Crossing the gap : An examination of school ethos and its potential impact on citizenship

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1. Abstract

This project investigates the school ethos and its potential influence on the development of cultural identity and future active citizenship of the students. This is achieved through a focus on the assertion of causality between the expression of the espoused values stated in an ethos and the enacted values acquired by a student during their time at school.

The implementation of the *National Framework for Values Education in Australian Schools* (DEST, 2005) provided an understanding of the importance of values education in constructing an Australian identity in schools. As the development of a unique school ethos is a fundamental principle in the Australian education system, schools have used specific values in relation to academic performance and behavioural attitudes as elements of developing this ethos to establish and develop a school culture, and to impact the holistic development of students. This is being shaped through the theory of values education, which is the central theory being used as an identifying tool throughout this study.

Schools have an obligation to ensure that students are able to understand and engage with their civic duties in their communities. The way schools shape this understanding is through the expression of the values in the ethos, which in turn is shaped by the philosophical underpinnings of the school. A constructivist, qualitative and phenomenological research model is used to investigate the lived experience of participants to assess their engagement in active citizenship education in relation to the expression of values within the school ethos. This engagement looks at the manner in which a school engages with the wider community and how the students perceive their role now and into the future as a citizen.

The lived experience of students and teachers from five schools of different philosophical orientations was analysed through semi-structured, in-depth interviews according to Hoffding and Martiny's (2015) framework for the phenomenological interview. This project employed In-Vivo Coding, Process coding and Pattern coding from Saldana's (2016) coding manual to recognise common thematic concerns in a diverse context. The key themes are the discussed through the framework of Van Manen's (1997) existential themes, which examine the nature of the live experience and expose the notions of causality associated with values transmission. The findings that most influence values transmission are the language of an ethos, the processes and systems in place over time and the influential role of the teacher. The students' view of themselves as a citizen in the present was an indicative understanding of the future involvement in the community and their professional lives.

The results of this study are intended to contribute to a deeper understanding of the potential power of a school ethos and also an understanding of the impact schools can have on the process of values transition in society.

Keywords: active citizenship, value acquisition, phenomenology, school ethos, values education

ii. Overview of Study

The aim of this project is to research the phenomenon of school ethos and its ultimate impact on the continual civic engagement of the student. This will be achieved through an examination of the impact of values education within the school context. The study will seek an understanding of both teacher and student perceptions of the exposed and embedded school-centred values. The acquisition of these values will be analysed in relation to the student's future expected involvement of civic engagement.

School ethos is a complex and multi-dimensional construct which is often presented with a multiplicity of definitions. The present research accepts that school ethos refers to "the core shared values, beliefs and practices of an educational community" (Hemming, 2011). Within the literature, the terms 'school climate', 'school culture' and 'school ethos' are often used interchangeably or misinterpreted for each other. For the purpose of this study, 'school climate' will be understood as the immediate expression of values, beliefs and practices within a school, a 'school culture' is the repetition of these aspects over time. A 'school ethos' is the manner in which these aspects are shaped to achieve a common purpose explicitly expressed by school leadership and other relevant factors.

Studies focusing on the impact of school ethos (or climate or culture) tend to examine how ethos influence either academic success or behavioural improvements within a school. These studies see school ethos as a leading predictor of students' emotional and behavioural outcomes (Maxwell, et al. 2017). The studies within these areas of behavioural and academic outcomes associate, or reflect, on the values expressed within schools. However, the manner in which these values are explicitly taught or expressed within the schooling context is less clear. Furthermore, the ability to examine the development of cultural identity through school ethos is absent from the literature. Seeking to fill these gaps, this research will offer a theoretical analysis of the processes which establish school ethos and its relationship towards developing the cultural identity through the active citizenship of students. Due to time constraints, this study will examine the perceptions of teachers and students on the impact of these processes and will hopefully lead to providing data that could allow for future longitudinal studies in this area.

Apart from analysing the key factors which implement a school ethos, such as leadership, explicit school structures, hidden curriculum and physical environments (Modin, et al, 2017;

Manchester and Bragg, 2013, & Bonnell, et al, 2010), there is no clear scale or theory within the literature which measures school ethos (Alder, 1993; Graham, 2012). This study proposes to examine school ethos through the guise of the implementation of values education within the school context. Values education has become a dominant theory over the last two decades and is a theory which is able to examine the holistic development of a student (Lovat & Toomey, 2007). The theoretical focus of values education allows for this study to move school ethos beyond the focus of academic and behavioural outcome improvements and investigate the manner in which a school allows students to acquire specific values and understand what impact this acquisition may have on future civic engagement.

Future civic engagement lends itself to students having an understanding of their cultural identity (Zajda, 2014; Elliot, 2006, Purple, 1999 & Snook, 2003). As values education is a global theory, *The Australian Framework for Values Education in Australian Schools* (DEST, 2005) will be used as the basis of establishing the expression of an Australian cultural identity within schools. The government educational documentation (DEST, 2003; VEGPSP. DEST 2006 & VASP, 2010) show the historical development and pedagogical implementation of the identified national values within schools. The National Values Education Study (DEST, 2003) offers a variety of examples of how values education theory has been specifically implemented to establish or shape an Australian ethos in a range of school settings. The above studies show how schools can be positively enhanced through the implementation of the national values framework; however, they are lacking in showing an understanding of how students perceive the cultural identity they develop through interacting with the framework and how students intend to express this cultural identity in their post-schooling life.

This study proposes to enhance these documents through highlighting the impact the framework can have on student future citizenship. Ultimately, this study aims to provide further research-grounded findings on the nexus between school ethos and values education, and its potential influence on the development of cultural identity and future active citizenship of the students.

The specific aims of the study are:

- Compare the expressed school ethos to the real lived experience of both staff and students at the school.
- Document how values are articulated and expressed through experiences within the schooling context.
- Explore, to what extent, school values are acquired by participating staff and students and what impact they may have on their interactions with their wider community.

Research Question

- To what extent do the values embedded in the school's ethos shape the identity of students both in and beyond school?
- What is the assertion of causality between the espoused values embedded in a school ethos and the enacted values that appear through lived experience of the school? And what impact does this have on student acquisition of the espoused values?

1. Chapter 1

1.1 Background and Context

1.1.1 Historical establishment of school ethos in Australia

The Australian education system was developed to allow for the expression of a cultural ethos in individual schools and schooling systems. The education system was established through a variety of educational acts throughout the 1870s, most notably the ***Victorian Education Act*** of 1872, which suggested that there are three defining characteristics of Australian schools: 'free, compulsory and secular' (Campbell & Proctor, 2014). However, the establishment of secular education was not an easy measure, as prior to the Acts of the 1870s, early colonies were in favour of developing Christian-centred education. The initial call for a Christian schooling system derived from the ***Church and School's Corporation Act*** of 1826, which called for one-seventh of the colonial land grants to be set aside for Church of England schools.

However, the later ***British Catholic Relief Act***, 1829, removed the Church of England's symbolic supremacy from the British parliament and allowed for the introduction of diverse systems of education to develop alongside the development of early colonies into states. During this time period, there was conflict over Christian denominational control over education between the Catholic and Anglican faiths, which, as a result, cemented religious and cultural expression as a key element in the education process. This Act paved the way for the establishment of the diverse educational provision that exists in the educational landscape today and is reflected in this study through State Government, Independent and Catholic schools all being part of the data pool.

More recently, the most influential government response to educational reform impacting upon school ethos was the *Education Act 1990*. This Act set "the requirements for registered and accredited government and non-government schools in NSW", particularly the expectation that the school curriculum would meet the standards and expectations set out in the Board of Studies Syllabi (NESA, 2017). With all schools now working towards the realisation of the same curriculum standards within New South Wales, and currently incorporating a nationwide standard with the present implementations of the National curriculums, the non-curriculum cultural philosophy of schools becomes an important aspect of developing a unique school ethos.

The powerful impact of the philosophical diversity in education is reflected in the current Census data (ABS, 2017). In 2016 there were a total of 9414 schools. Within this, 6634 identified as Government schools and 2780 identified as Non-Government schools - 1738 Catholic and 1042 Independent schools. These categories can be broken down further to reflect more specific

philosophies such as Christian Brothers schools and Steiner schools within the Non-Government sector, then to clusters and single schools to reflect specific aspects of ethos.

These statistics show that philosophical diversity is deeply embedded in the Australian education system. This is indicated by the fact that the philosophical nature of the school now acts as the discriminator when categorising and defining schools within the Census data. The philosophical nature of a school becomes the essential indicator for shaping a school ethos, or rather, the school ethos is the physical manifestation of this philosophy in a practical and local context.

1.1.2 Development of Values Education in Australia

The secularisation of education in Australia has allowed individual schools, and State systems, to incorporate their own values into their educational environment. From inception, the educational system held no nationally proscribed curriculum models and no nationally proscribed educational outcomes and standards in relation to value expression within which states and individual schools were required to shape the manner in which they delivered values in their education process. As a result, schools have traditionally been free to develop their own approach to issues relating to values, citizenship and cultural identity. Consequently, a flourishing of alternative approaches and models with quite different aims and objectives have emerged. The secularisation of the education system has allowed for this sense of flourishment, but alternatively, has limited the discussion around a sense of consensus on values, citizenship and cultural identity in schools.

Only recently have what has been claimed to be core Australian values been identified through *The Australian Framework for Values Education in Australian Schools* (DEST, 2005). It is this framework that has directed this study towards examining the potential impact on citizenship, as now a clearly defined set of social and civic values are being implemented across a diverse range of schools.

Even though the framework is relatively recent in the evolution of Australian education, the concept of a values-defined cultural identity is not. The intrinsic link between values and education is highlighted by Lovat & Toomey (2007, p.6) when they state that the NSW Public Instruction Act of 1880, “stressed the need for students to be inculcated into the values of their society, including understanding the role religious values played in forming that society’s legal codes and social ethics”. Today, the teaching of values in Australian schools is certainly not in the process of evolving into a historical footnote, but rather, momentum is gathering in the dominant position they are playing in the educational landscape. Even though the presence of *The Australian Framework for Values Education in Australian Schools* (DEST, 2005) has diminished due to the introduction of standardised testing, through NAPLAN (Lovat, 2017, p.93), values education is still shaping the expression of school ethos in State Government schools.

The current vision of Australia's educational future is embedded in a values-based context, expressed by the Melbourne Declaration on Educational Goals for Young Australians (MCEETYA, 2008) suggesting that a "school's legacy to young people should include national values of democracy, equity and justice, and participation in Australia's civic life". As the Australian educational landscape evolves through the development of the Australian Curriculum, the teaching of values is being cemented in the pedagogy for embedding cultural identity.

Values education is a pedagogy in the truest sense of the term. Pedagogy, in its simplest form, "…denotes the distinctive nature of teaching and learning within classrooms" (McNamara, 2002, p.6). But a deeper understanding can be viewed through English sociologist Basil Bernstein, who claimed that:

> "Pedagogy is a sustained process whereby somebody(s) acquire new forms or develops existing forms of conduct, knowledge, practice and criteria from somebody(s) or something deemed to be an appropriate provider and evaluator…" (Bernstein, 2000, p.78)

Throughout the literature, pedagogy has evolved through developments such as 'authentic pedagogy' (Newmann *et al*., 1996); 'quality pedagogy' (Darling-Hammond, 2000); 'productive pedagogies (QSRLS, 1999; Hayes, Lingard & Mills, 2000) and came to the forefront of education in Australian through the *NSW Quality Teaching framework* (2003), in which Lovat and Smith claim that "student achievement can only be enhanced when the nature of the pedagogy required is targeted with precision and implemented with rigour and with assessment for outcomes that are in tune with the entire process" (Lovat & Smith 2003, p.74). Few academics exploring education today would proceed on the basis that pedagogy is a politically neutral issue. Bruner emphasised this point in suggesting that "pedagogy is never innocent. It is a medium that carries its own message" (1996, p.63). Values education, expressed through the *National Framework for Values Education in Australian Schools* (DEST, 2005), is not a politically neutral pedagogy in the sense that it claims to centre itself on the values which represent Australia. In this study, it is this sense of values-centred identity that will be examined in relation to student involvement in active citizenship.

Values education as a pedagogy crystallised itself into the Australian educational psyche through the Values Education Study (DEST, 2003, p.8). The study emerged from an analysis of "research and programme implementation from the United Kingdom and the United States". Research at the time, such as Newman's (1996) work on authentic "'pedagogical dynamics' impacting on student achievement", and Darling-Hammond's (1997; 2000 & Youngs, 2002) work on the "notions to demonstrate the power of pedagogy to make a difference in student potential to overcome

disadvantage" (as cited in Lovat & Hawkes, 2010, p. 6) had led to increased focus and development of 'Character Education' in the United States of America and 'Civics Education' in the English school system, both of which are examined in the Values Education Study (DEST, 2003).

Developing from this study was the establishment of the *National Framework for Values Education in Australian Schools*; a framework consisting of nine core values that "are part of the Australian's common democratic way of life" (DEST, 2005, p.4). With the implementation of the *Good Practice Schools Project –Stages 1 and 2,* "involved the funding by the Australian Government of 26 clusters of schools from around Australia to design, implement and evaluate quality projects in values education which would reflect and utilise the *National Framework for Values Education in Australian Schools* in local contexts" (VEGPSP. DEST 2006) and the *Values in Action School Project*, which core purpose was to "was to further develop the evidence base for informing improved school policy and practice in values education" (VASP, 2010), schools were given clear examples of how to successfully implement the framework into their ethos.

Along with improving the holistic development of Australian school students, the National Framework has the purpose of deepening students' understanding and commitment to civics and citizenship. It took on the role of adopting values seen to satisfy the fundamental convictions of Australian society, leading to the selection of nine values in total. These are Care and Compassion; Doing your best; Fair go; Freedom; Honest and truth; Integrity; Respect; Responsibility and Understanding, Tolerance and Inclusion (DEST, 2005). *The Australian Framework for Values Education in Australian Schools* (DEST, 2005) presented 'good practice principles' to make value connections between the classroom, school and community. This was followed by the *At the Heart of What We Do: Values Education at the Centre of Schooling* (2008) report, which consolidated its findings to ten 'principles of good practice', with a particular connection to explicit teaching and implicit modelling for social cohesion and social inclusion. The final report, *Giving Voice to the Impact of Values Education* (2010), highlighted the data showing five key areas of benefit for student learning – values consciousness, wellbeing, agency, connectedness and transformation. Values education as a pedagogy aims to not only enhance students understanding of cultural identity but also strengthen their holistic development.

Values education, as a theory, is being implemented in a variety of countries in two main forms. The first is through the curriculum, where values education is taught as a stand-alone subject that focuses around citizenship; in England, it is 'citizenship education', *education civique* in France and *Politische Bildung* in Germany. While the second is through the pedagogy that shapes the curriculum and ethos within a school, such as the National Framework in Australia. Both Switzerland

and the Netherlands also follow this pedagogical approach. The "Netherlands is not developed in one specific school subject but it is embedded in all school subjects and in the school culture" (Leenders and Veugelers, 2009, p. 22). Lovat and Toomey (2007) have called values education the missing link in the *Quality Teaching Model* (DEST, 2003), a current curriculum pedagogical framework used in New South Wales schools. When combined, values education and the *Quality Teaching Model* are metaphorically described as the 'Double Helix' of education, suggesting that both can work together to enable students to develop academically and gain positive wellbeing.

However, even though Lovat and Toomey (2007) confidently express the benefits of values education as a theory and a pedagogy, other researchers (Silcock & Duncan, 2012; Notman et al., 2011; Jeynes, 2003; Emrys Gare, 2010; Webster, 2017) raise a variety of issues in relation to the teaching and learning associated with values education, suggesting that the indoctrination of values within schools can stunt the social awareness of a student and create xenophobic views towards others who do not share their own value set.

Ironically, as Australia became known for its Values Education program during the mid to the end of the 2000s, "a new Education Minister decided that resources should be directed to a rigorous testing regime", a literacy and numeracy test, known as NAPLAN (Lovat, 2017, p.93). The NAPLAN tests, first implemented in 2008 across Years 3, 5, 7 and 9, have the aim of raising expectations in the classroom and identifying areas of concern in literacy and numeracy, which is then addressed through increased funding for underperforming schools. However, even though the Australian Curriculum and Assessment Reporting Authority (ACARA) stated in the Senate that NAPLAN was not high-stakes standardised testing, but rather set for diagnostic purposes, the reporting of the data on the MySchools website has led to the creation of 'league tables' and superficial school comparisons within the media (Mayes & Howell 2018; Howell, 2017).

This in turn has led to feelings of pressure on teachers to prepare students for the tests and feelings of anxiety placed upon students including, "loss of sleep, dizziness, nausea, headaches and crying" (Howell, 2017, p. 569). The pressure felt by younger students was highlighted through a statement expressed by a primary school student, "because then you could never ever get a job and get money and maybe couldn't even get a house!" (Howell, 2017, p. 580). In 2019, the NAPLAN tests moved into an online format and were negatively impacted by disastrous glitches in the rollout. Following this, in 2020 the NAPLAN tests were cancelled due to a focus on student Wellbeing during the Covid pandemic (Curtis, 2020).

From 2008 onwards after the introduction of the NAPLAN tests, the majority of literature on values education within the Australian context has moved into the realm of pre-service teacher

training and development (Roux & Dasoo, 2020). A key purpose of this study is to ensure that the benefits of values education as a holistic pedagogy remain part of the discussion in the Australian educational zeitgeist moving into the future.

1.1.3 Conclusion

The educational systems in Australian evolved in a manner that led to the acquisition of central academic curriculum standards expected in each school. However, the approach to holistic education, particularly focused around well-being and values acquisition, remained open to the interpretation of the philosophical underpinning of the school. This initially was seen from a religious, particularly Christian, perspective, yet now the secular nature of Australia has allowed for a variety of philosophies to enter into the educational environment, for example the philosophy of Rudolf Steiner represented in one of the schools in this study.

Only in the relatively recent history of Australian education has a central approach towards teaching values been introduced through *The Australian Framework for Values Education in Australian Schools* (DEST, 2005). This framework is a reflection of the growing understanding of the theory of values education which has been growing around the world over the last two decades and has drawn from a strong mixture of cognitive and behavioural based literature.

