal, gives food for thought when reflecting on the mission of education within a Christian faith community.

For many critics of pentecostal-charismatic faith expressions, denominations such as COC may well be considered prodigals of the mind. That is, having understated the intellectual inheritance of historical Christianity, pentecostals and neo-pentecostals may demonstrate characteristics of postmodernism that question the precepts of modern rationalism. As such, educational leaders within COC have at times found it challenging to promote the life of the mind in a Movement that actively and enthusiastically pursues the life and demonstration of the spirit.

While some reference is made to the "charismania" tendency of COC spirituality, which questions the primacy of rationalism, the study also raised the conundrum that educational facilities have emerged from the humus of COC spirituality. That is, from within COC spirituality emerges a calling to educate, which challenges the perceived dualism of mind against spirit and the anti-intellectual perception of charismatic spirituality. Despite its critics, this spirituality with its emphasis on the person and work of the Holy Spirit has within it the impetus or genius for encouraging, if not the flourishing of, human learning.

As discussed in Chapter 12, Section 12.3.1, one aspect of the genius or implicit wisdom of COC spirituality in respect to pedagogical approaches is centred on a philosophical anthropology that conceives the human person as primarily a worshipper. The task of education is therefore envisioned in terms of (student) formation and orienting the heart to what is worthy, as opposed to mere dissemination of information. This idea is expressed by Smith (2009) who writes:

If we consider these two very different understandings of education (the informative and the formative) and the different understandings of the human person that are at work behind them, I suggest that, over the past decades, institutions of Christian education have unwittingly absorbed the former and eschewed the latter. Many Christian schools, colleges and universities – particularly in the Protestant tradition – have taken on board a picture of the human person that owes more to modernity and Enlightenment than it does to the holistic, biblical vision of human persons. In particular, Christian education has absorbed a philosophical anthropology that sees human persons as primarily thinking beings. The result has been an understanding of education largely in terms of information; more specifically, the end of Christian education has been seen to be the dissemination and communication of Christian ideas rather than the formation of a peculiar people. This can be seen most acutely, I think, in how visions of Christian education have been articulated in terms of a “Christian worldview”. (p. 31)

Smith (2009) goes on to say that such “construals of worldview belie an understanding of Christian faith that is dualistic and thus reductionistic” (p. 32). This insight is useful when reflecting on the development of COC school beliefs. The proposition that Christian schools, in pursuit of a Christian worldview curriculum, have fallen into a reductionistic anthropology may well apply to COC schools in their philosophical stance. The filter of modernity anthropology, as opposed to a charismatic anthropology, can be considered a key difference between pedagogical practices and belief constructs that are antagonistic (as opposed to authentic) to COC’s spirituality. This distinction is illustrated in Figure 13.2.

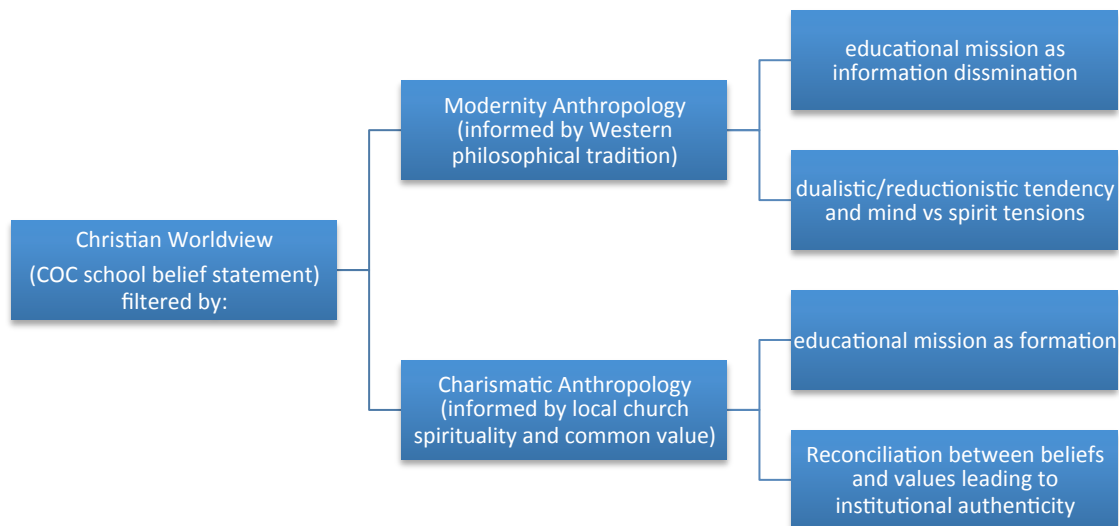


Figure 13.2 Christian Worldview and Anthropological Filters

It is likely that the dualistic tensions within COC around mind vs. spirit, (for example), can be better understood as the tension or differences between a charismatic and modernity anthropology. Charismatic spirituality expressed in COC schools (as a major common value), informed by the local church, best exemplifies an anthropological understanding of the human as primarily a worshipper. In contrast, the Christian worldview philosophy and teaching pedagogy in COC schools, (as a major common belief), may in fact be representing an underlying anthropology that is closer to modernity than the biblical or charismatic vision. It would seem ironic that the promotion of a biblical worldview curriculum is developed and delivered from a modernity worldview that assumes the primacy of the human as a thinking being. Furthermore, it could be the case that, by rejecting the apparent anti-intellectual elements of COC spirituality, educators risk throwing out an implicit wisdom that is vital to their educational mission and authenticity.

Study findings suggest that dualistic tensions within COC schools can best be reconciled with a deeper understanding of a charismatic worldview, educational philosophy and pedagogy. The development of institutional authenticity is best served where the common value of charismatic spirituality informs the development and delivery of a school curriculum that reflects a charismatic worldview. In this way, the beliefs and values of COC schools will complement one another. Until then, the charismatic spirituality of COC schools, with its focus on religious worship, may be

more akin to “icing on the cake” (Flynn, 1993) than fully integral to the ethos of the various schools.

The theme of repentance in Rembrandt’s painting is a reminder that repentance (or *metanoia*) means both a change of mind *and* heart. For the prodigal son (Luke 11:15-32), a change of mind and heart restored the relationship with his father (verses 22-24), his older brother (the father becomes the peace-maker, verse 31-32), his state of mind and wellbeing (no longer “beside himself”, verse 17) and his inheritance as a son (the father restores the robe and ring of identity, verse 22). An educational mission that serves to transform *both* the mind and heart is a fundamental distinction of the Christian school true to a biblical vision of the human person as primarily a worshipper and lover.

A primary conclusion of this study therefore is the need for educators to envision the COC educational mission in terms of the *metanoia* of *mind and heart*. In doing so COC schools can secure a ring of true identity, which reflects the Pauline pedagogy that exhorts disciples to have “the mind of Christ” (1 Corinthians 2:14-16) *and* to love their neighbour with all “the affection of Christ” (Philippians 1:8). COC schools need to re-construct their Christian worldview to ensure a charismatic anthropology (as one part of a broader Christian charismatic worldview framework) is integral to the articulation and outworking of their mission.