This study will examine the way the different philosophical underpinnings of each school shape the way values are expressed in the schooling context. It will do this through examining the causality between the use of language, structures and activities shaped by the school ethos with the intention of imparting the espoused nominated school values and the actual to the acquisition of the enacted values by the students. Furthermore, the study will examine the presence of active citizenship in each school and student involvement as an expression of cultural identity. This cultural identity will also be linked to the student personal view of their future self.

1.2 Literature Review

The concept of what is a value and how are values transmitted and acquired by individuals is a topic that remains inconclusive with the literature. This literature review examines the traditional institutions that are sources of values transmission and how these structures are beginning to erode in the Western world. Like for many other aspects of the social world, the emphasis on the development of cultural values is being transferred into being the expectation of the schooling system. The extensive development of the theory of values education, which is being integrated into pedagogy around the world, highlights the importance educators are placing on the role of the school as a central source for values acquisition.

The school ethos is an aspect which addresses the holistic development of the student and can, therefore, act as a central facet to the transmission of values to students. However, the literature suggests that there is a 'gap' between the espoused values stated in the ethos and the enacted values students possess on leaving their schooling intuition. This literature review addresses issues around the gap in the school ethos and how values education models can be used to examine these issues. In relation to values development, the core purpose of a school ethos is to instil values into students so that they can venture into the wider community and be valuable and productive citizens. This literature review also examines the theory and pedagogy surrounding active citizenship in schools and how it shapes the way a student interacts with their wider community.

1.2.1 The erosion of traditional sources of values acquisition

Each society has its established set of core values. However, what actually constitutes a value and how a value is acquired is difficult to establish. Halstead and Taylor (2000, p.170) define 'values' as "the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions be judged as good or desirable". Values are abstract principles that go beyond the concept of beliefs, are shaped through past experience and projected onto future expectations. Values are universally held within a group that arise from human experience and are shaped according to the needs of the present. Values only remain constant when the cultural, social and ideological basis of the value is seen by society to be important (Halstead and Taylor, 2000).

There is much conjecture over how an individual acquires a personal value set, as Silcock and Duncan state, "values acquisition itself is rarely studied" (2012, p.242). This assumption was summarised in the work of Notman *et al.* (2011) in New Zealand, who examined whether values are 'taught' or 'caught'. Nevertheless, there is a consensus within the literature outlined below that traditionally, institutions have provided individuals with value structures that have allowed them to understand and interact within and with their society. However, the literature also suggests that these

traditional institutions such as the family, church and government are beginning to erode in their role of dominant value monopolisers.

In times of cultural stability, values acquisition occurs homogenously through the family structure. In the mid-1970s, Armstrong and Scotzin (1974) conducted a quantitative intergeneration study comparing basic life concepts and values over three generations – adolescent, middlescent and senescent – where participants were selected from three different colleges and the collection of data was gathered through a survey. The survey examined respondent views on twelve value-based areas, *Children, Health, Marriage, Leisure, Future, Community, Friends, School, Parents, Church, Daily Tasks* and *Self.* The results found that at least two generations held similar views on all the values and all three generations held similar views on *Marriage, Leisure, Friends* and *Parents*. This suggests that values acquisition was in the main influenced by family environments and structures. What the study did not focus upon, although it was acknowledged, was that all the respondents were middle class, well-educated and from nuclear families, highlighted by the respondents being connected through the college environment. Even though the study was niched within affluent social structures, Armstrong and Scotzin's (1974) work does support the view that the family unit is the essential place for the transition of values when left in its traditional form of generational lineage.

However, as the traditional family structure has become less of a norm in Western society, Armstrong and Scotzin's (1974) value acquisition model is becoming less useful. This was highlighted by Meadows, *et al.*'s (2008) article which examined the data from the *Fragile Families and Child Wellbeing Study*. This was a longitudinal study that followed the early years of 4,898 children born in U.S. cities to unmarried parents. The results concluded that "marriage, and to a lesser extent, cohabitation, is beneficial for health" (2008, p.316), yet approximately 19% of "unmarried mothers experience more than one transition [change in relationship] during the first five years of their children's lives" (2008, p.318). Meadows *et al.* (2008) state that these changes in the family structure had a varying effect on the mother's mental health and could possibly stunt the emotional development of the child. Although this study did not directly deal with values acquisition, it provides evidence that the family structure represented in Armstrong and Scotzin's (1974) study is no longer the only reliable norm for the passing of cultural values from one generation to the next. Contextualising this within an Australian context, according to the Australian Institute of Family Studies (AIFS, 2019) 47.1% of divorces that took place in 2018 involved children under the age of 18. This does not suggest that divorced families are not imparting values, however, it does suggest that the clarity lineage of values highlighted in Armstrong and Scotzin's (1974) study is becoming diluted over time.

Second to the family in western culture, the church has traditionally been a centre for values acquisition. Christianity, particularly the Anglican and Catholic denominations, played a significant role in the establishment of early modern Australian society and its education system. However, when examining the Catholic Church in Australia, participation in church-based activities has either decreased or changed, in expectations. McLaughlin suggests, "only 13.3% of Catholics attend Mass weekly" and "slightly less than 50% of Catholic children attend Catholic schools" (2006, pp.217-218). McLaughlin explains that the nature of student enrolment in Catholic schools is changing towards the lesser faith committed student; McLaughlin writes, "it is the middle-class non-Catholics, dissatisfied with a government education, who want the academic values and discipline that the Catholic schools offer" (2006, p.218).

Even when faced with students who have strong faith Catholic schools still may not be having the impact with which they are historically associated. Moulin's research into students with high religiosity concluded that "respondents from all traditions wanted to keep their identities secret or cloaked" due to embarrassment or fear of ridicule from their peers (2011, p.322). This suggests that and the parental expectation of a faith school is not necessarily faith based. Also, the above research suggests that faith expression among Catholics is moving away from the traditional expectation of church attendance.

Therefore, it can be suggested that the needs and expectations of families and students are not being met by the church in the traditional methods in which they have been met in the past. The assumption is that traditional value systems represented by the Christian churches are no longer as effective in their transmission as the majority of those who identify themselves as Catholics no longer attend Mass. However, this may not be the case; qualitative research conducted by Hemming (2011), examining the role of religion in State and faith schools throughout the United Kingdom found that religion in the private life of the family and its expression in public life is not straightforwardly disconnected as the above suggests. Hemming (2011) noticed that while Faith schools expressed the importance of a partnership in religious expression between home life and school life, parents within State schools also expressed a need for a partnership, although in less subtle ways. Parents in both systems were often said to be 'vicariously religious', meaning they are "people who are uninvolved in an organised religion but do not express opposition to it." Parents, particularly those connected to the State system, were happy for the school to 'do religion' for their children (Hemming, 2011, p. 1071). Hemming concludes with, "an examination of ethos in the schools, the study offers an inherently indicative lens on wider values in society" (2011, p. 1074). This suggests that even though the work of McLaughlin (2006) and Moulin (2011) show that the public outward expression of religious faith is declining, the need to acquire and hold religious-based values is still prevalent within western culture.

What can be taken from all three studies, is the idea that the acquisition of religious faith by young people is occurring in the context of schooling more than within the church.

Governments, too, are beginning to wane in their role as a transmitter of cultural capital in the form of values. The current rise of populism throughout the western world is a reflection of the suggestion that western governments are finding it difficult to uphold traditional western values. Berlin, *et al.* (1968) define populism to be a style of political approach that aims at attracting the general populous who feel disassociated with the established elite. Mikuláš Dzurinda (2016), the former Prime Minster of Slovakia, pointing to the high levels of xenophobia produced by populist political parties suggests that populism is limiting open communication which has been a traditional stronghold in liberal democracy. Traditional governments have been leaning inward in relation to the global challenges rather than reaching outward in dialogue with the global environment. An example is the introduction of the anti-extremist policies of PREVENT (2011), a strategy to increase the resilience of communities to violent extremism; CHANNEL (2012) a multi-agency approach to identify and support individuals at risk of being drawn into terrorism; and MAPPA (2012) to ensure the successful management of violent and sexual offenders; in the United Kingdom, which has led to the construction of a negative narrative that has reshaped the way Islamic culture is viewed (Qureshi, 2015). With governments limiting their ability to substantially influence and express cultural capital, not only are values being minimally expressed in their own society, but also restricting the expression of cultural identity with other countries in fear of retribution.

The depth of this erosion is being magnified through the need for local environments to deal with the unprecedented global changes, which are viewed to be "perceived threats towards democracy and its values" (Dahlin, 2010, p. 165-166). Sukarieh and Tannock bluntly summarise the situation:

> Today, we face perhaps an unparalleled set of global crises: growing economic inequality, instability and unsustainability; environmental disaster and distress; collapse of traditional institutions of mass democracy; resurgence of aggressive forms of cultural prejudice and exclusion; and the spread of endemic geopolitical conflict and violence (2015, p.24).

With institutions such as the family, church and parliamentary democracy losing their value dominance over society, the school is becoming a more central and expected site within which cultural values can, and should, be taught. This is reflected in the research of Arthur who argues that teachers, in addition to their academic role, are now more than ever, expected to "deal with changing expectations of parents and wider society and are often seen as guides, mentors, advisors, coaches

and role models to the young" (2011, p. 184). The teacher can now be significant in the creation of stability in a child's life, and it is the ethos of the school which determines how the teacher is able to help students acquire values. Notman *et al.* place an emphasis on ethos as there is "the need to establish a common understanding of what values mean to both teachers and students" (2011, p.6) through a common language. When a school ethos becomes consistent with its understanding and expression of values, the teacher will be able to clearly articulate their own vision of these values.

The erosion in the manner in which core institutions are significant sites within which children acquire a range of values has identified a need for schools to become central base-level instillers of cultural values. The ethos which surrounds the development of value acquisition within a school will determine how unified the expression of values is demonstrated through common understanding and a common language attached to those values. Therefore, it is essential to understand what espoused values are being expressed in an ethos of a school, and more importantly how these values become enacted and acquired by the students within the ethos. It is important that the causality between the espoused and enacted values be understood as there needs to be clarity between what an ethos states that it instils in its students and what the students actually take with them into society upon leaving school.

1.2.2 Defining School Ethos and the issue of 'the gap'

With the erosion of traditional value-instilling institutions, the importance of the school and its ethos is becoming central in the establishment of societal values. The term 'school ethos' was coined through the work of Rutter *et al.* (1979) as they examined 'school effectiveness', or the contextual aspects of a school which impact student academic and social outcomes, and found, "some schools provided a more positive experience for their students than might otherwise be expected given the socio-economic background" of the schools situated in poorer areas present in Rutter *et al*'s (1979) study (Graham, 2012, p.341). School ethos is difficult to define (Alder, 1993; Graham, 2012) however it "generally refers to the core shared values, beliefs and practices of an educational community" (Hemming, 2011, p.1074). Graham shows that an ethos is established through the social interactions of all involved in an educational community and it "is not fixed . . . but is organic and possible to change" (2012, p.342).

School ethos is more than school culture or school climate, which are often interchangeably used terms within the literature, ethos is something that can be premeditatedly shaped and implemented in a school. As stated previously, for this study, 'school climate' will be understood as the immediate expression of values, beliefs and practices within a school, a 'school culture' is the repetition of these aspects over time. Whilst a 'school ethos' is the manner in which these aspects are

shaped to achieve a common purpose explicitly expressed by school leadership and other relevant factors. It is predominantly the leadership, personnel appointed by leadership, and structural organisations implemented in a school that can shape an ethos. Ethos is not the leadership of a school but the environment, organisation, aims, atmosphere, culture, etc, that is shaped by *that* leadership.

Leadership and structural organisations shape ethos through their impact on staff stability, teacher morale, structure-order within schools, student focus and academic atmosphere. These aspects shaped by leadership, in turn, shape the way education is delivered and shape the context in which learning takes place within a school. Ross (2011) states that students learn much more in schools than what is directly taught in the curriculum through the way a school ethos shapes the 'hidden curriculum'. The hidden curriculum refers to what students are exposed to through the experience of being in school rather than what they learn through being taught in a particular subject area. The hidden curriculum is "… what is "picked up" about such things as the role of the teacher and the role of the learner; about the status and relationship of each; and about attitudes towards learning and to school" (Pollard & Tann, 1987, p. 78). Kelly argues that ethos shapes the hidden curriculum including what students learn "… because of the way in which the work of the school is planned and organized but which are not in themselves overtly included in the planning or even in the consciousness of those responsible for the school arrangements" (Kelly, 1983, p. 8).

A school ethos, shaped by the leadership team, sends overt and subtle messages to teachers, students, parents and the community. Rutter *et al* (1982) point out that these messages are sent through the concepts such as the nature of the timetable, the manner in which students are assigned to teaching groups and the focus on particular school policies. Jackson (1968) suggests that schools are sites of socialisation and allow for opportunities for the school ethos and values to be inculcated and developed through assemblies, rituals and ceremonies, school uniform, school mission statements, school policies and rules regarding dress, behaviour, homework and discipline. As a school ethos occurs over time, the reputation of a school, based on prior performance, student behaviour, academic and extra-curricular successes, is often lead by the school ethos and rarely changes until the changing status of the leadership team.

Both Bonell, *et al*'s (2010) study into alcohol prevention and Modin, *et al*'s (2017) study into bullying prevention, show that shaping a school ethos has a stronger impact on social issues than can be achieved by any intervention program, such as an anti-bullying program. The key focus for both studies was the role of leadership and its impact upon ethos. Modin *et al* show that the 'purposive efforts of leadership' was the catalyst of ethos change, as the data illustrated that strong leadership decision making and presence correlated with minimal bullying issues (2017, p. 2). Bonnell, *et al*

further enhanced this understanding by showing that focus groups run by inexperienced staff members were unable to affect school ethos as their decisions needed "approval by the senior leadership team" (2010, p. 262).

Apart from leadership, Modin *et al*'s (2017) interviews focused upon five sub-dimensions of school ethos: staff stability; teacher morale; structure-order; student focus and academic atmosphere. Further to this Graham's (2012) study into the construction of ethos through student voice found that the structure and organisation of a school such as the timetable; seating areas in the playground; extra-curricular activities and formal assemblies; impacted the social interactions which cement a school's ethos. Manchester and Bragg's (2013) study into the imaginary spatial boundaries of schools showed that often schools created a 'citadel' styled ethos which isolated it from the wider community and, in turn, limited students' awareness of their citizenship within the local community.

The ethos shapes the cultural expression of a school and is constructed through discussion, debate and analysis by the leadership team and implemented through the structural organisations within a school. However, research shows there is often the phenomenon of a 'gap' between the outwardly expressed ethos of a school and the ethos created through the 'lived experience' of both teachers and students (Donnelly, 2000; Solvason, 2005). Often the ethos expressed to the wider public through school policies, documentation and advertising such as websites and brochures, is not a true reflection of the ethos which is experienced daily within the school by staff and students. This is often due to poor communication between leadership and the wider schooling community and to organisational structures being poorly implemented (Graham, 2012). Modin *et al*'s (2017) study highlighted the role of non-leadership staff members in implementing a school ethos, while Graham's (2012) study emphasised that it is the voice of students that best identifies the lived experience of an ethos. Therefore, to gain a true understanding of an ethos within a school, the perceptions of students, teachers and other participants need to be examined alongside the policies expressed by the leadership team to achieve a clear and realistic understanding of the ethos which truly exists.

For a study such as this one, that examines the impact of school ethos on the acquisition of values by students, it is integral that a true understanding of the school ethos is obtained. For the purpose of this study, it is the 'lived experience' of both staff and students that enacted the espoused values expressed in an ethos. Through examining the 'lived experience of teaching staff in a school, it will become apparent how the espoused values of an ethos are put into practice in a school. This sense of practice will determine the causality between the espoused values set by the leadership team and the manner that the students come into contact with these values through their own lived experiences.

1.2.3 School Ethos expressed Through the Holistic Nature of Values Education

For the purpose of this study, the expression of values within a school will be the defining factor in understanding the school ethos; this thinking aligns with the understanding that "a positive school ethos is considered a key factor in contributing to successful school improvement" (Graham, 2012, p.341) and the notion that values education is centred on the holistic development of the student (Lovat & Toomey, 2007). School ethos and values education have been linked in a variety of studies. The most prominent study highlighting the purpose of the connection in this study is Hawkes' (2007) examination of his time as head teacher at West Kidlington Primary School, where values education was used to structure the school ethos in order to enhance all areas of school performance.

The defining values of a school ethos can be expressed both explicitly and implicitly and can be monitored through understanding the pedagogy of values education. Values education, which is influenced by other educational theories, such as civics education or moral education, has existed as an educational theory for over a century, particularly in the realm of religious education, and has been directly linked to the development of citizenship and cultural identity.

Historically modern values education has evolved from the work of John Dewey, who defined 'character education', initiating from his work in *Democracy and Education* (1916), where he stressed the need to prepare students for democratic citizenship. He saw that the development of "'mental equipment' and moral character was essential to the development of civic character" (Cam, 2014). Dewey's work became influential as America struggled through the Depression and two World Wars, and the education system began to focus upon the development of the "social and civic consciousness of young citizens in order to achieve desirable goals" (Thompson, 2002, p. 17). Thompson reports that in 1966, Lawrence Kohlberg linked his "'cognitive-development' theory of moral reasoning with the practice of moral education" to give a more structured framework to character education (2002, p.17).

More recently, character education in America has been shaped through Newman's (1996) work on authentic "'pedagogical dynamics' impacting on student achievement", and Darling-Hammond's (1997; 2000 & Youngs, 2002) work on "notions to demonstrate the power of pedagogy to make a difference in student potential to overcome disadvantage" (Lovat & Hawkes, 2010, p. 6). It is this work that has influenced the construction of the *National Framework for Values Education in Australian Schools* (DEST, 2005) being implemented in Australian schools and to the expression of core Australian values. The impact of values education in the classroom is clearly outlined by Lovat and Hawkes that it consistently promoted, "greater self-awareness . . . more harmonious social interactions . . . improved learning [and] academic diligence . . . [as well as] pedagogical imperatives of student wellbeing" (2010, p.6). This is essentially the development of Australian cultural values

taking place through holistic learning. This suggests that values education is holistic as it positively impacts a student's academic development and wellbeing.