13.2.6.2 The Pedagogy of the Holy Spirit. Beyond the need for developing a charismatic anthropology and worldview in order to reconcile the explicit beliefs and values of COC schools, the charismatic emphasis on the Holy Spirit and in particular, the gifts of the Holy Spirit, offer insights into the potential pedagogy of COC schools. This pedagogy is alluded to in the words of the title song *Saturate*, which was recorded during the CCC worship-recording project in 2007:

*There is One sent from above to show the way;
Spirit of Truth shine Your light on us we pray;
We believe in You;
You are the fire of God;
Who came to shine the way;
To the Son, to the Son*

First verse, *Saturate*, 2007 by Luke Harris
CCC, DVD Title Song

This study has highlighted the experience of charismatic gifts in respect to the establishment and development of schools (e.g., the direction and encouragement from words of prophecy), in a sense of personal calling to the work of teaching and to some extent, ministry amongst students during times of school chapel services, etc. However, the study does not indicate that a classroom charismatic pedagogy has been intentionally developed for COC schools, with the possible exception of classroom prayer for needs. What a charismatic COC pedagogy might look like, if outworked in the classroom, requires further research and development.

In one interview, a current COC school principal spoke of his own spiritual journey, which included visiting the ministry of Sister Basilea Schlink who co-founded The Evangelical Sisterhood of Mary in Darmstadt, Germany in 1947. In her book, *Ruled by the Spirit* (1969), Schlink wrote on the gifts of the Holy Spirit in respect to teaching:

What a difference between the spiritual gift of teaching and all human teaching! For charismatic teaching allows the Holy Spirit and not the human wisdom to be seen. In this, the Spirit-inspired teaching is closely linked with the gifts of wisdom and knowledge.... Those to whom has been given the office of a teacher bear a very heavy responsibility...they need the charisma of teaching as well as the inspiration of the Holy Spirit. (pp. 52-55)

In discussing the nature of the gift of wisdom in further detail, Schlink talks of the gift's ability to provide the right words for the right moment and how wisdom is "in the highest sense the presence of the Spirit; it is holy quick-wittedness" (p. 38). In respect to the gift of prophecy, (the exercise of which is common to charismatic spirituality), she writes:

These revelations (of the Holy Spirit) run through the Acts and the epistles like a scarlet thread. In the New Testament they are called "apokalypsis" or in other words – an unveiling. The curtain is drawn back from something which our natural mind cannot perceive. (p. 41)

The role of the Holy Spirit as the divine comforter or *paraclete* is described in John's gospel as a guide into all truth (John 16:13, "*But when he, the Spirit of truth, comes, he will guide you into all truth...*", NIV). That is, John's gospel account bestows upon the Holy Spirit a pedagogical-like role.

In reviewing the beliefs, values and mission of COC schools, there was little suggested about the connection between charismatic spirituality and classroom pedagogy, despite the biblical inferences that such a relationship is plausible. As previously discussed, a lack of teaching staff in COC schools recruited from within COC and other charismatic-like church fellowships, could explain the absence of a pedagogical approach that attempts to provide expression to the charismatic gifts/grace of the Spirit in the classroom setting, (although much was written concerning the fruit of the Spirit in the character/moral development of COC school students). Study findings have revealed a need for renewing the vital relationship between COC's charismatic spirituality and the teaching practice in their schools. Given the pedagogical-like role of the Holy Spirit, it would seem inconceivable that the operation of the gifts of the Spirit would have no place in the teaching practice of a charismatic school. By re-visioning what the ministry of the Holy Spirit may look like in the classroom setting, COC schools can renew their institutional authenticity as schools of charismatic pedagogy.

13.2.6.3 The Holy Spirit and the Cosmos. Developing a COC educational mission that brings into play the role of the Holy Spirit is likely to require a deepening of a charismatic pneumatology. For example, in discussing cosmic pneumatology, Bacote (2005) suggested that the doctrine of the Holy Spirit is often neglected in comparison to Christology (p. 19). It is further alleged that the role of the Holy Spirit has become "an ornament of piety" (Pinnock, 1997), while the fullness of the work of the Holy Spirit in creation is mostly overlooked.

According to Bacote (2005), the work of the Holy Spirit is a "providential, preserving, indwelling and life-giving interaction with the created order" (p. 21). This interaction is said to "extend back to the beginning of creation, but continues into the present and invites us to shape the world toward the future" (p. 21). As such, a cosmic pneumatology has implications for cultural engagement, which certainly encompasses education and the educational mission.

Like its soteriology, COC pneumatology is mostly focused on the relationship between the individual and the Spirit (e.g., in the doctrine of redemption and sanctification), rather than the Spirit and the created order. To expand the role of the Holy Spirit in the COC educational mission, reflection on the relationship between the Holy Spirit, creativity and cultural formation needs to be addressed. This relationship between the Holy Spirit and cultural formation has been described in terms of the teleological aspect of the Spirit's work:

As the Spirit moves creation to its teleos, it may be that common grace enables the possibility of better social architecture for human life. Through the Spirit-enabled discovery and development of creation ordinances, it may be possible to arrive at cultural, legal, political and environmental values and policies that yield forms of society that provide a glimpse of the New Jerusalem. (p. 120)

There is also a sense that the work of the Holy Spirit, in bringing into view glimpses of the New Jerusalem, does so in, and through, human engagement. This leads to the idea of an educational mission that reconciles the work of the Holy Spirit within the individual (as the temple of the Holy Spirit) with the work of the Holy Spirit within creation (described as the *cultural mandate*). By viewing the work of the Spirit as both personal and cosmic, the educational mission can be charged with divine purpose and meaning. These understandings ought to be integral to a comprehensive charismatic worldview if so developed.

Based on the research findings, the mission of COC schools does incorporate the notion of the cultural mandate, but more work can be done to give this mission deeper theological and philosophical support by developing a genuine charismatic pneumatology. Along with the development of a charismatic worldview and pedagogy, a charismatic pneumatology that explores the cosmic dimensions of the work of the Holy Spirit, would support and encourage the development of a COC educational mission true to its founding charism and calling.

At this point in time, the development of a charismatic worldview and pedagogy, which makes explicit charismatic nuances within educational philosophical categories such as anthropology, epistemology, cosmology, etc., is mostly neglected in

COC education. From this perspective, charismatic groups such as COC may well be considered prodigals of the mind. This position however would change over time if charismatic educational leaders were sufficiently encouraged to work from the presuppositions of their own indigenous spirituality (which can be undertaken without forfeiting the rich intellectual inheritance of Christian tradition and scholarship).

13.2.7 Subsidiary Findings

In addition to the common themes identified and the basic outline of an authentic COC educational charism described earlier, the following summarises subsidiary findings of the research:

- ***Values education*** within COC schools is entwined with its spirituality (pneumatic and soteriological perspectives), exemplified by the relational-biblical metaphors such as the fruit of the Spirit (Galatians 5:22-23). In turn, it is not possible to separate values education in COC schools from its chapel program and religious culture that makes use of spiritual practices such as worship, prayer and exposition of the biblical narrative (e.g., the biblical narrative of the good Samaritan to teach the value of neighbouring regardless of ethnicity). The mission of spiritual formation, discipleship and the education of the heart, to some extent, express a nexus between values education and COC spirituality.
- ***Leadership actions*** prevalent in COC schools, which have been used to shape school culture, include the emphasis on biblical story telling, vision casting and role modelling. The research findings support the notion that leaders are shapers of culture (Beck & Murphy, 1992; Cook, 2001; Spence, 1991). COC school leaders have been competent at drawing parallels between the biblical faith narrative and the faith journey of their respective schools in overcoming early hardship and challenges. These stories are deliberate attempts to maintain a language of faith, hope and love and undergird the common theme of God's faithfulness that might be considered as the story behind the story (Arbuckle, 1987; Deal & Peterson, 1999).

- Importantly, COC schools belong to a broader *community of faith* that places emphasis on the respective roles of the church, school and home. These faith communities can be considered as both value and functional communities (Coleman & Hoffer, 1987) by creating an interactive web of relationships (Cook, 2001). These relationships encourage a collegiality (Sergiovanni, 2000) in the mission of educating young people, fostered by the close connection between the church and school through pastoral care programs and the work of locally supported chaplains. The person of Jesus Christ provides the common cornerstone for the COC faith community (Flynn, 1993).
- The *sociological stance* (Groome, 1998) of the COC schools lends itself to an open stance towards others, which is reflected in the emphasis on community outreach, staff from diverse Christian traditions, a student population that can represent a diversity of church and non-church backgrounds. This stance does not support the view that faith-based schools are divisive or balkanise the community (Dawkins, 2001). However, there is some experience that the openness of COC's spirituality can be confronting for staff not familiar with a charismatic/pentecostal faith expression. In turn, these experiences have implications for the socialisation process (Deal & Peterson, 1999; Ivancevich et al., 2005; Kramer, 2010) of COC schools and staff orientation programs.
- While there is a strong commonality between COC schools in terms of beliefs, values and mission, *shades of variations in culture* also exist between schools brought about by: a) localised challenges that have been overcome and in the process, have placed an emphasis on certain values; b) the stage of school growth and student numbers with the larger schools adopting corporate models of management; c) the student population mix, (whether predominantly ecumenical, charismatic or non-church); d) the corporate governance model adopted; e) the health and strength of the local church, the relationship between the local church and school and the relationship between the senior pastor and school principal; f) the competitive nature of the local schooling environment and sensitivity around marketing and mission issues; and, g) the personality and tenure of senior school leadership.

- In respect to the *mission of COC schools*, the research findings identify a church-centric model, an ontological/moral development perspective and an epistemological faith-learning integration model (Bradley, 1994; Holmes, 1975; Millis, 2004). The church centric model has previously been discussed, while moral development has variously been called character development, spiritual formation and discipleship. In respect to faith-learning integration, all COC schools have been intentional in applying a biblical worldview to coursework and upholding the mission of educating students who can think Christianly about the world (Hasker, 1992; Millis, 2004).
- In searching for *the dominant metaphors* (Morgan, 1986; Wheatley, 1999), COC schools mostly describe themselves in terms of a ministry of the local church and a Christian/caring community. These metaphors reinforce the ecclesial/pastoral school model previously discussed and place an emphasis on community relationships which are social as much as instrumental (Marshall, 1989).
- Finally, there is a sense in COC schools that *staff are called to their work* and that the work of education is a spiritual exercise that requires daily prayer and reflection. This results in a collective engagement that resists apathy and supports student learning (Sergiovanni, 2006). In this regard, school leaders have been able to create a clear vision to which staff can relate. The notion of a calling to teaching and to a particular school, also highlights the desire for staff that can model Christian values and make Christian lifestyle a tangible expression of the culture of the community (Marks, 2000; Millikan, 1987).

13.2.8 Concluding Thoughts

The five characteristics of COC schools (evangelical, ecclesiastical-pastoral, fide-confessional, missional and liturgical) have been informed by the spirituality of the COC faith community, have historical context in COC schools and represent an authentic COC school charism. In reviewing these cultural aspects, it is clear that the organisational affiliation which has mostly shaped the beliefs, values and mission of COC schools is that of the local church, while the internal influences of worship, leadership and community have all played a significant part in shaping school ethos

(see Figure 3.01). The research findings also identified a missing link in the COC school educational mission and the promotion of a fully authentic COC school charism. This lacuna in the COC educational mission relates to the need for a Christian *charismatic* worldview belief construct and the absence of a genuine COC/charismatic educational philosophy.

As identified in the research findings, the major common belief variously described as a *Christian worldview* or *biblical worldview*, informs the school-learning task of integrating faith and learning. However, the Christian worldview belief construct, as articulated in school documentation, generally excludes charismatic nuances. The worldview construct as presented by COC schools more accurately reflects Reformed belief nuances as described in the Holmes (1975) theological-biblical model given in Table 3.01. While charismatic spirituality is identified as a common value across all COC schools, it is not fully informed by the commonly stated/documented worldview beliefs of the COC schools. By using charismatic spirituality and practice as an interpretative lens for engaging the research findings, richer understandings of COC school culture were discussed. These issues included the identification of school culture dissonance, the need for further research into the pedagogical role of the Holy Spirit and the development of theological-philosophical charismatic understandings of the Holy Spirit in relationship with the created order.

13.3 Implications of Research Findings

Within the limitations of this study, critical understandings were obtained concerning key aspects of COC school culture. The study also identified various tensions that exist for COC schools, some inconsistency between explicit and implicit beliefs and the need for a genuine charismatic philosophy of education. These findings have implications for educational theory, methodology, policy, practice and further research, each of which are discussed below.

13.3.1 Implications for Theory

The findings of this study contribute to several fields of theory: a) the development of a Christian charismatic worldview; b) understandings of an authentic COC educational culture; c) understanding values-based education in an independent

charismatic Christian schooling; d) educational leadership and the role of worship in cultural formation; and, e) the nature of church-school institutions.

In respect to the *development of a Christian charismatic worldview*, this study undertook a theoretical review of the common school belief in a Christian worldview by identifying the charismatic spirituality and practices in COC schools. The subsequent coding work resulted in the identification of eight COC charismatic distinctions: worship based, word based, faith based, community based, experiential faith, evangelical faith, pneumatic faith and a missionary faith (see Table 12.1 and Figure 12.2). These eight distinctions were used as a conceptual lens for reviewing the Christian worldview beliefs of COC schools. That is, the identified charismatic distinctions were applied to several basic philosophical/worldview categories: theology, anthropology, sociology, cosmology, epistemology, axiology and eschatology (Table 12.2), in order to provide insight into the charismatic nuances of a Christian worldview. This theoretical approach can be used to develop a more comprehensive Christian charismatic worldview (see also Section 13.3.5, implications for further research). In turn, these understandings can aid the development of a charismatic philosophy of education and the development of specific charismatic pedagogy practices.

As previously discussed, the identified common beliefs, values, mission and culture of COC schools provides the building blocks for developing a profile of *an authentic COC educational culture*. These findings, in conjunction with a Christian charismatic worldview understanding, will aid the documentation of a corporate COC educational mission. The documentation of a corporate COC educational mission will assist emerging school leaders and other stakeholders seeking greater clarity of direction and mission identity. These findings will also have application for school systems and independent schools that have their foundation and/or affiliation with charismatic/pentecostal religious groups.