The National framework provides a holistic expression of national values. *The Australian Framework for Values Education in Australian Schools* (DEST, 2005) states nine core values, Care and Compassion; Doing your best; Fair go; Freedom; Honest and truth; Integrity; Respect; Responsibility and Understanding, Tolerance and Inclusion. The studies which led to the development of *The Australian Framework for Values Education in Australian Schools* (DEST, 2005) and the studies which preceded its implementation (DEST, 2003; VEGPSP. DEST 2006 & VASP, 2010) offer a plethora of examples of how schools obtain a values-based ethos which enhances the holistic nature of education within the school environment. Not only do these studies highlight how the core Australian values became dominant within the schooling context but also reflected the beneficial impact this had on the academic and behavioural outcomes of the schools involved.

An ethos implicitly and explicitly shapes the nature of a school and how all participants interact within it, therefore impacting the holistic nature of a student. Values education, a theory that has been shaped by detailed literature, is a theory that can be applied to an ethos to identify the way shapes the holistic development of a student. As values education identifies the values in an ethos and how they are expressed within a school, values education will become the key theory for understanding the causality between the espoused and enacted values in the participating schools in this study. By further linking *The Australian Framework for Values Education in Australian Schools* (DEST, 2005), it will be possible to identify the cultural expression within the ethos and how the ethos enhances, or hinders, students' ability to engage with their wider communities.

1.2.4 The role of values in establishing Cultural Identity

Humans are social beings and as the English poet, John Donne famously states, 'No man is an island entirely of itself', suggesting the need for human interaction to achieve social development. It is the interactions of a group of people that form a society that shapes the identity of an individual. According to Giddens and Sutton, "society is a concept used to describe the structured relations and institutions among a large community of people which cannot be reduced to a simple collection or aggregation of individuals" (2017, p.10). Over time, these interactions become repeated and solidified to form a collective identity for people within a society in the form of culture. Eagleton states that culture is a complex construct of "the values, customs, beliefs and symbolic practices by which men and women live; or a whole way of life" (2018, p.1). A society gathers its collective identity by establishing what it deems to be important and needed for cohesive cohabitation. These aspects become what is central to the culture of the society and are, in turn, valued by the society. Therefore,

cultural identity is established through interaction with those who are living in their local surroundings. With this in mind, it is a core responsibility of a school to ensure that its students are about to socialise themselves into their society beyond the boundaries of the school and become valuable citizens. This can be achieved through developing societal values in the student during their time at the school.

Values, as Halstead and Taylor explain, are "the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions be judged as good or desirable" (2000, p.170). With collective values being ideals held in high esteem by a society they can be viewed as reflections standards in actions that are considered meaningful within a group, or society. In connection to values expressed within citizenship, an individual must reflect on a society that goes well beyond the realms of their day-to-day lives. Anderson argues that a nation is "an imagined political community (that is) imagined as both inherently limited and sovereign" (2006, p.6), Zajda furthers this notion, to mean, "members do not see the actual community, but imagine it in their minds" (2009, p.2). Therefore, members of a nation-state, or citizens, do not express their citizenship in the larger scale of the nation-state (except for the democratic act of voting), but rather express their understanding of citizenship through interactions within their local communities. However, it is the intentions behind these actions that need to be understood before they can be classified as acts of citizenship. When an individual is meaningfully undertaking an act that significantly reflects the values of the wider culture, they are essentially undertaking an act of national citizenship. Therefore, schools can develop citizens who are conducive to their wider culture by designing acts of citizenship that allow the students to be advantageous to their immediate community.

There is much literature that highlights the abstract nature of a wider cultural identity being expressed through physical and tangible means in a local context (Hickey & Pauli-Myler, 2019; Jarkiewicz, 2020 and Prati, Mazzoni, Guarino, Albanesi & Cicognani, 2020). Within this literature, the European Union is used as a case study to demonstrate how a relatively new cultural identity can be established and preserved through the local actions of citizens. These studies are examined in more detail later in this chapter, however, even though there are varying degrees in the participants' connection to the European Union, they show that as they deepen their personal involvement and commitment to their local communities, there is an increase in their social, academic and emotional wellbeing. Motti-Stefanidi and Cicognani suggest that due to recent economic crises and high youth unemployment there is a 'lost generation' of youth who feel "disenfranchised from the political system of the EU" (2018, p.244). Motti-Stefanidi and Cicognani (2018) then offer a variety of models to re-establish a connection between youth and the wider state, with all models centring on establishing trust through enhancing cultural values.

Cultural values connect young people to their local and wider society which ultimately establishes their cultural identity. Understanding how these values are present and taught in schools is important for understanding how cultural identity is established. A 'value' is a diverse concept, which includes notions that govern standards of moral behaviour (politeness, cooperation), moral judgements (truth, beauty) and abstract understandings of the wider world (equality, peace). This diversity is outlined by Thoi who defines values as "socially shared ideas about what is good, desirable or important" (2005, p. 45). Even though schools in Australia are able to have diverse philosophical underpinnings which select the values and the way they are expressed in the school ethos, the ethos must act as the mediator that links the philosophy behind the values with the community the school is situated within.

Curriculums in schools, like values, are ideological constructions that shape an individual's understanding of their society. Zajda states the teaching of morality and values in schools is inherently the teaching of what "we ourselves, as citizens, with a democratic voice in a pluralist democracy, understand by morality and moral values" (2014, p.14). This suggests that schools, through values education, prepare students to be active citizens within their society. Active citizenship is when an individual is positively immersed in civic engagement with their local and wider community, where civic engagement is "the ways in which citizens participate in the life of a community in order to improve conditions for others or to help shape the community's future," (Adler & Goggin 2005, p. 236). For a student, the school is essentially a microcosm of the society within which they live. That school society is governed by the school ethos. Even though a school is not the only site a young person is taught values, when in a school a student is immersed into scenarios that are governed by all aspects of the school ethos. This microcosm sometimes does not express parental or even societal values, however, it does create a platform where a student must learn to live with the boundaries of the school ethos. The ethos provides an environment within which students are introduced to ideas relating to living harmoniously through shared values. Even if a student does not hold these values, they are able to learn how to live in cohabitation with the dominant values. But this does not always happen, sometimes students reject those core values as being irrelevant to how they see themselves and their lives. They do not 'coinhabit' they sometimes resist. Therefore, a school ethos must also be able to accommodate the students who do not accept the espoused values. The ethos must either present differencing approaches to exposing students to the espoused values, or offer alternatives for those students who resit, for whatever reason, the initial espoused values of the school.

This preparation, however, can be either stunted or enhanced. Elliot, in her study into values education in early childhood education, states that "community values are evolutionary in nature" (2006, p.5) and the curriculum needs to be ever evolving to meet the needs of the cultural identity

being expressed within society. However, Purpel (1999) and Snook (2003) argue that value expression in schools is usually expressed through a sense of tradition which focuses upon hierarchy and reinforces the status quo of the dominant group. Often this sense of tradition may be outdated and no longer able to meet the needs of the contemporary notions of cultural identity. For example, the typical ethos expressed in a Catholic school has the potential to be dominated by a traditional Christian view of values. American Bishop O'Connell claims that "a Catholic school derives its institutional identity from Jesus Christ, from the Gospels, from the Church and its teachings" (2011, p157).

It is not Christianity that is the issue, but rather how a Catholic school chooses to interpret its value set within the wider community. As the Christian value system is often embedded in a historical and cultural context that is becoming challenged by Australian modernity, the school has emerged as the site within which relevant and meaningful connections between the two are made. Buchanan has reminded us that "the combined Catholic schooling system throughout Australia educates just over twenty per cent of the student population" (2013, p.120). Thus, the ethos taught through Catholic schools impacts the values acquisition of one-fifth of Australian students.

It is essential for schools to be developing in students an understanding of their personal cultural identity not only to ensure they can participate cohesively in society, but also as this knowledge impacts their understanding of other cultures. Paradoxically, with a defined cultural identity, students will journey into a global world with a deeper sense of empathy for, and connection to, the values of other cultural systems, as are able to examine their own values and see, and understand, the manner in which other cultures express values that differ from their own (Garcia-Retamero, Muller & Rousseau, 2012).

A values education-based ethos can diminish, if not eliminate, xenophobic views through establishing common understandings of shared values. Garcia-Retamero, Muller and Rousseau (2012) conducted a qualitative study examining the impact on value similarity and the perception of threat posed by another country. Spanish participants were given two different scenarios involving Russia. One emphasised values similar with Spanish society, the other focused on values contrasting to those of Spanish society. The results highlighted that the participants who experience similar values between the two cultures viewed Russia as a significantly lesser threat to those who experienced dissimilar values between the two cultures. The study was repeated with German participants with comparable results. Garcia-Retamero, Muller and Rousseau conclude that "public threat perception can lead to fatal consequences" but "a shared sense of identity or similarity can reduce, or in some cases eliminate, perceptions of intergroup threat" (2012, pp. 179 & 189). They also argue that "people

can be 'taught' to recognise which values are relevant to distinguish between themselves and others" (Garcia-Retamero, Muller and Rousseau, 2012, p. 189).

Showing that the recognition of values can be taught is becoming an important skill needed in a globalised world where societies are becoming more multi-cultural and multi-ethnic communities that are being faced with the challenges of identifying with a common cultural identity. This study is pertinent, as it enforces that schools need to teach values in a manner that connects meaningfully to the present reality, rather than being loyal to historical traditions. This study intended to look at not only how schools teach values, but how schools engage their students with the community while reflecting these values with the intention of creating a harmonious link between the two.

Schools, through their implementation of the taught curriculum, are intrinsically linked to wider society. Ideologically, they influence the way an individual develops an understanding of their cultural identity. The cultural identity articulated in a school is obligated to benefit a student's understanding of their wider responsibility of citizenship. The school, regardless of the philosophical, ideological or political basis for its chosen value-set, is obligated to ensure that the values expressed through its ethos are delivered in a manner that is meaningful and relevant for students learning how to interact with the wider culture. Even if the values expressed by a school do not match the values of its wider culture, the school still has the responsibility of educating students who will be legal and social citizens within that society. This study will examine this point by linking the lived experience of the school ethos with the nine core values presented in *The Australian Framework for Values Education in Australian Schools* (DEST, 2005).

1.2.5 Need for and Benefits of Active Citizenship in Young People

As young people grow physically, mentally, intellectually, and morally, they are often accused of not yet being contributing members of society. Lister (2007) argued that young people are viewed as 'citizens in waiting'. This view is furthered by Phillips when declaring that young people, when engaging in social activities, are viewed by their elders as "citizens of the future" (2010, p.365). Even though the concept of 'future citizen' can have a positive connotation, it does carry with it the notion that the young person is not a citizen of today, but rather an observer of, and learner from, current citizens, with the intention of evolving into one themselves one day.

The 'future citizen' label suggests the assumption that young people are vulnerable, immature and dependant on adults to make decisions on their behalf. These dismissive assumptions have led to Hickey and Pauli-Myler (2019, p.374) believing that young people are often socialised "informally through modes of address, representation and discursive engagement that construct the young person as not yet *prepared* and subsequently *incapable*. Young people are rarely afforded

opportunities to demonstrate cognizant, participatory active citizenship." As a result of these assumptions, young people are rarely given opportunities to engage with their social surroundings in a proactive manner but are rather 'protected by' those who care for them from their wider surroundings. Or they are seen to be 'in need of protection' by the social institutions that they exist within, such as the family or the school.

But it is through education that young will people are given opportunities to develop independence, capabilities and achieve the level of freedom held by adults. There is a need to construct ethical dependency, the development of strategies and practices that enable children to grow intellectually, socially, and morally into imaginative, innovative and creative adults ready to embrace the challenges of the 21st Century (Siipi, 2006). Rather than futility trying to protect young people from painful elements of realities of life, through education, and ethical dependency, young people can be protected from false claims that they do not have the power to transform inequalities in their world.

Young people are not, and should not, be divorced from the 'adult' world they live in. Also, there needs to be a removal of the adult interpretations placed on them as objects. There is a power differential between adults and young people, where power is "… the ability of individuals or groups to make their own concerns or interests count, even where others resist" (Giddens, 1989, p. 54). Those with power have the authority and status to state what is culturally, economically and ideologically important in society. So as the power relationships change in society, so does the conception of what a young person is or isn't capable of achieving. Students should not be passive learners "…placed in 'waiting rooms' in such institutions as schools, to become adults under the guidance and supervision of adults" (Bardy, 1994, p.301). Ethical dependency responds to children as citizens now active in the decision-making processes that surround them and of making valid contributions to their community and wider society. It must be remembered that childhood is a social construct and can be analysed and understood alongside other constructs like class, ethnicity, gender or sexuality. It is important to recognise that if childhood as a concept and as an experience can be socially 'made', then it can be 'unmade' and 'remade' in different ways.

Though, in order for young people to evolve into productive citizens, they need to be socially and politically engaged. Jarkiewicz (2020, p.74) calls for a societal change in thinking to shift the present assumptions from young people being people 'in-need' to understanding that they are "full and acting entities", and cites Quijada Cerecer, Cahill and Bradley (2013, p.221), when they state "young people and their actions need to be treated seriously and in compliance with the adopted assumption that the young are citizens, and not citizens in the making." To do this, young people need

to be exposed to clear avenues that provide opportunities to develop and enhance their abilities to become engaged in acts of active citizenship. According to Lunn Brownlee, Scholes, Walker and Johansson (2016) “active citizenship refers to the values, norms, dispositions and skills that relate to being a good citizen and are negotiated among children”. Therefore, to be true active citizens, young people need to be exposed to authentic opportunities that immerse them in the values, norms, dispositions and skills of their current communities.

But even the most authentic opportunities can still create situations of active citizenship that, subconsciously, reinforce the negative assumptions faced by young people in society. This was reflected in a study conducted by Hickey and Pauli-Myler (2019), where the authors and the local government of a regional city located in southeast Queensland organised a youth leaders council. Twelve young people were selected based on their leadership in sporting teams and other community activities and were asked to “inform council policy development, including direct discussion and decision-making with elected officials” (2019, p.374), based around issues that directly affect youth in the community. The participants examined issues around recreational facilities, out-of-school sports networks and support networks for youth homelessness.

It was at the end of the two-day retreat where the youth leaders presented their ideas to members of the council when the negative stereotypes were reinforced. When given the opportunity to interact with council members, rather than mutual dialogue, the youth leaders were spoken ‘at’ and a submissive version of the adult-child relationship was reinforced. Rather than taking on the ideas of the young leaders, the council members fell into a tirade around their own political agendas, even to the point where there was “an embarrassing suggestion by another councillor that they should encourage their parents to vote for him in a looming local government election” (2019, 381). When questioned about the manner in which they were treated the youth leaders were disappointed but stated that this level of disengagement was “not an experience that was out of the ordinary” (2019, 383).

One institution that has a detailed understanding of young people and acts as an intermediary between them and society is the school. Although, as Jarkiewicz (2020, p.73) noted in her examination of the teaching of civics and citizenship in the European Union, civic issues are covered in a superficial manner, from the attitudinal perspective of the teacher and in subjects that have “significantly lower status than subjects such as mathematics or physics”. As a result, Jarkiewicz (2020) suggested that Participatory Action Learning (PAL) be implemented by schools as a method for enhancing active citizenship, where students are challenged and engage with issues within their society, with the intention of developing positive outcomes. PAL, according to Jarkiewicz is when students collaborate

with teachers in their learning to design social action-centred experiences, where they can "make their own decisions on issues that affect them and advocate for themselves" (2020, p.74). This was implemented in the form of a Future Youth School Forum, which took place in two separate schools. This forum was similar to the youth leaders council project implemented by Hickey and Pauli-Myler (2019), and in one school had similar negative results as the "teachers were not able to abandon the role of the teacher-expert-organiser", leading the students into their typical submissive role (Jarkiewicz, 2020, p.76). However, the other school in the study, which allowed the students to take the dominant role in researching and data collection for the forum had a result where many of the participants said that they were "inspired to be more [socially] active in the future" (Jarkiewicz, 2020, p.79). More surprisingly was that Jarkiewicz's main intention for the forum was not simply to get students socially engaged with civic issues, but more importantly, to give them an opportunity to develop their transversal skills and competencies, around their ability to communicate and organise, so they can improve the use of these skills "in their private and, later on, professional lives" (2020, p.73). With this in mind, it can be suggested that by incorporating authentic acts of active citizenship into their schooling, students will not only become more socially engaged but will also deepen their academic and professional skill set.

As well as strengthening students' skill set for engaging with their wider society through active citizenship students are able to improve their social and emotional wellbeing. Youth-led participatory research (YPRA), similar to PAL above, is an approach to active citizenship implemented by Prati, Mazzoni, Guarino, Albanesi and Cicogani (2020) in a variety of Italian schools. The focus of the study was to involve students in participatory research "on concrete social issues that young people identified as relevant in their own lives and for other people in their local community and having a European dimension" (Prati, Mazzoni, Guarino, Albanesi & Cicogani, 2020, p.47). As a result of the study, many youth initiatives were implemented by the local council, such as skate parks and changes to bus routes.

Even though the student participants did not make deeper connections with their European identity, they did, compared to the focus group in the study, express stronger levels of social well-being and institutional trust within their local communities. This was mainly due to the high level of control given to the students and the impact they felt they were able to have on their community due to local knowledge. This is a striking point when reflecting on Hickey and Pauli-Myler's (2019, p.373) idea that local communities are often structured in a manner that alienates young people and leads them to be to be 'in need of protection'.

As much as the aforementioned studies highlight the need for young people to be engaged with active citizenship and the benefit it has on their wellbeing, academic and professional skillset, each study recognised the lack of research into active citizenship and its limitations. In particular, Lunn Brownlee, Scholes, Walker and Johansson, in their study into the values teachers bring to active citizenship in schools and how it shapes the expression of citizenship, highlighted that "to date, little research has explored teaching values education for active citizenship" (2016, p.266). A key objective of this study is to further this conversation by showing that values education can be used as a framework for examining values expressed in a school ethos and the impact this can have on the active citizenship of students.