Within the COC schooling environment *values-based education* appears to go beyond the teaching of values, or even a whole-of-school approach to values education (Bereznicki et al., 2003b). Rather, COC schools, as part of their traditional emphasis on the person and work of the Holy Spirit, place an ontological emphasis on moral or character development of students (Millis, 2004) that is closely connected to the belief that the work of the Holy Spirit replicates the life and values of Christ from within

(Christian Schools Australia, 2008). This emphasis incorporates the notion of the education of the heart and a whole-of-school/whole-of-student/incarnational approach to values education. The study suggests two theoretical approaches to values education, one being informational and the second being formational. The approach taken within COC schools is strongly weighted towards a formational model.

The third field of theoretical interest is that of *educational leadership theory and the role of worship in the cultural formation of COC schools*. Study findings have outlined a variety of cultural and symbolic leadership activities that have been adopted by COC school leaders to encourage the development of a positive school culture. These activities incorporate aspects of a charismatic spirituality, including the frequent narration of a faith journey metaphor, thus creating a rubric of mythology that has nourished and sustained school culture (Bennis, 2000; Deal & Peterson, 1999; Depree, 1989). Closely associated with the faith journey metaphor is the significant role that worship plays in inculcating the school community with a sense of the immanence of the Holy Spirit. The phenomenon of student engagement in charismatic style worship and the subsequent impact on school culture has been discussed at some length in this study. The study adds weight to the theory that corporate worship is central to the cultural formation of a community.

Finally, the study findings provide *insights into the nature of church-school models* as it relates to COC schools, particularly in the area of: (a) the importance of a positive relationship between church and school leaders which needs ongoing commitment and cultivation; (b) the way in which the relationship of the local church cultivates the spirituality and ethos of the school, which has implications for school governance in balancing the role of the local church with the broader ecclesiastical body; (c) how the health of the local church generally impacts upon the health of the school, implying educational leaders operating within an ecclesial-pastoral model need to be watchful of the health of the whole community and not just their school; (d) how the church and school community help to create a functional community, a network of support and formation of bonding and bridging social capital which, if realised, provides a secure learning environment for students; (e) how variations in governing models work between COC schools, highlighting the strengths and weakness of different models and opportunities for educational leaders to evaluate and critique the

same; (f) the supporting role of pastoral care provided by the church to the school community, which is generally valued and welcomed by the school community; (g) the value placed upon the student support network provided by the family, church and school working together (the “three leg-stool” metaphor) and the need for educational leaders to monitor changes in the nature of this relationship; (h) the impact of a diverse school population and managing the tension between mission and marketing and how an open enrolment stance, mostly evident in COC schools and encouraged by COC spirituality, can assist in managing this tension; and, (i) how the values of the local church aligns with the school, (which is considered a ministry of the local church in the COC context) and subsequent implications when reviewing the strengths and weaknesses of a local church-school independent model as opposed to systemic approaches to school governance.

In spite of the challenges and tensions of operating a church-based school, the findings of this study reveal that school leaders readily acknowledge the value of having a healthy church that anchors the school, provides the basis of a faith community and can enrich the spiritual and social capital of the educational mission.

13.3.2 Implications for Methodology

In undertaking this study, the research incorporated both quantitative and qualitative data-gathering methodologies. In respect to the quantitative research, this study utilised a survey instrument to measure the health of school culture. The significance of developing measures of school (and organisational) culture includes the means to then monitor and manage the culture, which is considered essential to student, school and organisational performance (Bonell, 2007; Cook, 2001; Deal & Kennedy, 1982; Flynn, 1993; Peters & Waterman, 1982).

Informed by the literature review, the survey instrument was constructed on the premise that: a) the ethos of the school is fundamentally derived from the strength and quality of relationships between community stakeholders and, b) the strength of relationships can be measured by evaluating four critical relational dimensions: trust, respect, understanding and care (Fullan, 2001; Glover & Coleman, 2005; Marshall, 1989; Sergiovanni, 2006). In developing this survey instrument, each of the four relational dimensions chosen reflects a different aspect of a relationship, where trust is

considered to be the most fragile dimension, respect the most neglected, understanding the most difficult to achieve and care (or love) as the most enduring (Marshall, 1989). The survey instrument, using a 5-point Likert scale, was administered to a purposively selected group of staff and students at each school to gauge the strength and quality of relationships. In each case study, this quantitative data-gathering instrument proved useful in measuring the ethos of the schools. The survey design however, would prove equally useful in any organisational study where the researcher needed to obtain a measure for organisational ethos.

In respect to qualitative methodology, this study introduced a model in the theoretical review of findings which considered school values and practices as an interpretative lens for exploring beliefs and the mechanism to peel back the outer levels of school culture in order to provide fresh insight to unstated core beliefs (Starratt, 2003). This approach was adapted from a broader study that explores pentecostal contributions to Christian philosophy (Smith, 2010, p. xix). The approach proved useful in the context of exploring pentecostal/charismatic culture where "the experience of God has absolute primacy over dogma and doctrine" (as quoted by Cox, 1995, p.71). As such, when exploring religious or social movements researchers should consider: (a) if the subject has a bias for action/experience (i.e., emphasis on orthopraxis) over reflection/doctrine (i.e., emphasis on orthodoxy), and (b) how these considerations might influence the research methodology decision.

13.3.3 Implications for Policy

The findings of this study have significant implications for policy development within the COC denomination in two key areas: a) the need for corporate documentation on the educational mission of COC and, b) the need to develop HR policy at the local school level and across COC schools.

The exploration of the research problem highlights the lack of corporate documentation on the educational mission of COC. This absence of documentation risks: a) a lack of educational leadership and direction, with the result that COC school leaders are forced to look outside COC to shape their local school mission; b) the loss of institutional understandings as leadership transitions take place; c) an inability to develop an authentic COC educational mission due to a lack of shared understandings

and a common language with which to discuss the same; and, d) an inability to resolve tensions and differences of opinions among stakeholders due to a lack of conceptual frameworks and deeper understandings of contentious issues.

By providing insight into the common beliefs, values and mission of COC schools, in addition to proposing the key characteristics of what an authentic COC school may look like, this study has attempted to outline a corporate view of COC schools and consequently, provides the groundwork which can be built upon in order to more formally document a corporate understanding of COC's educational mission.

The second implication for policy development addresses human resource management that includes the recruitment, selection, orientation, training, leadership and professional development of personnel. This issue is significant given research findings that reveal: a) the importance placed on staff who can model Christian values and lifestyle; b) for all but one COC school, new school staff often have limited or no experience of COC/charismatic spirituality and practice; c) this lack of familiarity or socialisation process (Ivancevich et al., 2005) can result in a form of culture shock and detachment when staff encounter various expressions of charismatic spirituality in the school environment (NCC Inv 2 Mar 10, p. 10); and, d) school leaders may generally be unaware of the structure and broader vision of the COC Movement and what implications this has for school development.

Without HR processes that provide adequate selecting, orientating, training and development, the opportunity to clarify, envision and inculcate an authentic COC charism at all levels of school operations can be lost (Cook, 2001; Deal & Peterson, 1999; Trice & Beyer, 1993). It is therefore critical that COC develop HR policy and processes that enable staff to understand the nature of COC spirituality, organisational structure and educational mission.

These processes may include: a) the development of orientation material to assist in the recruitment and selecting process; b) conducting training and development courses that place emphasis on a charismatic philosophy of education and what this means to the educational and pedagogical practices of COC schools; c) designing leadership development pathways that ensure future educational and church leaders understand the characteristics of COC schools and how the strengths and weaknesses of

the ecclesiastical model can be effectively managed; d) establishing support networks for educators within COC by sponsoring attendance at conferences, study tours and events; e) introducing research grants targeted at addressing the research gaps that currently exist in charismatic education; and, f) ensure the development of a learning community amongst COC educators through the encouragement to publish and present ongoing research and by giving appropriate recognition and reward for significant contributions to the service of COC education (Ivancevich et al., 2005; Landsburg, 2000; Parry, 1996).

13.3.4 Implications for Practice

This study has implications for educational practices in the area of educational leadership and classroom teaching. In order to create an authentic COC schooling institution, both educational leadership and teaching practices need to be informed to reflect a charismatic spirituality.

Examples of these educational leadership and pedagogical practices identified in the research findings that reflect a charismatic spirituality includes: vision-casting, meaning-making through story-telling, the use of a biblical-faith narrative, role modelling, the adoption of teaching practices that engage the whole person including the imagination, recognising the uniqueness of students, the stewardship of gifts and callings, developing leadership through service and mission, positioning Christian commitment and relationship at the centre of character development and conceptualising worship as a pedagogy of desire in respect to the education of the heart. These practices can be considered authentic to the pedagogical mission of COC education because they reflect beliefs, values and missions that incorporate charismatic nuances. A more explicit and intentional development of these authentic practices will enable the unique charism of COC and the genius of charismatic spirituality to inform all levels of school function.

Specific questions practitioners can ask in developing an authentic COC pedagogy, drawn from the eight themes tabled in 12.1 are: (a) How can the value of worship permeate aspects of values education in order to create a vision for vocational callings and an orientation for life greater than self-interest? (b) How can scripture and scriptural themes (e.g., forgiveness, sacrifice, reconciliation) be adopted in classroom

teaching in the areas of creative arts, social science, languages, ethics and religious instruction, to underscore the romantic theology (“*For God so loved the world...*” - John 3:16) of charismatic faith? (c) How do teachers engage students through the COC faith story and language that exudes a positive expectation and a resilience that affirms life in relationship with God and empowers students for a mission of social transformation? (d) How can religious disciplines indigenous to COC such as prayer and a commitment to a devotional life be practised as a pattern for daily living? (e) What programs can be developed that encourage students to experience the value of community service? (f) How does schooling pedagogy provide ongoing moments of witness to Christian faith in a way that can be deeply experienced and personalised? (g) What opportunities are available for students to examine Christian apologetics and respond to an evangelical witness that respects the dignity and free will of students? (h) Beyond the emphasis on the fruits of the Spirit, how can the educational practitioner learn to depend on the serendipity influence of the Holy Spirit, which may take lessons beyond structured routine? (g) How do school programs and lessons place emphasis and give exposure to a global perspective and sensitivity to global needs?

Given the mixtures of cultures and the various church affiliations of COC school staff, the development of charismatic pedagogical practices will require HR practices drawn from the HR policies as previously outlined (Section 13.3.3) and the development of shared, empathic understandings of COC beliefs, values and mission. In turn, this necessitates the development and documentation of a charismatic educational philosophy that can be communicated to present and prospective stakeholders. This relationship is illustrated in Figure 13.3.

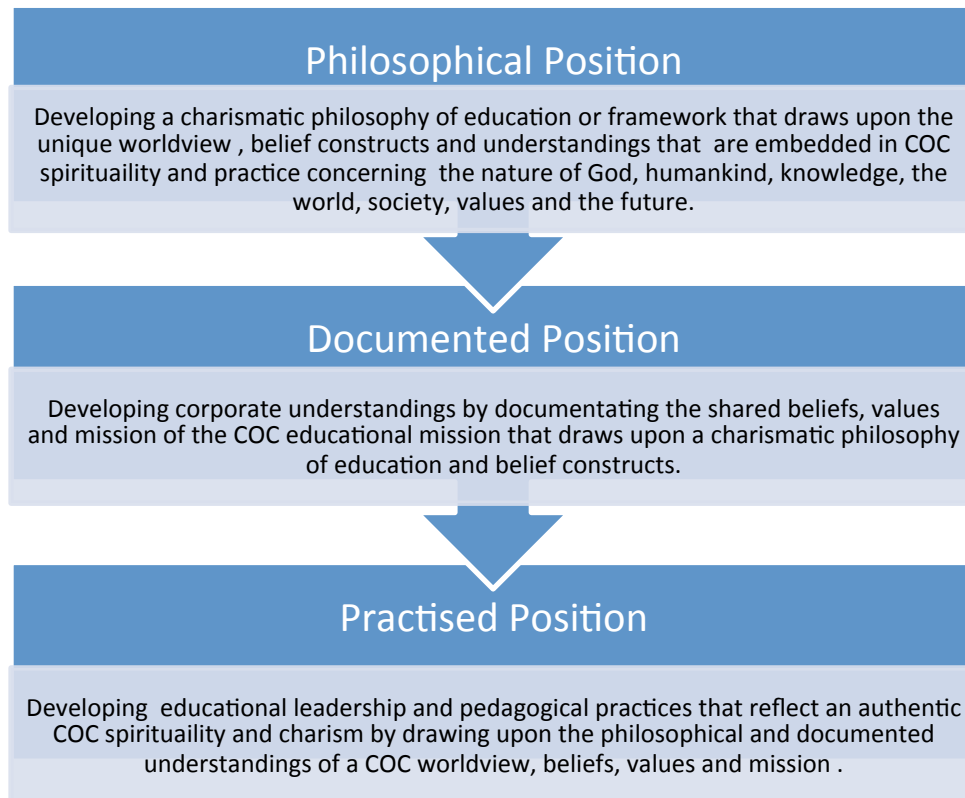


Figure 13.3: Developing Charismatic Educational Practices

In recommending the development of educational practices that reflect a charismatic spirituality, it is recognised that: a) richer understandings of a charismatic philosophical worldview will be needed; b) there will be the need to create a learning community within COC by the documentation, propagation and discussion of understandings with COC leaders and educators; and, c) there will be the need for COC educators and school administrators to deeply reflect on the task of reviewing, realigning and renewing authentic educational practices within the context of a charismatic philosophical worldview.

13.3.5 Implications for Further Research

This study provides a pathway and impetus for further research and development of a charismatic philosophy of education and subsequent charismatic pedagogy practices. As discussed in Section 12.1, several issues have been identified in respect to COC educational tensions. Related to these issues, the research identified a lack of consistency between the explicit beliefs of COC schools, particularly

concerning Christian worldview constructs and the common major value of charismatic spirituality. Specifically, the stated COC school beliefs represent essentially evangelical, fundamentalist and reformed belief constructs. Reasons for this lack of consistency among the schools' stated beliefs and identified core values have been discussed in Section 12.2. One significant factor however, is the absence of a charismatic philosophy of education that can provide a belief construct that authentically reflects COC spirituality and practice.