1.2.6 Models of values education

Within the classroom, the teacher is the key to the effectiveness of any particular act of pedagogy being expressed. Over a century ago John Dewey argued that "... nothing has brought pedagogical theory into greater disrepute than the belief that it is identified with handing out to teachers recipes and models to be followed in teaching," claiming that what this did was to "... dispense with [the] exercise of his own judgment." (Dewey, 1916, p. 176-7, 179). Scott Webster has taken this argument further in suggesting that pedagogy is now seen as a form of managing 'effective' classrooms, schools and systems rather than as an aspect of education. (Scott Webster, 2009). Scott Webster's point is that government agencies and related institutions have reduced what is meant by pedagogy to be little more than the technical process of teaching neglecting wider educational values; he writes:

> "Pedagogy has become so highly technicist and limited in its scope that it is causing teaching to be reduced to the compliant application of best principles as if these were universally the 'best' for all contexts. The argument is being made here that as educators, teachers must bring end purposes to their pedagogy in order to provide it with educative value. Not all teaching approaches are educative. Therefore teachers ought to be enabled to discriminate between the sorts of pedagogy which are educative and which are not by focusing upon the big-picture issues of their end purposes" (Scott Webster, 2009, p.45)

Within values education, for the teacher to be a genuine practitioner of values, they must be ethical in the way they conduct their own value expressions (Snook, 2003) and must live an 'examined life' through reflecting upon their own values (Cam, 2014). The impact of a teacher, as Wilson (2001, pp.18-19) explains, is shown through the teaching of values that leave the student with the understanding of 'being valued' themselves and, in turn, willing valuing others. But for a wider impact to take place within the schooling environment teachers are at the mercy of the extended ethos in

which they must work. It is the ethos that shapes the method of pedagogy adopted by the school and, in turn, the teacher. There are many models for expressing values education, and these models will be used to critique the effectiveness of the teaching of values through the school ethos.

Values-based education models can be used to examine and identify the presence of values within a school and gain an understanding of their impact upon the holistic development of the students. These models can be used to understand the 'gap' between the espoused and enacted expression of values in a school's ethos (Donnelly, 2000; Solvason, 2005). One model presented by Sullivan (2012) is the 'phenomenological approach' of understanding values education through experiences. Lovat quotes Karson (1984, p.51), explaining "phenomenology is the systemic investigation of subjectivity" where people can, paradoxically, "stand apart from the subject matter . . . while at the same time . . . enter into the essence in wholehearted fashion" (2012, p. 93). Through this approach, students objectively critique a value in relation to the value's place in the wider society and then reflect on their own understanding of this value. Students use the 'phenomenological approach' to create a structure that allows them to examine their own adoption of values as they reflect on their interactions with society. Carr also presents 'paternalism' and 'liberalism' as approaches to teaching values education. Paternalism expresses an understanding of the 'superior knowledge' of the elder/teacher to decide for students "in their alleged best interest" (1993, p. 195), while liberalism highlights the individual's inherent right to free choice of their own value-set. Zajda (2014) furthers this debate to acknowledge different models for implementing these approaches in schools: Inculcation; Values Clarification; Social Action and Participation; the Trait Approach; the Service-Learning Approach; Cognitive Development Approach; Role Plays; Empathy Approach and The Time-Traveller Approach. Each of these models has the potential to transmit values. It is the manner in which the school shapes any chosen model into their environment which will determine the extent of the impact it will have upon the cultural development of the student's identity. It is the engagement of students with values through the model that serves to develop their personal identities.

In the classroom, learning activities centred around social interactions, such as collaborative learning are also a preferred teaching strategy for values education (Garcia-Retamero *et al.*, 2012; Pazaki & Muller, 2012; Berkowitz, 2011). Mergler, in her analysis of values in the Queensland Teacher Education programs, understands values education to have "explicit consideration, discussion, and/or debating of values . . . in the classroom and/or the community" (2008, p.247), resulting in having students taking part in self-reflection on these values, rather than students being indoctrinated in these values. Furthermore, Webster (2017, p.463), suggests that when students reflect on values in differing contexts they are able to view the value in action in a multitude of experiences, allowing them to come to their own conclusions on the 'value' of the value. Values education is truly effective

"only when learners have meaningful reasons and a ‘why’ that they are able to commit themselves to entities such as values". This pure form of values education would also satisfy Emrys Gare (2010) who believes that idealistic democratic values need to be instilled in schools but need to be done so in a contextually neutral setting. In relation to pedagogy, there are many concrete activities that are directly related to the teaching of values, but it is the ethos of the school which will ultimately influence the way a teacher imparts values in the classroom.

The curriculum implemented in Catholic schools is an obvious example of how ethos influences classroom practice. Traditionally, Christian values are predominantly those of hope, forgiveness and compassion expressed through the Gospels. These values are the cornerstones of Catholic education upon which curriculum and pedagogy are built. Sullivan (2012), when analysing the importance of values in Catholic schools, states that there are two approaches taken in a religious school in the expression of faith values.

1. Little's (Sullivan, 2012, p.188) ‘inclusive curriculum’ approach, where "theology is filtered through other subjects being taught".

2. Blair's (2010) 'values added' approach, where "faith commitment is played out in 'sacred' activities such as chapel services, missions or service projects" (Sullivan, 2012, p.189).

Little’s approach appears to reflect a cross-curricular, integrated curricular model, as the syllabus content is delivered through a lens that reflects Christian values. The second approach expressed by Blair highlights the greater potential a Catholic ethos offers for value-based expression activities through missionary work within their community. By having values at the core of the school ethos, not only are students involved in understanding values through curriculum-based learning activities, but they are also allowed to see the fruition of values expression and its impact on the community. Both Little and Blair’s approaches highlight the complexity of values in a school ethos and the necessity to analyse school ethos through an experience-based phenomenon rather than in a theoretical manner.

As important as a teacher is in influencing the moral development of the student, the philosophical approach to values education will be an overarching factor to their pedagogy. This approach will be governed, either explicitly or implicitly, by the ethos of the school.

1.2.7 International Values Education

Values education is becoming an important curriculum priority within different international educational contexts. Often countries are using the implicit and explicit teaching of values in schools to deepen students’ understanding of cultural values and national identity.

Across Europe, citizenship is often taught as a standalone subject, *citizenship education* in England, *education civique* in France and *Politische Bildung* in Germany. However, in their extensive critique of the literature on values education and citizenship in the Netherlands, Leenders and Veugelers point out that citizenship in the "Netherlands is not developed in one specific school subject, but it is embedded in all school subjects and in the school culture" (2009, p. 22) through the implementation of value frameworks.

Due to social unrest, particularly centred around immigration and religious disharmony, the Dutch government is advocating the importance of values, not only the values that are essential 'freedoms' for democracy, but also 'small virtues', such as respect, tolerance and empathy, which have no legal basis but are "considered to be important for people to live together in harmony" (Leenders and Veugelers, 2009, p. 22). The UK Government has also followed this notion in their work on teaching a common culture expressed in 'citizenship education'. The implementation of values education in the Netherlands is consistent with the *National Framework for Values Education in Australian Schools* (DEST, 2005). While some countries are teaching values in standalone subject areas, the approach adopted by the Netherlands education system has the ability for an individual school to shape its expression of values according to its ethos.

Like the Netherlands, Switzerland is incorporating a school ethos approach to incorporating values into the curriculum. As in Australia, a wide range of educational systems are offered in Switzerland, ranging from Steiner Waldorf schools defined by Dahlin as those that focus "on a spiritual understanding of human nature and the development from infancy to adulthood" (2010, pp.166-167), to traditional mainstream structures. After an examination of quantitative and qualitative data collected from over 730 students, Dahlin (2010) alludes to the value-based benefits for students in Steiner Waldorf schools in comparison to their Swiss mainstream compatriots. After examining the results of a questionnaire based on the 'responsive evaluation model', designed to draw out respondents implicit and explicit beliefs, Dahlin concluded, "Steiner Waldorf students felt a greater responsibility for social and moral issues, compared to the students in municipal schools" (2010, p.175). This result is connected to Ashley's (2005) (cited in Dahlin, 2010, p.176) concept of 'early closure', where students in mainstream schools shut off from learning new ideas on a topic when they feel they know enough. Dahlin's (2010) point with 'early closure', is that students from Steiner Waldorf schools are more likely than their mainstream counterparts to be more active citizens and have a deeper understanding and connection to cultural values as they are more likely to analyse them and become involved in their society. Allowing students to develop their understanding of values at their own rate, which is the ethos of Steiner Waldorf schools, eventually leads to the establishment of more morally conscious Swiss citizens.

The Swiss government is so invested in the importance of values education that it funded the Advanced Certificate in Values Education programme in South Africa, a professional development programme for South African teachers, at a cost of 13 million Rand. After apartheid in 1994, South Africa struggled with "moral degeneration and a lack of social cohesion" (Dasoo & Henning, 2012, p. 131) and the government chose to reflect on its educational system to inspire social change. To do this, the pedagogy of values education was adopted as a key approach to implementing this change. Even though Dasoo and Henning (2012) are critical about the participating teachers' motivations for a 'free degree', they were able to prove that value acquisition took place amongst the teacher cohort, as they crossed the *Zone of Proximal Development,* ("the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem-solving under adult guidance or in collaboration with more capable peers", Vygotsky 1978, p.86) through Vygotsky's notion of 'internalisation', and reflected the values being presented in their lectures (Dasoo & Henning, 2012, p. 132). Dasoo and Henning (2012) highlight the rise of importance of values education within the African continent, however, they do not examine which method is intended for implementation in schools.

Moving away from Europe, Asian countries, particularly those centred around the Pacific Basin, are also showing beneficial results from implementing values education. Singh's brief examination of the Pacific region shows that along with Australia and New Zealand, both Singapore and India have "strong emphasis on imparting value education through well-defined curricular and syllabi" (2011, p. 1). Cummings (2009) conducted a much more extensive study on the social capital achieved through value similarity and value understanding in the Pacific basin because of globalisation. Cummings interviewed over 800 members of the business and social elite within areas of leadership in countries such as Singapore, Indonesia and India on their perceptions of values. Interestingly, Cummings identifies that even as Asia has become connected with Western countries through globalisation, it has not yielded to dominant Western values, such as individualism.

> "The rapid advances of Asian societies have been accompanied by a revisionist perspective on the nature of collective values. For example, collective values are said to facilitate the teamwork and bottom-up decision-making essential to the effective functioning of the large organizations common to advanced capitalism" (2009, p. 5).

For all Pacific Basin countries, Cummings (2009) acknowledges that the critical setting for values education is the home; however, most of the 'societal elites' interviewed acknowledged the need for values education in schools and for it to be integrated across the curriculum.

The Asian focus on the connection between family and school in values development is further enhanced by Chen (1998), whose qualitative study contained data comparisons from over 1000 American and Chinese students and their parents. Chen states, "The cultural values which parents communicate to their children, are important factors in determining children's scholastic achievement" (1998, pp.351-352); this was particularly shown through the Chinese cultural value of 'malleability', showing that self-improvement comes through hard work. Even though Chen's (1998) study is aging in the academic world, Cockerill's (2011) biographical analysis of the work of Sukhomlinsky (1918-1970) highlights that a strong connection between value development and student achievement has been a focus outside Western education systems.

Sukhomlinsky promoted character education in Soviet bloc countries and Cockerill (2011) argues that, even though his work has not had an impact on English speaking countries, Sukhomlinsky inspired a focus on the holistic development of the student which still holds in Soviet bloc countries long after the fall of Communism and the move forward towards democracy. The solidarity between schools and families shown in Eastern countries within Asia and Russia juxtapose the breakdown of the traditional sources of values acquisition within the west and highlight the important role of the school, and its ethos, in transferring cultural values to students.

Globally, values education is being examined in a manner that evaluates how the wider cultural identity of a nation is impacting the curriculum and the teaching of values in the classroom. However, little research, which Dahlin's (2010) Swiss Steiner school study is an exception, is being focused on how an individual school ethos is shaping the way students acquire, incorporate and express the dominant values which comprise their identity of the wider community beyond the school. This is the core focus of this study.

1.2.8 Conclusion

The traditional institutions which govern the generational transmission of values are eroding in their influence in the western world. As the structures embedded in the family, church and state shift away from being central stakeholders in the process of values acquisition, the school is quickly becoming a central agent of social development for imparting values in students that lead to successful citizenship. For a student to obtain the values they need to be immersed in the ethos and interact with the values presented in the guise of the philosophical underpinning of the school. However, there is often a 'gap' between the values that are espoused in the ethos, created by the leadership team, and the enacted values that are eventually acquired by students by progressing through the schooling process (Donnelly, 2000; Solvason, 2005).

With values development in schools having a strong link to the development of cultural identity and citizenship participation by students both now and in the future, it is imperative that research is conducted into how to minimise the gap occurring in the expression of an ethos. With curriculums already being used as ideological constructs that engage students with their wider communities (Zajda, 2014), there needs to be a focus on the school ethos, which goes beyond the curriculum and socialises students to engage with the wider community through acts of citizenship. Values education is a key theory that is able to identify how schools are attempting to impart their espoused values and the effect it is having on the holistic development of the student. As values education is an established theory being incorporated into the pedagogical practices around the world, it is a reliable measure to use when analysing the effectiveness of a school ethos in the act of values transmission.

Within the literature the importance of how school ethos influences the values immersion process has not been addressed. Hence, informed by the literature review findings, this research project will critically examine school ethos in relation to specific approaches to values education. The acquisition of a value by a student occurs during the lived experiences of that student at the school. As the proposed research methodology is aimed at analysing the lived experience of students and teachers, it will also evaluate the gap between the rhetoric of a school's ethos and the reality of the values education, which identifies and consolidates the values present in the school's ethos.

As this study is examining the phenomena of the lived experiences of a student, the researcher has chosen to use a phenomenological approach to the research methodology. Interviews will be conducted for staff and students at a variety of schools to collect qualitative data around the expression of an ethos, with the staff reflecting the expression of the espoused values, while the student data will reflect the enacted values. The assertion of causality will be identified through the reduction process of data analysis. To do this, the researcher will use Hoffding and Martiny's (2015) framework for a 'phenomenological interview' to analyse the interview data and identify the themes, categories and codes through the use of In-Vivo coding, Process coding and Pattern coding, all found in Saldana's (2016) coding manual.

2. Chapter 2

The following chapter outlines the research design used to collect and analyse the data for this study. This study takes a relativist perspective and a constructivist approach to understanding reality. Therefore, Constitutive Phenomenology is used to explore the lived experience of a school ethos. The data for this exploration will be gathered through the method of Focused Interviews, where staff and students from each school will be interviewed through semi-structured interviews on their lived experience within the school. The participants will be chosen through sampling process that identifies the key candidates and also meets the ethical needs of the study. The data will then be analysed using Hoffding and Martiny's (2015) framework for a 'phenomenological interview', which will entail three forms of coding, In-Vivo coding, Process coding and Pattern coding. The key themes from this process of analysis will form the basis of the analysis and discussion chapters.

2.1 Research Design

This research proposal will be guided by the inquiry paradigm of Guba and Lincoln (1994) structured around three questions – the ontological, epistemological and methodological.

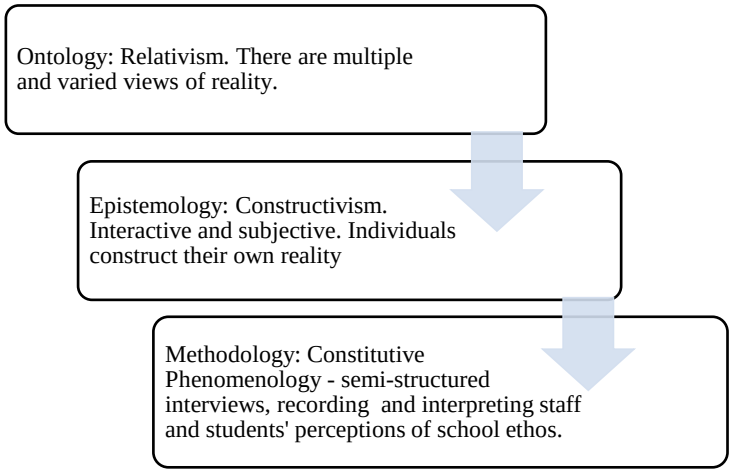

Figure 1. The Inquiry Paradigm

2.1.1 Ontology

Ontology is the search for an understanding of the nature of reality. A relativist perspective takes the view that there is not one reality, but multiple realities seen through many views. This research design recognises that each participant in the study will have a different perspective of what constitutes reality with respect to the ethos of their school, and each will be equally valid as all truth is relative. This reality will be placed alongside the espoused values stated in the ethos of each school to gain an understanding of the values which are enacted in the ethos.

2.1.2 Epistemological Foundations

Epistemology is the theory of how knowledge is created; for this study, a constructivist approach will be adopted. A constructivist approach recognises that an 'ethos' is a pre-constructed ideology and only exists through interactions with the participants. Riegler explains the need for this approach "Constructivism expresses the idea that mental structures and operations are actively constructed by one's mind rather than passively acquired" (2012, p.2). The nature of this study requires a constructivist approach rather than a problem/solution approach such as a pragmatic paradigm, "The pragmatic paradigm refers to a worldview that focuses on "what works" rather than what might be considered absolutely and objectively 'true' or 'real'" (Frey, 2018, p.1278). This study is attempting to establish what the participants believe, and 'know', about their school ethos and its possible impact on their future behaviour as a citizen.

2.2 Methodology

2.2.1 Phenomenology

A constructivist paradigm demands that the researcher gains an understanding of the individual participant's version of the reality within which they live. By applying a phenomenological approach to methodology, the researcher is attempting to gain an understanding of 'why' participants make decisions and engage in certain behaviours within their socially constructed world.

Phenomenology, according to Finlay (2009), is the study of phenomena: their natures and their meanings. It explores how phenomena appear to people through their experiences or their consciousness within the experience. With this in mind, such an approach can provide a rich and textured description of people's lived experience of their social world. The phenomenological approach for this study is based upon the work of a variety of authors in particular Barber's (2007) discussion on 'Communication between Phenomenology and Pragmatics' and Heffernan's (2009) critique on 'phenomenology and fallibility.' Both offer various views on the need for and limitations of phenomenology and both acknowledge the role of Edmund Husserl (1913) who is considered to be the principal founder of phenomenology.

This study will adopt Husserl's (1913) constitutive phenomenology, "emphasizes processes within conscious life as they are intentive of objects, but it also reflects correlatively on the objects as intended in such processes" (Embree, 1998). Phenomenological reduction will be used as the method of data analysis; "Reduction is a procedure whereby a given domain of items (for example, objects, properties, concepts, laws, facts, theories, languages, and so on) is shown to be either absorbable into, or dispensable in favour of, another domain" (Kim, 1998). The ontology for phenomenological reduction is to take one's personal and private experience and turn "to it reflectively in such a manner

that the contents of one's reflection are still marked by the social dimensions in which one had just previously been unreflectively living." With this perspective, "Husserl seeks to abstract from one's experience of the world as a 'world for everyone'" (Barber, 2007, p.273).