Without a clearly articulated philosophy of education that incorporates charismatic nuances, a risk exists that competing or conflicting visions of what COC schooling should look like will eventuate. The possibility of alternative schooling visions that ignore an authentic COC charism is significantly increased where leaders have limited understanding and experience of COC and/or charismatic spirituality and practice.

In the theoretical review of study findings, a model was proposed (see Figure 12.1) which interpreted the beliefs, values and mission of COC schools through the conceptual lens of COC spirituality and practice. By proposing this model the research study recognised: a) degrees of variation between stated beliefs and practised values; b) beliefs that informed practised values in COC schools did not strictly derive from the stated or official beliefs of the schools, but rather the imbedded beliefs inherent in the local church spirituality and practice; and, c) COC/charismatic spirituality focuses on an experiential faith rather than doctrinal, theological or philosophical dialogue and debate. Given the implicit nature of charismatic philosophy, it is evident that pioneering COC educators adopted Christian philosophical belief constructs beyond COC, which assisted the early development of the local school mission, but lacked a COC/charismatic worldview emphasis.

By reviewing COC beliefs through the interpretative lens of charismatic practices, this study provides the genesis for the development of an authentic COC/charismatic worldview and an explorative path through which a COC/charismatic philosophy of education might be developed. By addressing this lacuna, the study encourages further research and development into new pedagogical practices informed by a charismatic worldview and belief construct. This further research has implications well beyond COC schools.

Finally, the role of charismatic worship in the school context and the subsequent impact on school culture has been a strong theme in the study findings. Given the significance of this aspect of COC schools and the notion that worship is a pedagogy of desire that directs or educates the heart, the subject deserves further exploration and research.

13.4 Conclusions

The purpose of this research study was to explore the beliefs, values and mission of COC educational institutions. In doing so the study has addressed the research questions by: a) identifying the stated beliefs, values and missions common to all COC schools; b) exploring the role of worship in assimilating beliefs, values and mission into the life of COC schools; c) examining what the symbolic and cultural actions of leaders suggest about the beliefs, values and mission of COC schools; and, d) describing the ethos of COC schools in view of the demonstrated relational values amongst stakeholders.

The research findings have identified the beliefs, values and mission common to all schools: a) common beliefs of a Christian worldview, the centrality of Christ and the inspiration of Scripture; b) common values of a charismatic spirituality, the role of the local church and the value of Christian staff; and, c) common mission of discipleship, the task of learning and vision for reformation. In addition, the study identified the common features of school cultural formation having an emphasis on Christian community, the role of worship and the role of school leadership.

The conceptual map adopted to guide the research study, positions beliefs, values and mission at the centre of organisational cultural formation (see Figure 3.01). This model also assumes beliefs are the basic assumptions (Schein, 2010) which inform and shape all other cultural dimensions of school life. However, the research findings identified a lack of congruence between the explicit beliefs of COC schools and the value placed upon charismatic spirituality that is influenced by the role of the local COC church.

By using COC/charismatic spirituality and practice as an interpretative lens for reviewing the beliefs, mission and ethos of COC schools (see Figure 12.1), it was possible to illuminate aspects of the implicit charismatic worldview, embedded in

charismatic practice, which shapes COC school culture. The study also addressed the identified tensions, in particular, the problem of dualism and the perceived anti-intellectualism of charismatic faith.

In defending the place of the mind in Christian life, theologian Stott (2008) suggested that a proper use of one's mind glorifies God, enriches Christian discipleship and strengthens one's witness in the world. In respect to faith and "the fullness of the Holy Spirit", Stott (as cited Kullberg & Arrington, 2008) writes:

I believe that anti-intellectualism and the fullness of the Holy Spirit are mutually incompatible. And I dare to say it because the Holy Spirit is the Spirit of Truth. Jesus our Lord himself referred to the Holy Spirit as the Spirit of Truth and therefore, it is only logical to say that wherever the Holy Spirit has given his freedom, truth is bound to matter. So I have argued, and argue still, that a proper, conscientious use of our minds is an inevitable part and parcel of our Christian life. (p. 46)

As COC spirituality places emphasis on the person and work of the Holy Spirit and the fullness of the Holy Spirit's power, the comments made by Stott have relevance to the needs of COC schooling and the educational mission. A finding of this study has confirmed that COC educational leaders have, from time to time, questioned the usefulness of COC spirituality in the mission of education. Consequently, in establishing a philosophy of education, pioneering COC school leaders chiefly borrowed from non-charismatic traditions to inform their worldview beliefs. It can be argued that the adoption of belief constructs from non-charismatic traditions has led to a lack of congruence between explicit school beliefs and practised values, resulting in school institutions not fully authentic to COC charism and ethos.

To renew COC schools to an authentic expression of COC charism and ethos, this study has identified the need to: a) formulate a charismatic philosophy of education; b) document corporate understandings of COC beliefs, values and mission; c) develop leadership and pedagogical practices that reflect a charismatic spirituality; and, d) develop human resource management practices that can equip COC educators with the understandings required to outwork a charismatic educational mission.

The development of education within COC represents a conundrum for observers and stakeholders who may consider charismatic spirituality as the antithesis of educational pursuits. However, a closer examination of beliefs embedded in COC's spirituality and practice suggests that charismatic spirituality is not necessarily anti-intellectual, but it does resist *intellectualism* or the belief that posits the mind at the centre of human identity and formation (Smith, 2010). As outlined in Section 12.4, a charismatic Christian worldview incorporates an anthropology/epistemology that shifts the centre of gravity of human identity and knowing from the head to the heart. In the context of Stott's statement, a charismatic spirituality understands truth knowing as something that is essentially experiential, embodied and emotive. This charismatic emphasis on an affectual faith presupposes humankind as primarily lovers or liturgical beings, faith as a relationship and the biblical narrative as a romantic theology. In turn, this worldview has consequences for the charismatic mission of education.

In building upon a charismatic philosophy of education, informed by a charismatic spirituality practice, an authentic COC educational mission can emerge which potentially: a) reconciles the life of the mind with the life of the spirit; b) resists the *intellectualism* of Christian education which can, at times, be inherent in worldview thinking; and, c) maintains the central role of worship as pedagogy of desire (Smith, 2009, p. 216).

14.0 References

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15.0 School Documents (cited)

To satisfy Ethic Committee requirements pseudonyms have been used for all schools and therefore the internal examined documents cited in the body of the thesis and given below provide details in respect to the document year and name only.