The researcher must be aware of their own impact and the role they have on a study centred on a constructivist paradigm and phenomenological methodologies. The subjective nature of phenomenology will often "involve the researcher appearing 'in person' in the research" (Lester, 2016, p.2). The origins of this study have been drawn from the experiences of the researcher. The author of this research has worked in schools as a teacher for over twenty years. He has experience teaching civics, English, Languages other than English and Religion in Australia, Japan and England. This teaching experience has offered an understanding of how values-based education has an impact upon the expression of identity across different cultures. Therefore, this experience has led to a focus on values as being an agent which shapes the development of citizenship in students. The author has also spent the majority of his teaching career in Catholic schools and Catholic Dioceses. This experience in Catholic education allows the author to detect the subtilise expressed within the ethos of the Catholic schools in this study as they have not only taken part in the expression of a Catholic ethos, in the role of a Religion teacher but also helped shape the Catholic ethos in their leadership roles, particularly in the area of Religious education.

There exists the possibility that the author may place an unconscious bias towards the schools which express an ethos that he is familiar with. This possible bias will be neutralised through a member checking process outlined below.

2.3 Method

2.3.1 The Focused Interview

The method used for the semi-structured interviews for this study was the focused interview or an interview that directs participants to focus on a particular phenomenon. The use of a focused interview as a method of data collation has been an accepted research method for a long time. A focused interview is an appropriate choice for a phenomenological study because it focuses upon an interviewee's *subjective experience* of a *particular concrete experience* (Merton & Kendall, 1946, p.542). and provides the research with a richness of data. Merton and Kendall (1946, pp. 542-543) suggested that the focus interview "provides a useful near-substitute for a series of experiments" to achieve an understanding of the "pertinent aspects of the total stimulus pattern", meaning that focus interview allows the participant to draw out central aspects of the phenomenon as if they were experiencing the phenomenon at that moment. This draws attention to the fact that a person's consciousness is able to draw from a wide variety of aspects to enable them to express an

understanding of a particular phenomenon. Merton and Kendall (1946) state that a focused interview should have a non-directive manner, through the use of open and unstructured questions about specific situations that allow for the responder to give value-laden and personal responses based within the context of a specific situation.

In phenomenological research, a focused interview is also called a qualitative interview. Due to the nature of unstructured and open-ended questions, qualitative interviews are not replicable (Kvale, 1996). It was anticipated when constructing the open-ended interview questions that they would not be initiated in the same sequence, in the same manner, each time due to the unpredictable nature of responses to open-ended questions. Semi-structured interviews give the opportunity to ask supplementary questions based upon the responses participants give from the initial questions. This allows for the participant to take the conversation off in a different direction without losing the proper focus of the core questions.

However, the interview questions for this study were based on Bevan's (2014) method for a phenomenological interview structured into three parts, contextualisation, apprehending the phenomenon and clarifying the phenomenon. Even though the questions were not specifically initiated in that order, are designed to achieve understanding in each of the three areas.

There is some controversy in the literature around the sole use of open-ended questions in an interview format. Geer (1991) points out that a fear in scholarly studies is that open-ended questions only tap into superficial concerns, as the interviewee is not willing to delve into deep memory to offer statements of depth and consideration. However, Greer's (1991) study into examining people's political choices in the lead-up to the 1992 American Election suggested that open-ended question-based interviews allowed for reliable data of people's choice of electoral candidature representatives than closed-question responses could have provided. Attempting to counterbalance Greer's (1991) concerns, the researcher used the rephrasing of statements and reflection of body language as prompts to ensure the interviewee is able to go into as much depth as possible in their responses, which in phenomenological terms creates Reciprocity and helps limit *transcendental consciousness,* where two versions of the one person (inner/outer ego) experience the same event over different times and creating distortions in their responses (Flensner, Anna-Chirstine & Soderhamn, 2003).

2.3.2 Semi-Structured Interviews

A constructivist paradigm allows that a variety of truths can be viewed as valid and relevant, and qualitative data collection will allow for the essence of these truths to emerge. The qualitative data presented in this thesis has been collected through the semi-structured interviews of teaching staff

and students across five schools, where each school expressed a unique and identifiable ethos, with the intention to gain their perspective of the phenomenon.

The interviews were semi-structured and were organised around the focal point of open-ended questions. Open-ended questions are questions that do not have a predetermined or required answer and allow the participant to elaborate on their answers (Brubacher *et al.*, 2015). The questions asked during the interviews can be found in Appendix A.

2.3.3 Sampling

Sampling was used for this study in order to identify the most information-rich participants with the intention of collecting qualitative data for analysis. A non-probability approach to participant selection was applied to find participants who would provide rich information for the study (Saunders 2012). This non-probability approach meant that participants were not selected randomly, but rather the researcher specifically target participants who were in the best position to provide rich information on the expression of values within the school ethos. This approach to participant selection was conducted based upon the construction of a sampling framework for identifying potential sites and participants. This framework consisted of a three-phase process to identify the most information-rich students. The information-rich student was a student who had been associated with the school for the entirety of their schooling in an individual school, and was in their final year, to ensure they had been fully immersed in the ethos of the school.

This selection was be conducted through a three-phase process.

- The first phase of the process was centred upon locating schools that offered a variety of educational philosophies within a small geographical area. The geographical location provided the basis for an examination of school ethos without restricting the sample through considering other variables such as socio-economic and geographical anomalies;
- The second phase focused upon the selection of teachers within schools, whose roles were linked to the expression of values, both explicit and implicit, in their schools and had links with local citizenship. These roles differed according to each school and were to be determined through an in-depth discussion with the principal of each school;
- The third phase of the selection process was the identification of the participating students. These potential students were selected through the assistance of the principal of each participating school and their knowledge based on the student selection criteria mentioned above.

As the study is attempting to identify the impact of values expressed within the school ethos on potential future active citizenship, a limited geographical area has been chosen for selection as it

offers convenience in sampling and minimises external variations. The chosen area is a collection of four connecting suburbs of a peri-urban coastal region of New South Wales. This region offers a microcosm of both metropolitan and rural characteristics and is situated one hour's drive from a major city in Australia. According to the Council website of the region, the suburbs have strong social connections and networks, particularly cultural and sporting groups and offer a wide range of citizen-based activities, including ANZAC day ceremonies, social welfare initiatives, Aboriginal cultural immersions and early colonial memorial walks.

Initially, a co-ed systemic Catholic school, St Paul's Catholic College (pseudonym), situated in a corresponding neighbourhood, was selected as an initial case study for this study.

> "It can refer to so-called feasibility studies which are "small scale version[s], or trial run[s], done in preparation for the major study" (Polit et al., 2001, p.467). However, a pilot study can also be the pre-testing or 'trying out' of a particular research instrument (Baker 1994: 182-3). One of the advantages of conducting a pilot study is that it might give advance warning about where the main research project could fail, where research protocols may not be followed, or whether proposed methods or instruments are inappropriate or too complicated" (van Teijlingen & Hundley, 2002, p.33)

This case study acted as an opportunity for refinement for the study. This provided the researcher with an opportunity to refine the interview process, design the question structure and also allowed the practice of the reduction process of analysis to identify the codings required for data analysis. The result of this case study was also included in the analysis and discussion for this thesis when comparing data with the other selected schools. The impact the case study had on the overall method for the study is outlined below.

The participating schools consisted of four high schools, three within the radius of the chosen suburbs and one just outside its geographical limits. Each school is well established in the community and openly expresses a set of values that the enrolled students and families are expected to adhere to. The schools (pseudonyms given) and their expressed values, according to their websites, are as follows:

- St Paul's Catholic College, a 7-12 co-educational Catholic College (Courage, Compassion, Commitment)
- King's Grammar School, K-12 Independent school (Heart, Soul, Mind and Strength);
- St Catherine's Catholic College, a 7-12 Single-Sex Systemic Catholic school (Compassion, hope, justice and respect);

- Wilma Steiner School, a K-12 Rudolf Steiner school (confidence, creativity, resilience, empathy, courage and compassion).

Even though the Wilma Steiner School is outside the geographical limitations of the study, the philosophy projected by the school compared to the fellow samples offers a unique perspective on the philosophical focus of education implementation in comparison to the religious schools situated within the study.

2.3.4 Participant Selection

This phase focused on identifying teaching staff from each school that were able to reflect the teaching and expression of the core values within their school. Each staff member was established in the school with a minimum of three years of teaching experience in the school in order to have an understanding of the school ethos (Watson, Mazur & Vincent, 2015).

Initially, a member of the leadership or executive team of the school was selected. As the expression of ethos is often driven by leadership, this staff member, together with school documentation, became the focus through which the intended cultural ethos and espoused values, of the school was obtained (Modin, *et al*, 2017). The second staff member interviewed played a central role in the communication of the school ethos to students and the wider schooling community. The purpose of interviewing the second staff member was to identify how the school ethos and core values are expressed to students through planning and implementing activities that shape the 'lived experiences' which express the ethos. This staff member was someone who organised and orchestrated school events or played an integral role in the organisation and communicational process.

The final staff member selected was a subject coordinator, or core subject teacher, within the school. The purpose of this selection was to provide an understanding of the teaching and learning processes that takes place in the school and the manner in which the school values are incorporated into the learning. This teacher acted as the source of knowledge on the complexities, nuances and language, of the 'hidden curriculum' of the school. This is imperative to the study as Jung Lee (2011, p.141), explains the hidden curriculum "contains unspoken rules, social values, attitudes, and norms that govern behaviours in various situations". As much research on values education implies that values are taught both explicitly and implicitly (Lovat & Hawkes, 2010), it needs to be acknowledged how the school not only teaches the values but also how they are put into practice and essentially how valued the values truly are within the school.

On initial contact with the school, the researcher gained consent from the principal for ethical purposes. With the principal's permission, each teacher was contacted and only after they gave their

informed consent were the interviews conducted. The selection criteria for the teaching staff required a staff member from the leadership team, a staff member who was integral to values expression and a staff member who was integral to curriculum implementation in the school. These roles appeared differently in each school, so one teacher may be able to fulfil more than one of these requirements, or more than one teacher may be required for each criterion. The purpose of this phase was to find candidates who fulfil the criteria of value expression within the school, rather than achieve a specific number of candidates. Once the candidates were selected their interview responses remained confidential, and pseudonyms were used to cloak their identities. Not only does this help keep the anonymity of the school within this study, but more importantly, it gives anonymity to the staff members within their own school, minimizing any sense of retribution, particularly from their principal, due to their comments. On saying this, most participating teachers laughed when given this explanation.

Once the teaching staff had been identified, the third and final phase of participant selection took place, resulting in the identification of students for this study. The selection process was facilitated by the school Principal, who advised the student families of the nature of the study and sought permission prior to the researcher making contact. The aim was to select six senior students to represent each school. The students were required to have been students at the school for their entire high schooling in order to have experienced all the possible 'lived experiences' across each year level within the school.

From the list of students who satisfied these criteria, the participating students were randomly selected. For a study such as this, Giorgi suggested three participants as an effective sample for a phenomenological analysis as it offers a "sufficient number of variants . . . in order to come up with a typical essence" (2008, p. 37). However, this study is sensitive to the concerns raised by Graham (2012) about seeking 'student voice' on a particular issue. One major concern articulated by Graham (2012) was that a student voice is often obtained from the student who can articulate their opinion with confidence rather than from the student who has the fullest understanding. To ensure that the student voice within the school is sufficiently heard the student participant quota was to be doubled from three to six participants in each school. Along with the doubling of student participants, the staff participant numbers were also above Giorgi's (2008) suggestion of three participants. The staff participant criteria state the need for members of the leadership team, middle management and classroom teachers to be interviewed. Due to each school having its own unique structures around staff positions and their impact on the school ethos, the participating staff from each school ranged to meet these criteria. The staff participants for each school were all above three and ranged from

four to six participants. This allowed for the researcher to gain a deeper understanding of the value expression in each school.

The framework for the selection process is in line with the sampling sizes required for a phenomenological study. Creswell (1998) and Morse (1994) suggest that a phenomenological study should consist of between five and twenty-five participants, while Brinkmann and Kvale (2015) suggest the participant range for an interview-based study should be between five and twenty-five participants (cited in Saunders, 2012). This study selected six case students and four to six teachers from each school, resulting in a total of Thirty-Nine participants. With a selection range slightly higher than the research suggests there is more opportunity to be able to collect data that will be able to examine the life experiences across a broad understanding of the phenomena.

2.3.5 Issues around Participant Selection

Just as Williams, Lewis, Glass, Butler and Lim (2020) see the role of the Assistant Principal as being the 'gatekeeper' that selects the beliefs and attitudes which filter into the school and linger as the expectations; the Principal, as explained by Kelchtermans, Piot, and Ballet (2011), is the 'gatekeeper' for all aspects of the wider world. In this study, the role of the Principal as 'gatekeeper' in accessing the school both enhanced and hindered the access to data.

When accessing and identifying the staff participants for the study the Principals played an instrumental role. It was the principals' understanding of the intricacies of their school which allowed the identification of key staff members who had an authentic role in, and understanding of, how values were embedded and expressed within the school environment. Some of the interviewed staff, such as the School Chaplain at King James Grammar School and the Guardian teachers at Wilma Steiner School, sat outside the boundaries of the selection criteria but were chosen due to the explanations offered by each Principal around their school ethos. Furthermore, the Principals identified staff who were willing to participate and could offer articulate responses.

The role the principal played in identifying potential students to be interviewed did have an unintentional negative impact on the data. The selection criteria for the choice of student was vague with the only key specification being that the student had been at the school for their entire schooling. The researcher's intention for vagueness around the student criteria was to allow for a broad range of student perspectives without placing unproductive limitations that could have limited their responses. All Principals acted in good faith and with good intentions when identifying the student participants however, due to their willingness to find students that would be articulate enough to offer responses they inadvertently selected students who were most similar in their approach to schooling.

Almost all the students interviewed had some form of leadership, or ministry, role within their school. This highlights that the students were all successfully immersed in the values and ethos of the school as they were voluntarily undertaking roles that expressed leadership which reflected the values and ethos. Even though this is essentially the style of understanding that the study is seeking, on reflection, the researcher understands that limiting the exposure to this style of student hinders an examination of students who do not adhere to the ethos and values of the school. What the study lacks is an exposure to students who are either disengaged with the school ethos, or those who engage in a minimalistic manner. Having these types of student participants would have given richer data around the issues that limit values transmission within a school ethos. However, the style of student participants in this study allows for a clear understanding of what impact a school ethos does have on values transmission for students who are engaged with the ethos of the school.

2.3.6 Impact of Covid 19

This study intended to gather data from five schools situated within a peri-urban coastal region. The researcher was able to gather data from a Co-educational Catholic school, a single-sex Catholic school, an Anglican Kindergarten-Year 12 school and a Steiner School. Unfortunately, due to circumstances out of the control of the researcher data was not able to be collected at the specified Department of Education State High School.

The researcher had intended to collect data from the State High School and had completed the required ethics process, the NSW State Education Research Application Process (SERAP), which is needed in order to conduct research in Department of Education schools. The researcher had established a relationship with a principal of a local high school; however, they were placed on secondment to an out of area school before the research interviews could be conducted. Furthermore, many other state high schools in the area were unwilling to participate in the research due to the large volume of commitment these schools make towards research projects conducted by another local university. Whilst in the process of establishing a relationship with the new principal, the Covid 19 Pandemic broke in Australia. As a result of the pandemic, schools went into lockdown and non-essential members outside the school community were not permitted on the school ground.

There was an attempt made to conduct the interviews via video conferencing, however, this was abandoned due to the negative stress levels already placed on the Year 12 participants due to the Covid Pandemic. There was also the belief from the researcher that interviews via video conferencing would limit the ability for the participant to cross Husserl's (1913) *transcendental consciousness*, an absolute conscious subjectivity that cannot be an object and cannot be given reflectively, which is a limitation of constitutive phenomenology. It was decided that the study could still be completed

without the data from the fifth school, as the ratios of participants set out in the method for participant sampling would still be achieved and there would be enough variation between the four schools to allow for clear themes to emerge around the core research questions.

The lack of data from the Department of Education State High School does limit the researcher's ability to articulate the expression of Australian values within each school, as the State school was to act as a 'control' school for the expression of Australian values. As the literature review for this study is heavily led by the *National Framework for Values Education in Australian Schools* (DEST, 2005), it was intended to be a cornerstone reference when examining the values connecting to Australian citizenship. As the State High School was the only school in the study that is mandated to implement the framework, the study's inability to cross-reference the other schools with a clear expression of the framework now limits the clarity when the Australian values are expressed by all schools in the study. However, the core premise of this study, 'an examination of school ethos and its potential impact on citizenship', and the research questions are not compromised. The four schools which participated in the study offer enough data and richness in their diversity to examine school ethos, values acquisition and potential acts of citizenship of the students once they leave school.

2.4 Data Collection

The use of a phenomenological interview comes with limitations. In Husserl's (1913) Constitutive phenomenology, the limitation occurs in Husserl's *transcendental consciousness*, where two versions of the one person (inner/outer ego) experience the same event over different times; the first unreflective experience occurs in the event, while the other occurs when reflecting afterwards, or out of the event. This is a limitation as memory can be altered over time but as Barber points out, the interviewee "can only apprehend his or her experience after they have passed" (2007, p.271).

To compensate for *transcendental consciousness*, data collection and analysis has adopted Hoffding and Martiny's (2015) two-tier framework for a phenomenological interview. Tier one of the framework is the interview which was conducted face-to-face and for no longer than sixty minutes. With the participant's permission, each interview was voice recorded and transcribed verbatim using voice to text software within twenty-four hours of the interview taking place. The aim of the face-to-face interview, as opposed to phone interviews, was to create a bond of empathy between the participant and the researcher. This was to establish a clear understanding of the participant's point of view and overcome Husserl's (1913) *transcendental consciousness*. Hoffding and Martiny (2015) suggest that the researcher adopts a second-person perspective during the interview, which is known within phenomenology as 'reciprocity'. Reciprocity suggests that the researcher becomes another expression of the participant's 'you' and clarifies perspectives and understandings both *fo*r and *of* the

participant. In other words, the researcher becomes a participant in the process asking subsidiary and additional questions.

Reciprocity can also be achieved through the noting of the body language the participant expresses throughout the interview (Flensner, Anna-Chirstine & Soderhamn, 2003). The interviewer attempted to record specific body language throughout the interview and also mimicked the body language of the participants to create a sense of acceptance and 'reciprocity' between the researcher and the participant. Body language highlights the inner thoughts of the participants in relation to the ideas being discussed. If the intonation of the voice rose, or the body movements become more animated, the participant was more in tune to reflect what their deeper feelings were in relation to the questions being asked. In contrast, if there was an element of monotone in the voice and static body movements, the participants may, subconsciously, have been recounting rhetoric that has been divulged to them by either the represented school or others associated with it. Each interview was conducted within the physical setting of the school to ensure a deep connection between the physical and mental states of the participants (Flensner, Anna-Chirstine and Soderhamn, 2003). The interview is the chosen method for this study as it allows deep exploration of a participant's understanding of a phenomenon.

Semi-structured interviews, where the researcher becomes a participant in the process asking subsidiary and additional questions, allow for further exploration of points when responses from participants are unclear. This increases the reliability of the researcher's interpretation of what the participant has intended as the researcher is able to obtain clarification in the present moment of discussion. When applicable, follow-up contacts during the data analysis occurred to get clarification from participants. Four follow-up interviews occurred through the process relating to the changes that took place during the Covid 19 enforced home-based learning. Other forms of data collection, such as exploration and analysis of the documentation on each school's approach to ethos expression, or curriculum documents that highlight value expression in the classroom, were also beneficial. These documentations acted as sources for clarifying the participant responses relating to the espoused ethos of the school. Not only did these sources decode the school-specific terminology, but they also acted as a source for triangulation for validity (Flick, Kardorff & Steinke, 2004), where "Triangulation refers to the use of multiple methods or data sources in qualitative research to develop a comprehensive understanding of phenomena" (Carter *et* al, 2014, p.1). However, the interview is the method of choice for data collection as it delves deeply into the real expression of the theoretical concepts being put into practice.

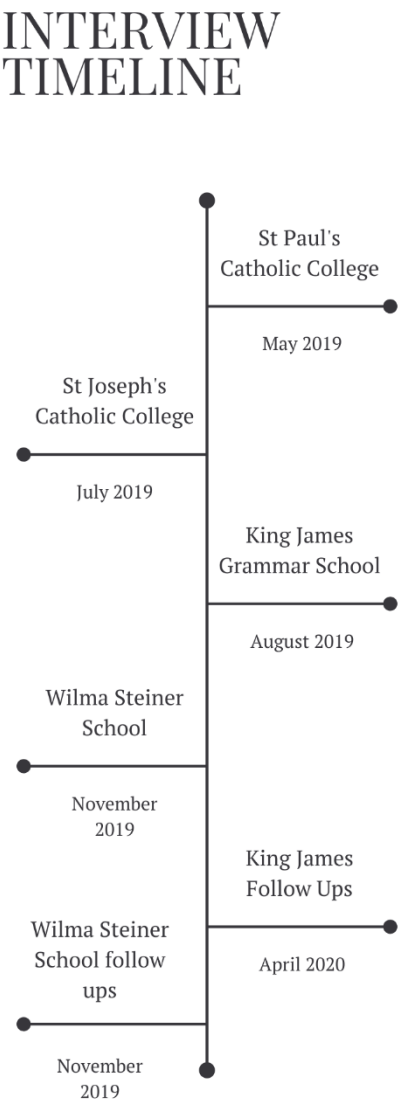

Figure 2. Interview Timeline

Each interview was voice recorded and followed Hoffding and Martiny's (2015) framework for a 'phenomenological interview', where the researcher used open-ended questions, rephrased statements to show understanding and mimicked the body language of the participant to establish an epoche. Once each interview was conducted, the voice-to-text program https://sonix.ai/ was used to transcribe the recording. The researcher then listened to the recording and read the transcript to ensure validity before commencing the data analysis.

2.5 Data Analysis

Hoffding and Martiny's (2015) framework for a 'phenomenological interview' is the central focus for data analysis. The framework is structured around the conceptual understanding of what pertains to an 'experience' and is conducted over a two-tier process. An experience does not occur in an objective

form but rather takes place in a subjective construct of one's mind. Therefore, "understanding subjectivity requires methods fundamentally different from those employed in understanding objects" (Hoffding & Martiny, 2015, p. 544).

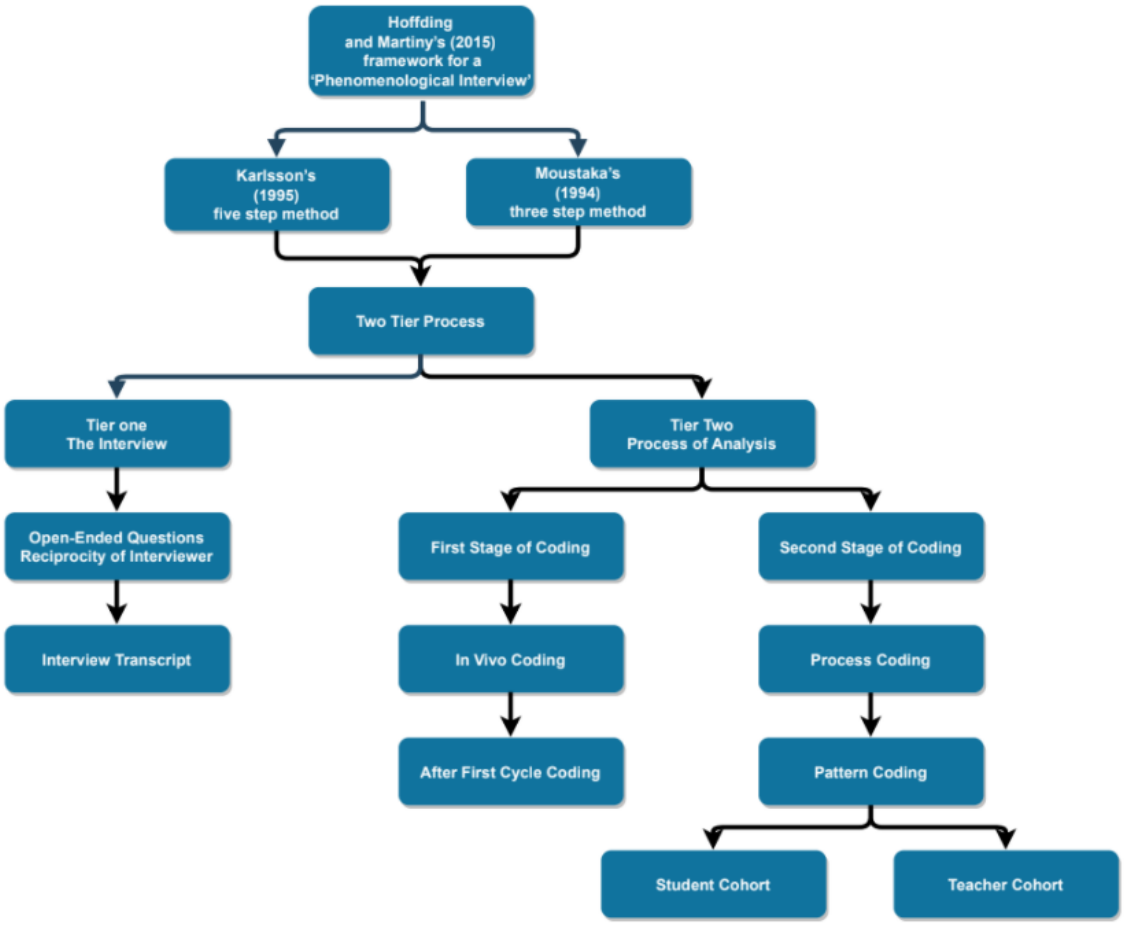

Figure 3: Process of Data Analysis

Tier one of the process is the interview itself, as the participant is giving a first-person perspective of the experience. As experiences do not exist in theoretically neutral spaces, they can often be cluttered with extra information, influences and interpretation. The second tier of the framework is the phenomenological analysis of tier one. This is where essential structures and conditions of the experience are generated.

The purpose of the second tier of Hoffding and Martiny's (2015) framework is to generate a description of the experiences using structural language. To generate this structural language, a deductive approach was adopted to identify themes, or codes, which were present across the interviews. These themes, or codes, were identified through the language of the participants, rather than viewing the interviews through a pre-established theoretical viewpoint, highlighting the

grounded approach taken. By applying a phenomenological reduction analysis to qualitative data, the researcher was able to draw down deep enough to make connections between the varied perceptions of truth from the participants and establish a common, meaningful understanding of the experiences. During this process, outlined below, the researcher also maintained a feedback loop with other academics to ensure a neutral perspective was maintained during the reduction.

The tier two analysis followed Karlsson's (1995) five-step method and Moustaka's (1994) three-step method of analysis for phenomenological interviews. Both methods express their process with different language-specific terminologies, however, they are essentially the same process. The first step in each method requires a detailed reading/listening of each interview transcript to ensure the interviews were essentially connected to the theoretical concepts of 'values' and 'ethos' as a *priori* framework for adaption and were clearly understood by the researcher. The second step in the process is the identification of 'units of meaning', which are phrases of language directed towards the phenomena of the study. This allowed for simple themes, or codes, relating to the phenomena to be identified and collated.

The next part of the process conducts the reduction element of the analysis. Karlsson (1995) takes this process over three steps, while Moustaka (1994) completes it in one step, yet both still express similar understandings. This stage is the expression of the essential meaning within the interviews in relation to the research questions. A partial reduction, or eidetic reduction, occurs through the transferability of meaning from the spoken language of the participant to the written language of the researcher. Once the researcher was satisfied that all themes, or codes, had been deduced from the interviews, the themes were then organised into a structure which was then written into a format that replied to the research questions.

Hoffding and Martiny's (2015) tier two is a non-rigid process, which allows both the researcher and the interviewee, to correspond any errors or queries for clarification at any point within the analysis. This level of clarification was achieved through an open communication channel, in some cases through phone or email contact, when consent was obtained from the participant. This was acceptable from an epistemological standpoint, as the subjective nature of phenomenology will often "involve the researcher appearing 'in person' in the research" (Lester, 2016, p.2). Therefore, the clarification of knowledge is not a manipulation of data, but rather an ongoing expression of validity.

Saldana's (2016) coding manual was the reference point during the tier two process. Saldana's (2016) work has been identified as the reference point for this study as his coding manual does not apply directly to any particular methodology, but rather places 'broad brushstrokes' over qualitative data. This is essential for the grounded approach expressed within the data collection, as the data

needs to appear without any influence from wider methodological ontologies, even those, or especially those, associated with constitutive phenomenology. Codes need to occur, and be identified by the researcher, naturally before a phenomenological reduction can be put in place. According to Saldana (2016, p. 15), a code is "most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute" connected to the issue of the study. For this study, these words or phrases reflected the essence of theoretical concepts, in particular the association of global and national value expression.

This process of analysis is structured to give an optimum chance to identify the codes. Saldana (2016) presents a two-cycle process (*In Vivo Coding* and *After First Cycle Coding*, outlined below) which the researcher used to initially identify the codes and then re-identify and restructure them for meaning. This cyclic process mirrors the structure of analysis described by Karlsson (1995) and Moustaka (1994) presented above. Saldana (2016) also expresses the need for the researcher to adopt a 'coding filter' lens and review the data again focusing purely on the identified codes, which was achieved through the use of *After First Cycle Coding*. This reflects the process of reduction in constitutive phenomenology as it breaks through the personal stories of each participant to identify and explore the social structures present within the narrative, as explained by Barber (2007), "Husserl seeks to abstract from one's experience of the world as a 'world for everyone'" (p. 273). Along with identifying coding, however, Saldana (2016) urges that the researcher must also be constantly constructing 'analytical memos'. These memos are collations of the thought process of the researcher as the study unfolds. The use of these memos allowed the researcher to draw early connections and theories associated with the identified codes. With these notes, the researcher was also able to apply a process of reduction to their thinking, allowing the eventual conclusions to be easily drawn.

This description of the data analysis, which was initially constructed prior to the interviews taking place and data being collected, has purposefully not mentioned any expected content which will appear in the interview or acknowledged how the theoretical concepts may be expressed in the language of the participant's experience. This has been a critical focus to ensure that a grounded approach to data analysis is conducted in a trustworthy manner. Rather, the researcher has focused on ensuring that a clear structure is in place to ensure the conclusions arising from the data in relation to the methodology placed upon the method. This has been achieved by following Hoffding and Martiny's (2015) framework for a 'phenomenological interview' while including Karlsson's (1995) and Moustaka's (1994) process of analysis and following Saldana's (2016) understanding, and identification, of 'codes'.

2.5.1 Coding

The choices resulting in the specific methods of data coding have been developed out of an understanding of the framework surrounding the method and methodology for this study. Hoffding and Martiny's (2015) framework for a 'phenomenological interview' is the over-arching framework that encapsulates the method of data collection. Essentially this framework is a two-tier process. The first tier is the interview itself, where the participant is giving a first-person perspective of the experience in a theoretically neutral space. The second tier is the framework for the phenomenological analysis of tier one. This is the deductive approach used to identify themes, or codes, which are present across the interviews.

The second tier was completed by applying a phenomenological reduction analysis to qualitative data. The researcher has chosen to do this by following Karlsson's (1995) five-step method and Moustaka's (1994) three-step method of analysis for phenomenological interviews. These two methods are essentially the same. The first step is to listen/read through the interviews to ensure that the data is connected to the theoretical concept being studies. This has been achieved through the transcription of the interviews. The second step in the process was the identification of 'units of meaning', which are phrases of language directed towards the phenomena of the study. To achieve this, the researcher decided to incorporate *In-Vivo* coding to identify the 'units of meaning'.

Saldana (2016) in his book, *The Coding Manual for Qualitative Researchers*, presents 27 coding different methods for first cycle coding. From this list of coding methods, *In-Vivo* coding, otherwise known as 'verbatim coding', where the codes refer to "words or short phrases from the actual language found in the data" became the chosen method. The researcher has chosen *In-Vivo* Coding for two specific reasons. Firstly, Saldana (2016) suggests that *In-Vivo* is a coding method that is particularly appropriate "for beginning qualitative researchers", which reflects the status of the researcher. But more importantly, it is a good method for collating data for children and adolescent voices, as it captures their experiences in their own words and "deepens an adult's understanding of their cultures and worldviews". As the researcher is looking at this study from a phenomenological perspective, it has allowed the opportunity to gain the truest understanding of the student's experiences with the values as possible.

Once the first cycle coding was finished, Saldana (2016) suggests that there are two main approaches to '*After First Cycle* coding' and they are code mapping and code landscaping. The researcher chose code mapping, as it offers the clearest direction to establishing themes specific to the individual interview. Code mapping is compiled of four iterations, which conducts the reduction element of the analysis. This is where a partial reduction, or eidetic reduction, occurs through the

transferability of meaning from the spoken language of the participant to the written language of the researcher.

The first iteration is making a list of the codes that have been collected, which occurred in the initial *In-Vivo* coding process. The second iteration is to place the initial codes into categories. The third iteration of the process is to *categorise the categories* or to refine the categories into larger categories to show a deeper meaning. The final iteration is to create 'Moiety' concepts phrased in *In Vivo* terms. The final iteration asks for the researcher to create conceptual statements that draw out the main ideas from the data. Appendix C is an example of code mapping conducted by the researcher.

Each individual piece of data is analysed through the first cycle coding process of *In-Vivo* Coding. When examining the need for a second cycle of coding, it became apparent that *In-Vivo* Coding was not conducive due to the lack of consistency in codes. The codes collected from *In-Vivo* Coding are direct quotes from the participant and do not reflect the deeper themes that underly the language. Therefore, the researcher decided to recoded each piece of data using *Process* Coding (Appendix D) in order to examine the processes taking place in the phenomena of values acquisition happening within each school. *Process* Coding, otherwise known as Action Coding, looks for actions or more general conceptional action and is purposeful in the "search for the routines and rituals in human life" (Saldana, 2016, p.111). *Process* Coding allowed the researcher to establish an understanding of how processes and structures occurred in each school that allowed for values transmission.

Once *In-Vivo* Coding and *Process* Coding had occurred for each transcript interview, the researcher then sought a method of coding that would draw codes together across the corpus of each school. After looking further in Saldana's (2016) work on coding, the researcher then decided to code using *Pattern* Coding (Appendix E) as the second cycle of coding, as this coding collates codes across the data corpus and allows for the researcher to establish patterns and theories across all of the data. The researcher will use *Pattern* Coding for the staff and then for the students from each school and this will help link directly to the key research questions.

As 'Pattern Coding' requires specific codes, and In-Vivo coding is participant language, the researcher re-coded each interview, using 'process coding' to develop specific codes that can come into the patterns. 'Process Coding' was chosen as it is 'verb' based and the key research questions are based around the 'expression' of values by the school and the 'reception' of the values by the students.

Codes

Pattern coding was used as an overarching coding process that brought the codes from *In-Vivo* Coding and *Process* Coding into common categories. These categories then became the themes for each school and these themes then became the topics of the paragraphs in the data analysis chapter.

As this is a phenomenological study, the researcher was focused on ensuring that the data was able to truly reflect the lived experience of each participant. Therefore, the student data and the staff data where collated separately through individual pattern coding for each group. This also allows direct reference to the research questions, as the teacher data to reflect the espoused values in the ethos while the student data reflects the transmission of the enacted values in the ethos. Furthermore, the researcher ensured that the data from each school was kept separate due to the contextual nature that shapes each ethos. It is only once the reduction is completed and the data analysed that comparisons can be made and responses can be drawn to present answers to the research questions. This will take place in the discussion chapter.

2.5.3 Case Study

Throughout the process of data collation, the researcher has constantly been honing his research skills. Therefore, after a discussion with the supervising Professor, it was decided to adopt one school to act as a case study at the beginning of the study in order to ensure continuity within the process. St Paul's Catholic College has been used as the case study to ensure that the theory element of this study is transferred across into the practice of the collation and analysis of the data. Each step associated with the collating and analysing of the data has been conducted in association with St Paul's Catholic College before any interaction with the data of any of the other schools involved in the research. This has been specifically directed by the researcher in order to maintain continuity within the data. The researcher has used St Paul's Catholic College as the basis for establishing the clear criteria for collating and analysing the data.