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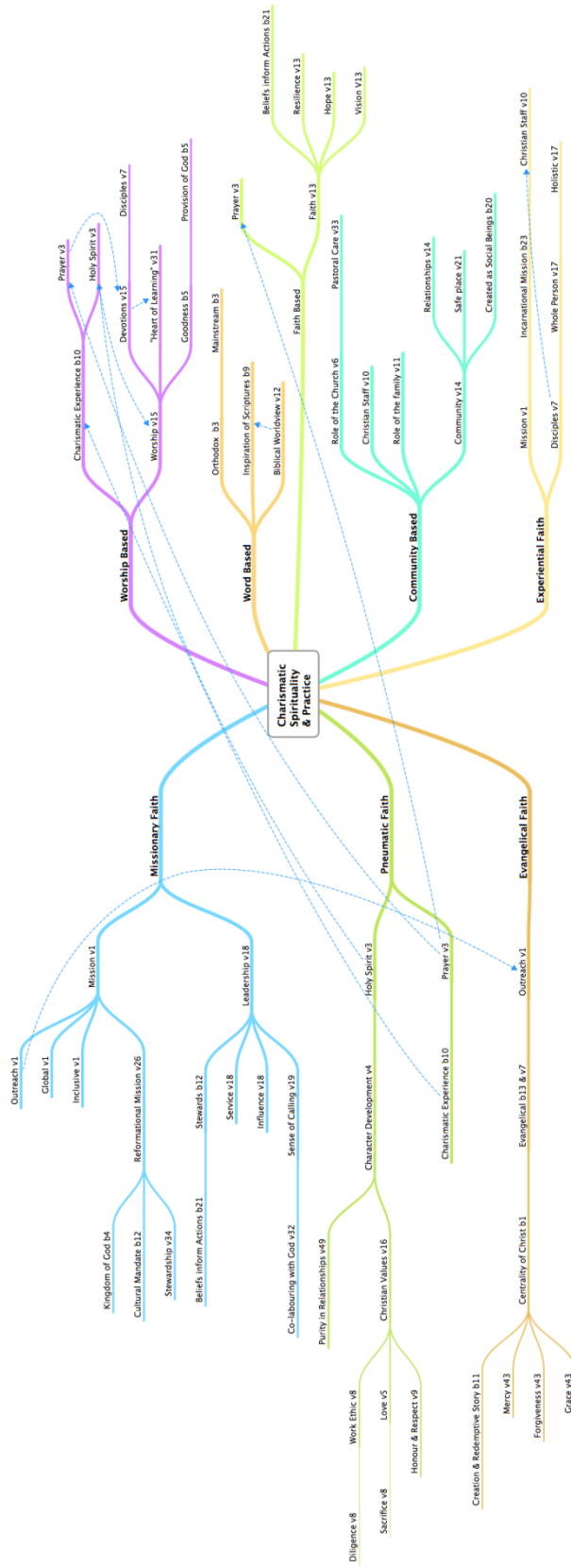
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Appendix 1: Identified Charismatic Distinctions



Appendix 2: Confirmation of COC Agreement



CHRISTIAN OUTREACH CENTRE AUSTRALIA

6th October 2009

The Secretary
Human Research Ethics Committee
Australian Catholic University
PO Box 456
Virginia QLD 4014

Dear Sir/Madam

Re: Mr Peter Geizer - Doctoral Research

On behalf of Christian Outreach Centre, I would like to confirm our agreement to the proposed study by the above researcher on *"Exploring the beliefs, values and mission of educational institutions within the Christian Outreach Centre Movement in Australia"*.

The research proposal has been discussed by our Board and educational leaders and we are delighted that Peter has chosen to undertake this research project. We believe the study and findings will be a significant help to us in the development of our schools and educational mission.

If you have any questions please do not hesitate to contact our General Manager Mr Ken Wootton on (07) 3849 7887.

Yours Faithfully

Ps David McDonald
National Chairperson
Christian Outreach Centre Australia



Appendix 3: Human Research Ethics Committee Approval

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



Human Research Ethics Committee

Committee Approval Form

Principal Investigator/Supervisor: Associate Professor Jeffrey Dorman Brisbane Campus
Co-Investigators: Dr Jan Grajczonek Brisbane Campus
Student Researcher: Mr Peter Geizer Brisbane Campus

Ethics approval has been granted for the following project:
Exploring the beliefs, values and mission of educational institutions within the Christian Outreach Centre (COC) Movement in Australia. (Exploring the beliefs, values and mission of COC schools)
for the period: 19 November 2009 to 31 October 2010
Human Research Ethics Committee (HREC) Register Number: Q2009 47

The following standard conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans (2007)* apply:

- (i) that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
 - security of records
 - compliance with approved consent procedures and documentation
 - compliance with special conditions, and
- (ii) that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
 - proposed changes to the protocol
 - unforeseen circumstances or events
 - adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than low risk. There will also be random audits of a sample of projects considered to be of negligible risk and low risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

Signed:

(Research Services Officer, McAuley Campus)

Date: 19 November 2009

Appendix 4: Letter Sent to Participants

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: Exploring the beliefs, values and mission of educational institutions within the Christian Outreach Centre Movement in Australia.

SUPERVISOR: Associate Professor Jeffrey Dorman

RESEARCHER: Mr Peter Geizer

PROGRAMME IN WHICH ENROLLED: Doctor of Education

Dear Participant,

You are invited to participate in a research study which is exploring the beliefs, values and mission of schools affiliated with the Christian Outreach Centre in Australia. The purpose of the study is to gain a corporate understanding of the culture and mission which informs and shapes Christian Outreach Centre schools. Peter Geizer is enrolled in the Doctor of Education degree and this research is part of the requirements of that degree.

The research will seek your reflections on the beliefs, values and mission of the school community you are a member of. Three different data collection methods will be used for the research being one-to-one interviews, focus groups and questionnaires. Participating school leaders will be interviewed while staff, parent and student participants will either complete a questionnaire or participate in one of two focus groups. (A student focus group will be run separate to a "staff and parents" focus group). Both the individual interviews and the focus groups will be audio taped however measures will be taken to ensure that participant's names will remain confidential in the research reporting and any subsequent publication of the research findings.

In agreeing to participate in this study, a time commitment will be required depending on the data collection method you will be involved with (individual interviews for school leaders 80 minutes, focus groups 40 minutes and questionnaires 20 minutes - times are an approximation). The research will be carried out on the school campus at a time most convenient for participants. For those undertaking individual interviews, a subsequent post-interview review will be carried out to allow for your verification of discussions.

It is hoped that the research findings will enable the Christian Outreach Centre Movement to better understand, document and champion the role of education within its operations and overall vision. By providing an opportunity for each school and school community members to tell their story, the research will explore what is unique to each school in terms of their identity and culture and what is common to all schools within the Movement. The research

Appendix 4: Letter Sent to Participants (continued)

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint or concern about the way you have been treated during the study, or if you have any query that the Supervisor and Researcher have not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee care of the nearest branch of the Research Services Office. Contact details are as follows:

Chair, HREC
C/- Research Services Australian Catholic University
Brisbane Campus
PO Box 456
Virginia, QLD 4014
Tel: 07 3623 7429
Fax: 07 3623 7328

Any complaint or concern will be treated in confidence and fully investigated. The participant will be informed of the outcome.

If you agree participate in this project, you should sign both copies of the Consent Form, retain one copy for your records and return the other copy the Supervisor or Researcher.

We appreciate your willingness to consider participation in the project.

A handwritten signature in blue ink, appearing to read "Jeffrey Dorman".

Associate Professor Jeffrey Dorman
Supervisor

A handwritten signature in blue ink, appearing to read "Peter Geizer".

Mr Peter Geizer
Researcher

Appendix 5: Sample Consent Form

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



CONSENT FORM

TITLE OF PROJECT: *Exploring the beliefs, values and mission of educational institutions within the Christian Outreach Centre Movement in Australia.*

SUPERVISOR: Associate Professor Jeffrey Dorman

RESEARCHER: Mr Peter Geizer

I (*the participant*) have read and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in this activity, (an interview which will take approximately 80 minutes to complete), realising that I can withdraw my consent at any time without any consequences in respect to my relationship with the school or denomination. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT:

SIGNATURE: **DATE:**

SIGNATURE OF SUPERVISOR: **DATE:**.....

SIGNATURE OF RESEARCHER: **DATE:**.....

Appendix 6: Student Sample Survey

4/10/12

Questionnaire - Students

Questionnaire – Students

Dear Student Participant,

The purpose of this survey is to help evaluate the ethos of your school in terms of relational strength (trust, care, understanding and respect) between school stakeholders and to provide preliminary information on the importance of spirituality in the life of the school.

In completing this survey you acknowledge that you have read and understood the "letter to participants" that is separately attached.

Thank-you for taking the time to complete this survey.

Please select the School that your involved in *	<input type="radio"/> Northlight Christian College <input type="radio"/> Liberty Christian College <input type="radio"/> Hillview Christian College <input type="radio"/> City Christian College
Your Gender *	<input type="radio"/> Male <input type="radio"/> Female
What grade are you in at School? *	<input type="radio"/> Year 10 <input type="radio"/> Year 11 <input type="radio"/> Year 12
How long have you been a member of this School community? *	<input type="radio"/> Less than 12 months <input type="radio"/> 12 months to less than 2 years <input type="radio"/> From 2 years to less than 5 years <input type="radio"/> More than 5 years
Do you consider this school a Christian School? *	<input type="radio"/> Yes <input type="radio"/> No
If so, was this an important factor in the decision made for you to attend here? *	<input type="radio"/> N/A <input type="radio"/> Yes <input type="radio"/> No
Do you attend a place of worship? *	<input type="radio"/> Yes <input type="radio"/> No
If so, how regularly do you attend church? *	<input type="radio"/> N/A <input type="radio"/> Weekly <input type="radio"/> Monthly <input type="radio"/> Less than once a month

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Appendix 6: Student Sample Survey (continued)

4/10/12

Questionnaire - Students

Please evaluate the response which best describes your view.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
The school is consistent in communicating its expectations to students.					
The school community is known for its caring attitude.					
School students are respectful of authority.					
The level of communication between the school and home is good.					
Morale amongst the school community is generally good.					
Spirituality is an important dimension in the life of the school.					
The school administration can be relied upon to follow-up matters that need addressing.					
Students feel like they belong to the school community.					
Students feel like an important part of the school.					
Students are generally kept informed about what is happening in the school?					
Students generally enjoy coming to this school.					
Christian belief has an influence on the decisions made by the school.					
The school is committed to following its Christian values and mission.					
Students at the school seem to get along well together.					
The effort of students is often recognised.					
It is easy to raise issues of concern with the school leadership.					
There is a strong school spirit evident amongst students.					

petegolizer.wufoo.com/forms/questionnaire-students/

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Appendix 6: Student Sample Survey (continued)

4/10/12

Questionnaire - Students

Prayer is an important dimension in the life of the school.					
In respect to discipline of students, the school gets the balance about right between grace and disciplinary action.					
The school gets involved with helping people outside the school community.					
The involvement of the church in the life of the school is treated with respect.					
Students generally know the values of the school.					
Students generally know the mission of the school.					
The school has a genuine interest in the welfare of its students.					
Students enjoy participating in school chapel services.					
The school looks after its students.					
Bullying is not a problem in the school.					
The school has a clear sense of direction for the future.					
The school community is an authentic witness to the Christian calling to serve one another.					
The presence of God is evident in the life of the school.					
The relationship between students and staff is characterised by trust and respect.					

Type the two words from the image below. *



Appendix 7: Staff Sample Survey

4/10/12 Questionnaire - School Staff

Questionnaire – School Staff

Dear Participants,

The purpose of this survey is to help evaluate the ethos of your school in terms of relational strength (trust, care, understanding and respect) between school stakeholders and to provide preliminary information on the importance of spirituality in the life of the school.

In completing this survey you acknowledge that you have read and understood the "letter to participants" that is separately attached.

Thank-you for taking the time to complete this survey.

Please select the School that your involved in *

- Northlight Christian College
- Liberty Christian College
- Hillview Christian College
- City Christian College

What is your role in the School? *

- Teaching Staff
- Administration Staff
- Volunteer Staff

How long have you been a member of the School community? *

- Less than 12 months
- 12 months to less than 2 years
- From 2 years to less than 5 years
- More than 5 years

Do you consider this school as a Christian School? *

- Yes
- No

If so, was this an important factor when choosing to be part of this School community? *

- N/A
- Yes
- No

Do you attend a place of worship? *

- Yes
- No

If so, how regularly do you attend church? *

- N/A
- Weekly
- Monthly
- Less than once a month

Please evaluate the response which best describes your view. *

	Strongly	Disagree	Undecided	Agree	Strongly
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petegeizer.wufoo.com/forms/questionnaire-school-staff 1/4

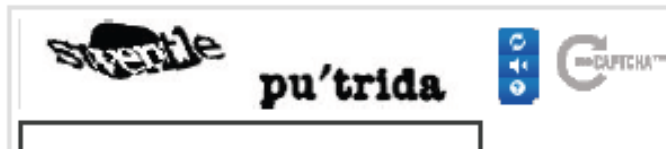
Appendix 7: Staff Sample Survey (continued)

4/10/12	Questionnaire - School Staff				
	Disagree				Agree
The school is consistent in communicating its expectations to staff.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school community is known for its caring attitude.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
School students are respectful of authority.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The level of communication between the school and home is good.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Morale amongst the school community is generally good.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Spirituality is an important dimension in the life of the school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school administration can be relied upon to follow-up matters that need addressing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Staff feel like they belong to the school community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
School staff members share information freely with one and another.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Staff members generally enjoy working at the school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Christian belief has a significant influence on the decisions made by the school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school is authentic in respect to outworking its Christian values and mission.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students at the school seem to mix well.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The effort of staff is often recognised.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is easy to raise issues of concern with the school leadership.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There is a strong collegial spirit evident amongst staff members.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prayer is an important dimension in the life of the school	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In respect to discipline of students,	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix 7: Staff Sample Survey (continued)

The school has a genuine interest in the welfare of its students.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students genuinely enjoy participating in school chapel services.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Generally speaking, there are high levels of trust evident between the school teaching staff, parents and school administrators.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school looks after its staff.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school cares for its students.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school values its volunteers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bullying is not a problem in the school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school has a clear sense of direction for the future.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The school community is an authentic witness to the Christian calling to serve one another.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The presence of God is evident in the life of the school.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The relationship between staff is characterised by trust and respect.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Type the two words from the image below. *



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