When conducting the focus interviews, all interviews were conducted at St Paul's Catholic College before any contact was made towards other participating schools. This decision was made purposefully to ensure that the researcher had a clear understanding of the practical process associated with establishing a rapport with the school, principal and participating staff and students. This also allowed the researcher to develop their interviewing skills and ensure the questions being asked were achieving the desired results for the study. Only once the researcher was satisfied that the processes were consistent, purposeful and conducted in a manner of integrity, were the other participating schools involved in the study. The actions associated with St Paul's Catholic College then became the benchmark for data collection and were replicated in a consistent manner within the other participating schools.

A similar process was adopted in relation to the analysis of the data. St Paul's Catholic College was used to establish the benchmarks for the data coding process. Initially, the data was coded using *In-Vivo* Coding to establish the participant voice and clear articulation of the phenomena (Appendix

B) and further analysed through Saldana's (2016) four iterations of Code Mapping (Appendix C). After reviewing the data from St Paul's Catholic College, it became evident that the coding method did not provide enough data to establish clear themes, so the researcher then recoded the data using Process Coding to establish processes present in the data. *In-Vivo* coding allows for the researcher to gain an understanding of the participants' voice, and therefore, for a phenomenological perspective, allows the researcher to see the participant's true experience of the phenomena. however, the addition of *Process* coding allowed the research to identify the processes that occur around the phenomena for it to exist in the first place. Therefore, the use of a case study school caused the identification of the limits of *In-Vivo* coding and allowed the research to add another player of coding, *Process* coding, to create a greater depth in understanding the experiences of each participant.

Furthermore, after the implication of Process coding, it also became apparent that the method of data analysis did not allow for a compressive overview of all of the participants in each school. Therefore, the researcher incorporated another layer of coding, *Pattern* coding to draw the data together. The data corpus was subjected to a Second Cycle of coding using *Pattern* Coding to establish the patterns which emerge across the data corpus. Only once the researcher was satisfied with their understanding of the coding process, completed each coding method for each piece of interview data and written up the data findings for St Paul's Catholic College, did the researcher move on the analysing the data collected from the other participating schools. The use of a case study has been integral to this study as it has allowed the researcher the opportunity to test the initial method of data collection and analysis and to develop this process further to achieve a greater depth of understanding. The researcher was then able to apply the more comprehensive method to the other schools in the study, while still being able to use the data from the case school in the findings as all data has now been subjected to the same level of scrutiny in the methods of analysis.

2.6 Ethical Considerations

As this study is examining the personal experience of a phenomenon, human sensitivity has inherently appeared within the reflection upon the experience. It was paramount that the human dignity of each participant was always placed at the forefront of the study and overshadowed all other issues relating to data collection and analysis. This study has followed the statement of ethics produced by the National Health and Medical Research Council (NHMRC) which are guided by the four principles of ethics: Research merit; Justice; Beneficence and Respect for Persons.

The generation of data took place over a two-year period, with three schools consisting of students from the 2019 HSC cohort and one school consisting of students from the 2020 HSC cohort. On achieving confirmation of candidature, the researcher then sought ethical approval. Once ethical

approval was granted through the Australian Catholic University, the author further sort ethical approval from the NSW Educational Research Applications Process (SERAP) to conduct research in the NSW Department of Education schools and also ethical approval through the Catholic Schools Office of the Diocese of Broken Bay in order to conduct research in Catholic Schools. Once these ethical approvals were received, the author then sent forth and contacted the principals of the selected schools.

Once contact had been initiated, the author held an informative interview with the principal of the school, outlining the study and explaining the interview process and ethical considerations. It then became the responsibility of the principal to select the participating student and pass on the ethical consent forms, while the researcher contacted participating staff and sought their ethical consent. This allowed for the teaching staff to remain anonymous from the Principal. The interview process was conducted either over a two-day period, or a full day proceeded by sporadic afternoon interviews. Where possible, the researcher has attempted to interview all participating staff members prior to meeting with participating students in an attempt to reflect the research questions of establishing the 'espoused values' and identifying and examining the 'enacted values'.

Ultimately, this study is of minimal risk with only minimal inconveniences impacting on those involved. To ensure confidentiality and ethical standards, participants were selected through the guise of the principal of the nominated school and participants were de-identified using pseudonyms, a coding system and transcripts.

There is potential power, however, of the ability of participant relations to influence the responses of participants. The researcher attempted to limit knowledge between participants who are taking part in the study to ensure each participant had the freedom of thought to clearly express themselves without fear of influences or repercussions. The researcher also endeavoured to ensure that chosen participants had no previous personal relationship with the researcher. The only time this did not occur was with the initial case study which occurred at a school where the researcher has had previous employment and did have a connection with some of the teacher participants. This was of benefit, however, as the initial case study was being enacted as an opportunity to perfect the process of the study and a relationship between participants and researcher was optimal for relying on participant feedback on the process.

The researcher has designed the research to ensure both national and ACU ethical and safety requirements were met and ensured approval from the institutions involved were clearly granted before the research took place. A key consideration throughout the research process was focused on granting confidentiality and total anonymity. Confidentiality referred to participants being able to

express their thoughts and views without any repercussion from those within their schools, while anonymity referred to the participant being unidentifiable by those who read this study. To ensure this, the data has been de-identified and the participants, and participating schools, have been given pseudonyms. The data was coded and stored in a separate location, accessible only to the researcher and associated supervisors.

By obtaining clear and well-justified concluding theories, there are many possible contributions that can be made to further research into the global impact on education and the eventual expression of national identity in future students.

2.7 Summation of Research Design

Constitutive Phenomenology was chosen for the research design as it allows for the participants experience to be redacted into identifiable codes that can be analysed, understood and compared across the different expressions of the ethos of the schools involved in the study. The staff and students participated enthusiastically in process of the focused interviews and provided rich data directed towards the research questions for this study. Hoffding and Martiny's (2015) framework for a 'phenomenological interview' provided the framework needed to clearly analyse this data. The use of In-Vivo coding allowed for the clarity of the participant's voice to come through, while Process coding was able to identify the practices and process that moved the espoused values to enacted values in each school. While the use of Pattern coding allowed for clarity to be drawn from the data cohorts of staff and students, and across schools.

3. Chapter 3

3.1 Data Analysis

3.1.1 Presentation of Data

The presentation of the data in the following two chapters has been set out in the manner of a case study. Even though the methodology for this study is Phenomenology, a case study presentation allows for clear articulation of the phenomena of values expression within a school ethos. In addition, a case study has further advantages in qualitative methodology. It offers detailed and rich qualitative information and provides a research-informed insight for future education policy and curriculum reforms research.

As an ethos encompasses the physical, emotional, intellectual and spiritual environment, and therefore needs to be understood with the context of the school. By clearly examining the language, structures, roles and community engagement of each school, the manner of expression of the espoused values become clearly understood. Along with this, the enacted values that appear in the

'lived experience' are drawn out and an understanding of the values the student cohort has acquired becomes clear. The case study approach to each school allows for an individual examination and clarity around each ethos. This then creates clarity and evidence when the school ethos is compared and contrasted in the Discussion chapter.

For each school, the data analysis is presented in four specific sections. The first section presents the school ethos which appears 'on paper' and states the espoused values that are intended to appear within the ethos of the school. The second section then highlights how these espoused values are expressed in the school. This is articulated through an examination of the themes derived from the teacher responses as it is the role of the teacher to bring the espoused values into the 'lived experience' of the school. The third section emphasises the enacted values that exist within the school through the 'lived experience' of the students. The themes in this section are derived from a focus on the student responses as, from the point of view of the ethos, it is the students who live out the values with the intention of acquiring them. The final section of each school analysis is intended to show the influence these values will have on the lives of students beyond school.

Essentially, the data is being presented in a direct relationship with the research questions of this study:

- What is the assertion of causality between the espoused values embedded in a school ethos and the enacted values that appear through the lived experience of the school? And what impact does this have on student acquisition of the espoused values?
- To what extent do the values embedded in the school's ethos shape the identity of students both in and beyond school?

The following analysis of each school does not use the structural language mentioned in the methodology chapter in association with the process of analysis. This includes language such as the styles of coding, the process of reduction or mention of codes and themes. The key patterns that became apparent through the *Pattern* coding drive the responses in each section. From these patterns, key themes become the main points of each paragraph and the key codes for these themes are represented through the direct quotes from the participants.

3.1.2 Ethos within similar philosophies

The data analysis of the four participating schools has been split across two chapters. This chapter will analyse the data obtained from St Paul's Catholic College, which was used as the case study, and St Catherine's Catholic College. This chapter will not compare and contrast the two schools, but they have been placed together to highlight that even though they come from the same philosophical background of Catholic education, they both have established an individual ethos that suits the needs

of the school community. Also, both schools present active citizenship in an external manner, where students go forth and engage with the community beyond the school grounds. In contrast to this in the next chapter, two schools, King James Grammar School and Wilma Steiner School, come from differing philosophical backgrounds, yet both engage in active citizenship in an internal manner, where the community is invited in to engage with the school community.

Interesting to note, that even though St Paul's and St Catherine's derive from the same Catholic diocese, though neither school (teachers or students) mentioned the diocese as having an impact on the ethos or value expression of the school. The closest possible connection indicated was through trivial examples such as diocesan sporting carnivals or one-off faith-based activities like Praisefest. There appeared to be no over-arching influence, apart from the Catholic nature of the schools' philosophies, from the systemic diocesan that both schools were part of.

3.2 St Paul's Catholic College

3.2.1 Espoused Values

St Paul's College is a co-educational Catholic college, which caters for students from years 7-12, with a student population of just over 1000. In 2000, St Paul's College was established through an amalgamation of two neighbouring high schools, junior high school campus and senior high school campus, to form one common campus. The purpose of the amalgamation was to develop a new educational setting, which was founded on the history and culture of the previous schools yet defined within a new educational atmosphere that was relevant to the modern educational environment of the time. With values education being an educational pedagogy at the forefront of the Australian educational *zeitgeist* at this time, the establishment of the school values became an important cornerstone in the development of the school ethos. With a school motto of 'Live the Faith', the values of Courage, Compassion and Commitment, or colloquially referred to as the '3 C's', were chosen to be the vehicles that essentially expressed the Catholic faith through lived experiences. Mrs Dobson, who was part of the amalgamation process explains the construction of the school values:

> *"probably back in 2001ish I remember there being a group of about five staff or so talking about what direction did we want to take the school and I remember making this suggestion that I thought because at that time the values document was around why don't we take a school around the values and I remember another teacher saying yeah . . . I can't remember the exact why that why we came up with those three, but it just like three C's seem to fit nicely it seemed to fit well with what we did".*

Order of interview	Pseudonym of Staff member	Role within the school	Length of time at the school
First	Mrs Mason	Accreditation Coordinator	22 years
Second	Mrs Miller	English Coordinator	14 years
Third	Mrs Dobson	VET Coordinator	24 years
Fourth	Mr Landrigan	Youth Minister	10 years
Fifth	Mr Edwards	Religious Education Coordinator	8 years

Table 1. Order of staff interviews at St Paul's College

The recent change of Principal has led to a rebranding of the educational framework that has taken place. This has predominantly been conducted through the development of a vision statement and pedagogical learning framework. Regarding the school values, the vision statement states that there are Five Guiding Principles that *"inform and inspire us in our everyday tasks and interactions"* to 'live the faith'. The Five Guiding Principles are Living as a Disciple of Christ, Embrace Learning, Pursue Excellence, Show Respect and Care for Myself and Others. These Guiding Principles are viewed to be an extension of the initial core values of the school, Courage, Compassion and Commitment. The vision statement shows the flow of the school ethos expressed by the Mission statement of 'Live the Faith', which challenges students 'through a focus on excellence'. This leads into the expression of the core values, which then flows into the Five Guiding Principles, as Mr Edward explains:

> *"On paper, you know, it's compassion and commitment and courage, but we're transitioning into the five, the five sort of guiding principles in our lives as a disciple of Christ, I do think we do that in more ways than one in a more practical than a theological way. Pursuit of Excellence, I definitely see that happening. Embracing learning, I see that happening. To care for ourselves and others, we're really working on that".*

In essence, the vision statement shows that the mission statement and core values will be expressed through the implementation of the Five Guiding Principles. The Guiding Principles then act as overarching guidelines for the Pedagogical and Wellbeing frameworks that are currently being constructed and implemented.

The above ethos is clearly outlined in the *'Vision and School Improvement Plan – Towards Excellence, 2018-2023'*. This document moves from the original school motto and values to an outline of the Guiding Principles, to a Graduate Statement of the intended expectations a student should inhabit on leaving their time at the school. Even though the Graduate Statement is lengthy, it does

draw on the language of the values and principles, as well as modelling the humility and resilience of the patron saint of the college.

3.2.2 Implementing the Espoused Values

The implementation of the Vision Statement, which underpins the Five Guiding Principles, is the epitome of an ethos in action. The Vision Statement has been developed through the guise of the leadership team and shaped through the actions of a Pedagogy and Wellbeing action teams. All of the interviewed staff members acknowledged the positive impact these developments are having on the wider staff population and their enthusiasm towards the driving changes. One staff member, Mrs Dobson, even suggested that it was mirroring the excitement that surrounded the initial development of the school in 2001, which lead to the development of the core values of Courage, Compassion and Commitment.

The new values system of the Five Guiding Principles is bringing a positive ethos within the school that is motivating staff and bringing stronger job satisfaction for staff. Much of this interest is being generated from the changing nature of what was once a very stagnant teaching staff and leadership team within the school, *"it's about changing the culture of the school, changing the culture of the thinking, of probably the teaching staff firstly before we can do anything and breaking down the silos that exist whether they're real or perceived"* (Mrs Dobson). Mr Edwards, the Religious Education Coordinator, summed the situation up when stating, *"I was the only person on the leadership team at that time that had not done 25 years on-site".* Previously, there had been a stagnant, homogenous leadership style, which staff saw to be developing homogenous middle management, creating a straightforward and narrow direction of the school; *"some of the people most resistant to change are the people that went to school in an environment like this and have done their first eight years here and are comfortable and are sitting. We haven't had enough movement*" (Mr Edwards). This perception appears to have been lifted through the incoming principal, resulting in staff feeling a stronger sense of support than previously felt from the leadership team. This support has become apparent through the adoption of a shared vision between leadership and staff, particularly newer staff members, especially in the areas of Youth Ministry and pedagogical initiatives. This trickledown effect has become so apparent that a leadership team member emphatically articulated, *"30% of our school is on fire, staff wise"* (Mr Edwards). That leadership support comes through defining the roles of staff members and allowing them to have a clear direction and structure, as Mr Landrigan, the Youth Minster points out, leadership has *"given me a framework".*

However, as with all aspects of changes, there is always an element of resistance. The core element of this resistance amongst staff appears to be a hangover from the previous era of leadership.

Even though Mr Edwards defined the staff within the school as a *"classic example of a smorgasbord",* there was also an acknowledgment that a large section of staff still imitated the stigma and narrowness of the previous leadership team due to being a *"stagnant, not a transient, teaching body".* With the large majority of staff being employed by the school for a decade or longer, there is a nostalgic view of importance placed upon the policies and procedures from the past. Shown through Mr Landrigan:

> *"I think some people were struggling to find the identity of the school and where it was going. I like the fact that we have a strong leadership team that seem to all be on the same page to know where we where we want to go as a College Community".*

This, along with the perceived negative backlash that staff had previously received from leadership when trying to implement change, is, in some cases, being transferred onto the new style of leadership. This transferable paranoia has created a sense of scepticism amongst some staff, clearly shown through Mrs Miller, who *"felt supported"* concerning the new changes, however, also acknowledged a *"level of judgement"* on performance from the current leadership team.

The school offers a platform that is able to level the outside diversity of students and offer all students the ability to thrive if they choose to. For Mr Edwards, the diversity was extreme in relation to student backgrounds, *"Yeah, it's just a doctor's child sits in the same class as a child with who's been in their fourth foster care or whose parents are in jail",* but the school had shaped a community that brought them together. All staff members interviewed praised the positive and welcoming atmosphere of the school and made pleasurable comments about being a member of the school community, highlighted by Mrs Mason's response, *"you know, a privilege in many ways to be a member of this school teaching community"*. This positive sentiment was also reflected in the image that staff held towards the student cohort, *"our kids are very inclusive and very tolerant of those who are more challenged with life and that to me that's a special thing"* (Mrs Dobson). There is a common belief that the school is *"a viable option"* for the local area and is held in high regard due to the positive contributions the school makes to the wider community (Mrs Mason). The student population is drawn from families of all socio-economic backgrounds and staff saw the school community as being a leveller to these social differences. A common theme in all interviews was the positive view staff held the student cohort. This view was predominantly based, as Mrs Mason explained, around the *"caring nature"* of students who *"watch out for each other"*.

There was, however, a consensus that there existed a core group of non-compliant students in Years 9 and 10, Mrs Mason continued to state that *"they're likely to be five per cent who are malicious and distracting"*. A clear distinction can be made between this group of malevolent students

and how the leadership team allocate the staffing for each year group. Mr Edwards articulated that there are three pivotal points, or *"distinct phases in a child's education"*; the development of students in Year 7, the opening months of Year 11 and the need to achieve in Year 12. With this as a focus for staffing allocations, crucial staff are placed in crucial stages of development, which can often lead to a situation where the staffing for years *"8, 9 and 10, you just throw anyone around"* (Mr Edwards).

There is an eagerness from the staff members to take on the new values, but hesitant due to a lack of clarity and lack of confidence in the expression. Even with the heightened sense of excitement around the evolution of the school ethos, the clarity behind what is actually being developed remains a constant blockage for staff implementing this vision. The vision statement clearly indicates that Guiding Principles are a continuation of the core values of Courage, Compassion and Commitment. However, there was an obvious lack of clarity that came forth from staff during the interviews, particularly from staff not in leadership roles. For example, Mrs Miller acknowledges that the Five Guiding Principles are *"enhancing the old values"* and *"five rather than three articulate [the values] more clearly"*. Yet for her it was *"not something discussed"* and she did *"not hear others"* using the new terms either, apart from members of the leadership team. Even though, Mrs Dobson suggested, *"we don't talk a lot about values",* the values of the school, regardless of either incarnation, are viewed as *"almost like a no-brainer"* in their simplicity of understanding. The staff perceptions were that the values have *"never really [been] unpacked"* and are taken on board through *"osmosis"* (Mrs Dobson). As a result of this, staff have divided themselves into either practitioners of the old values, Courage Compassion and Commitment (Mrs Mason and Mrs Dobson) or practitioners of the new values, The Five Guiding Principles (Mrs Miller and Mr Landrigan). Furthermore, within this divide, staff also saw themselves responsible for the implementation of a particular value, while the other values remained the responsibility of others. This was clearly shown through staff's willingness to discuss their associated areas of expertise, but then distance themselves from areas they felt out of their realm within the school, *"I don't use that language often"* (Mrs Dobson), and it *"maybe happening within religion"* (Mrs Miller).

Within the Five Guiding Principles, two values, 'Pursue Excellence' and 'Living as a Disciple of Christ', clearly stand out in staff's willingness to implement them. The positive nature around the idea of 'Pursuing Excellence' for staff was the open interpretation of what excellence was to mean in the minds of both staff and students. The openness of the phrase is clearly articulated by Mrs Mason*, "we emphasize your excellence might be a different level than someone else's"*. For staff, the implementation of excellence is achieved through the curriculum and through classroom practice. A move towards some open-plan learning environments and a pedagogical move towards student-centred learning through the implementation of New Pedagogies for Deeper Learning – particularly

the values of character and collaboration - have provided wider scope in opportunities to incorporate the value of excellence. A particular focus from leadership on subject-based assessment tasks through the Professional Learning Avenues (PLA), which are weekly meetings dedicated to developing assessment tasks across different subject areas. Staff are grouped with other staff members from a variety of subject areas and together they analyse and co-design assessment tasks to clarify learning throughout the school. The movement of language from old values to new values has caused a raised sense of expectation from staff in this instance. The value of courage was the strongest associated value in relation to curriculum and classroom practices and the predominant example given by the staff was connected to aspects around public speaking. The move to 'Pursue excellence' saw a change of mindset for staff towards encouraging students beyond the parameters of the classroom, shown in English by Mrs Miller, by students *"doing drafts"* and *"seeking feedback"* on their work. The broad nature of the term 'excellence' also works further for developing opportunities to acknowledge student achievement in ways that were not previously present, Mrs Dobson, when thinking beyond the academics of the classroom, stated *"my goal is that every student gets an award"*.

The significance of 'Living as a Disciple of Christ' is a direct relation to the importance of Youth Ministry within the school. The growth is Youth Ministry is clearly associated with the interest it is receiving from members of the leadership team. According to Mr Landrigan, the members of the leadership team have proved to be *"very interested"*, through *"asking questions",* which in turn shows that *"leadership has a vision"* through *"providing direction and structure"*. The Youth Ministry team is run as both an elective subject within Catholic Studies for Years 9 and 10, and as an in-school extra-curricular program. The Youth Ministry program offers the most comprehensive and structured opportunities for community interactions. There is a focus on interacting with the school community, through the weekly Charity café and World Day Lunch. The Youth Ministry team also interact with the wider community from a faith-based perspective. They do this through leading Reflection days in other Catholic high schools, attend Youth Ministry conferences and spiritual gatherings such as Praisefest and the Australian Catholic Youth Festivals, as well as working as a support network for local parishes. While some staff within the school are viewed by Mrs Dobson to pay the Catholic ethos a *"bit of lip service",* the Youth Ministry program allows for these students to have authentic faith-based experiences, as well as develop organisation and leadership skills, during their interactions with the wider community.

Without a doubt Compassion, and its new incarnation of 'Living as a Disciple of Christ', is the clearest and most prominent values being implemented by staff as a collective. Even those staff who did not adopt the faith-based language still examined other values and school activities from the guise of compassion. This was particularly prominent when staff spoke of the large percentage of students

with special needs within the school. It was often stated that these students showed courage in the way they participated in school events, but more so, it was the compassionate nature of the wider school community that allowed a safe and respectful environment for this participation to take place. When reflecting on their practice, the focus was on compassion in the classroom, Mr Edwards defined the value as *"compassion is reaching out to kids who struggle"*.

It is interesting to note that the other values within the Five Guided Principles, Embrace Learning, Show Respect and Care for Myself and Others, were barely articulated or elaborated upon at all by staff. This does not appear to be an articulated directive from leadership to focus on specific values as an introductory method, but rather it is due to the individualised nature staff have taken towards linking themselves with specific values rather than the values as a holistic expression. Furthermore, when reflecting on the core values of the 3C's, the value of commitment, when commitment was discussed, was examined in a negative light.

When making connections between the school values and the interactions with the community and future aspirations for their students, staff held the view that students have little contact with the wider world but will grow to an understanding of the values once they interact with the wider world on their own. Apart from the Youth Ministry specific activities, the interactions with Camp Breakaway, Coast Shelter and the Salvation Army doorknock appeal, were the only values-based activities that staff viewed to be associated with the wider community. All of these activities allow for students to interact with the community in a compassionate manner. Interestingly too to note, apart from Camp Breakaway, these activities are specifically related to Year 12 students.

When reflecting on their hopes for their students beyond school, the values of compassion was at the forefront of the staff visions. There was the hope that students, post-school would focus on *"giving back to the community"* (Mr Landrigan) by *"being aware, advocating for people"*, (Mrs Mason) with the intention to *"put [the] greater need of society above their own"* (Mr Edwards).

The value of Compassion is the clearest value understood and articulated by staff. In turn, this value is the most implemented and communicated by staff and appears significantly in the future vision staff hold for their graduating students.

3.2.3 The enacted values of the students

The participating students were interviewed in early Term 2, in the lead up to their HSC Trial exams. It was apparent that the pressures of their upcoming exams were looming a shadow over their minds as they analysed their understanding of the school values system. This was particularly evident when discussing their interactions with the teaching members of staff. All students interviewed were members of the Student Leadership Team and two students were members of the Youth Ministry

Team. These students completed their junior schooling years, 7-10, embedded in the values of Courage, Compassion and Commitment, while their senior years, 11-12, have been immersed in the emerging value system of the Five Guiding Principles.

Order of Interview	**Student Pseudonym**	**Start Year**	**Years at the school**
First	Tamara	Year 7	6 years
Second	Brooke	Year 7	6 years
Third	Ella	Year 7	6 years
Fourth	Luke	Year 7	6 years
Fifth	Jonathon	Year 7	6 years
Sixth	Jacob	Year 7	6 years

Table 2. Order of student interviews at St Paul's College

Mirroring the perspective of the staff, the students were unanimous in their acknowledgement of the positive and welcoming atmosphere in the school community. They were also aware of the responsibility of their role, as a student cohort, in maintaining that welcoming and pleasant atmosphere, as Ella explained, students here *"take account for what they do"*. In their view, this atmosphere has been constructed through the establishment of positive relationships which acknowledge *"a wide range of diversity"* (Jacob). This acceptance of diversity has led to students feeling comfortable and safe within the schoolyard, *"I don't know anyone that's been picked on"* (Ella). This safe environment has allowed for students to observe, examine and participate in values-based scenarios within the playground, as Jonathon outlined, the school is *"giving us that environment where we can play and experiment"*. These scenarios are to be used by students to develop and deepen their own values system through examining the actions and consequences of others, Jonathon continues, *"you draw parallels with yourself and him"*. Simple acts of negativity in the communal playground, such as not putting rubbish in the bin or not returning a stray handball, were viewed as being done by students who do not adhere to the values of the school. For the students, the positive school community was not something they subconsciously operated within, but rather, it was a surrounding environment that they were acutely aware of and understood its potential to mould their values system. When reflecting on how life will change upon graduating, many students acknowledged it with sadness, *"I won't have that Community"* (Luke) anymore.

The relationships developed between teacher and student appears to be the underlying platform for values development within the school. There was a level of maturity expressed by the student corpus when conceding that they were still in a stage of moral development, *"we're still growing up"*, with this, they understood the school ultimately shapes *"the way that kids think"* (Tamara). During times of difficulty, the teaching staff were viewed as a safety net, exemplified through the simple act of Ella being given chocolate by a teacher during a traumatic situation, *"that was when I knew it was going to be ok"*, highlighting the Compassionate nature of staff in general. A common theme emerged among the students when reflecting on their academic engagement, was that the deeper the level of personal connection a student developed with their teacher, the stronger their commitment became to their academic learning. This was not necessarily subject related, but rather, once a student felt personally connected to the adults in their world, they became deeply committed to their studies. However, within this symbiotic relationship, there was a perceived belief within the student group that if a student strengthens their work ethic the teacher will develop a positive attitude towards that student. However, the student effort must come first, highlighted through Luke's statement, *"it depends if they see you are being proactive about it"*.

Overall, the teaching staff were held in high esteem by the students, who felt that the majority of the teachers personally held the school values and expressed them in their behaviour and relationships with students. Honesty, respect and compassion were the core values acknowledged by the students when interacting with teachers on issues of wellbeing and behaviour. It was also evident that the students saw a variety of teachers expressing courage within the classroom, as they were willing to change their approach to their pedagogy and do activities that could potentially result in failure on their behalf. Brooke pointed out that *"they're not afraid to try and use that open space".* This level of initiative from the teachers, which has developed from the introduction of the new school-wide approach to pedagogy, has directly led to a rise in student commitment to and engagement with their studies.

Ironically though, there was a small element of teachers who were viewed as not being committed to their teaching practice or their students. It was clearly acknowledged that there was a certain section of the teaching staff who did not express the values of the school. This was evident to the students through the teachers' inability to form personal relationships with the students and approaching their teaching in a clinical, job-like manner, *"but they make it feel like a job"*, *"just like follow the motions"* (Ella). It was viewed that these members of staff had *"more trouble connecting"* and forming relationships with students and as a result, were *"not respected as much"* (Tamara) by the student cohort. Students believed that these teachers were easily identifiable through their lack of enthusiasm, use of negative language in the classroom, poor behavioural management skills and

inability to return marked work on time. Interestingly though, the teachers who were identified to have not been representatives of the school values were identified through the use of examples relating to different pedagogical elements in the classroom.

For the students themselves, there was a clear distinction made between the expression of, and connection to, the school values, between students in the junior years compared to students in the senior years. There was a common consensus that there is a lack of connection between the school values, and school culture and the junior school, particularly years 9 and 10. Students acknowledged this disconnection occurred not only in the current year groups but also during their time in these year groups and the groups before them. This was commonly agreed upon to be due to a lack of tolerance towards each other within the associated year groups (Tamara/Brooke/Jonathon/Jacob) and the perceived blasé and apathetic attitude expressed by some teachers who approach these year groups in a clinical manner (Jonathon/Ella). Both teachers and students acknowledged the disconnect within the middle year groups, however, what was missing from both sets of data, was that there are no specific values-based activities specifically structured or directed towards students in years 9 and 10. This was particularly highlighted by Ella, who described the passive nature of participation presented to junior students when values-based activities are being presented within the school, *"You sort of sit there and you watch the big people do their big roles"* and *"it was just kind of your leave that to year 11 and 12"*.

The level of connection between students and the school values and ethos dramatically increased as students moved into their senior years. For the student interviewed, by far, the biggest influencing factor on the students' connection with the school values at the present time, if not their entire schooling, was their role in the Student Leadership Team. For these students, joining the Leadership Team was a voluntary act that not only deepened their interactions with the school community but also developed a sense of personal identity within the school, as highlighted by Jonathon's use of the collective pronoun, *"we, the Leadership Team".* Students moved from being passive participants in the junior years to being aggressive members of influence in the school. This movement highlighted personal growth for the students in confidence in both personal and leadership skills. The feeling of camaraderie and community has been developed within the Leadership Team itself, with the willingness for each member to go above and beyond their own particular portfolio, *"we all kind of chip in and do our part"* (Ella). Students spoke of the varied area of influence their new role has over such events as parent information nights, student induction programs, sporting events and a multitude of fundraising events. When speaking of their role in the Leadership Team, students acted as custodians of the school values and viewed themselves to be role models for the expression of these values.

With these students leading the student cohort through the changing nature of the ethos, the values that they personally believed they had acquired during their time at the school aligned themselves with the 3C's, of Courage, Compassion and Commitment, rather than the newly emerging Five Guiding Principles. Even though the students spoke highly of the Five Guiding Principles and made personal links to the emerging framework, *"I consider my value my strongest value to be excellence"* (Jacob), the expression of the 3C's in their leadership role suggests that their acquisition of the school values took place in earlier years of their time in the school.

Even though students spoke of the influential nature of the Leadership Team, they also suggested that much of their role was based on 'trial and error'. Despite the school having a Leadership Team year after year, there appeared to be a lack of a formal framework in which students are expected to work within, as Tamara explained, *"you have student leaders running it and this is their first time trying to run something learning how to do it on the on the go"*. This level of freedom in leadership is the element that predominantly led to the personal growth of the students involved, however, there was an undercurrent within the student voice that asked for a stronger level of guidance from the teacher cohort.

Youth Ministry was second only to the Leadership Team in its sphere of influence on students' connection to the school ethos. Youth Ministry was the only topic of discussion where the students were able to clearly articulate the Catholic ethos of the school and examine their own personal faith development. This was particularly shown when Brooke examined her own personal growth in faith, *"I was not religious at all . . . Youth Ministry . . . expanded who I am as a person".* Like the Leadership Team, the Youth Ministry program moves students into active roles, where they are in the position to take charge of the expression of values through faith-based activities. As a result, students spoke of their personal growth in confidence and in faith, and also their belief in their ability to make a difference in the wider community. While the students in the Leadership Team spoke of their ability to make a difference within the school, the Youth Ministry students spoke of their ability to make a difference in the community. The main reason for this is that the Leadership Team students led activities that took place within the school, while Youth Ministry students led activities, such as Reflections Days, Shine and Praisefest, which interacted with other students and people the wider community, beyond the boundaries of the school.

Beyond the Leadership and Youth Ministry teams, the strongest individual act of values development took place in the participation of feeding the homeless at Coast Shelter soup kitchen. This is a voluntary activity that takes place outside of school grounds and hours. Students spoke of the courage needed to participate in the activity and the compassion they drew from the experience.

There was an overwhelming consensus that participating in this event made students develop the belief that they had the ability to make a difference in their local community and beyond.

Within all of the discussions, there was only one incident where participation in values-laden activity was not on a voluntary basis. A group of students who do not regularly involve themselves in values-based activities were chosen by a teacher to participate in Camp Breakaway, helping people with a disability interact with the coastal environment. The recognition of this by the student was an understanding of the new approach to values expression through the Five Guiding Principles, *"I think that something that the school drives to pursue"* (Ella).

3.2.4 Values and future expression by the school and students

Even though students spoke fondly of their new principal and showed excitement about the pedagogical and structural changes taking place within the school, they were reluctant to adopt the new language from the Five Guiding Principles. This is not necessarily a negative reflection on the new approach to values, but rather a suggestion that the acquisition of school values takes place during the earlier years of their high school education. This is unfortunate as they held a negative attitude to this period of time, which also reflects the lack of deep values engagement within these years. They did, however, constantly adopt language around the value of 'Pursuing Excellence', which has been one of the core values within the Five Guiding Principles focused upon by staff, and also aligns with the students' focus on their academic commitment leading up to their Trial exams.

Students spoke fondly of the parental influence on the development of their value system. This development derived from two main aspects, the providing of an environment immersed in value-laden experiences (Luke) and the meeting of 'equals' in discussion over key life events which led to establishing clear understanding and meaning (Ella). There is a clear alignment between the values students are exposed to via their families and the core values being expressed by the school. This was highlighted by the ease in the relationship between the parents and the school, particularly in moments of difficulty. A unique example of this is the expression of compassion by a parent for a staff member who was experiencing a moment of personal trauma. Luke talked about the willingness and informal manner in which the parent interacted with the staff member during a difficult time, *"she would just make him, make him and his family meals and things like that and just take them over, drop them off"*. With the value of Compassion being the strongest of the 3C's expressed in the school, it is clearly radiating beyond the school boundaries and out into the community.

Compassion, too, is the value that is most likely to deeply influence students in their world beyond their schooling life. Compassion, along with the experiences gained from their roles in the Leadership team, has clearly shaped their understanding of a model citizen. Unanimously, there was

an expressed view that a model citizen, or their future selves, to be someone who is politically engaged within their community, with the intention to be a leader in developing a respectful society. This compassionate nature also extended to the students' future prospects of employment. All hoped to progress on to university with the hope to have an impact in a field of employment of a compassionate nature. They ranged from traditional forms of compassionate work, such as a Paramedic, a Speech Pathologist and a Psychologist, to less traditional means, such as in the field of Transport Management and Logistics, which was chosen in order to develop new ways of meeting the needs of people either living with a disability or living in a rural area.

There is a strong level of causality between what the staff believe they are exhibiting in relation to the school values and what the students are receiving from their interactions with staff. As the acquisition of values within St Paul's Catholic College is relational-based rather than structural, there needs to be a stronger focus taken by staff in understanding that their actions and behaviour is a pure reflection of the school value system. As the students took on the role of 'caretaker' of the values through the value-based activities entwined in their leadership roles, they were clearly expressing the values that they had acquired in their junior years. With this acknowledgment that school values are acquired in the junior years, along with the understanding that there is a lack of values-laden activities and a disconnection between students and school ethos in the middle years of 9 and 10, this should become a focus area for values acquisition in the future.

3.3 St Catherine's College

St Catherine's is a single-sex, all-girls, systemic Catholic school, which caters for students in years 7-12, with a student population of roughly 700 students. The school was first established in 1910 by the sisters of St Joseph and has undergone many changes since, from dividing into a co-educational Primary and single-sex High school in 1955 and extending to Year 12 in 1997. Regardless of these changes, however, the school has been able to use its history and tradition to deeply embed the Josephite charism into the ethos of the school. The school is situated on a small block of land in an urban area, adjacent to an all-boys Independent Catholic school, which is situated on a much larger land space. The two schools have a symbiotic relationship, whilst St Catherine's being able to still maintain its own sense of independence.

Order of interview	**Pseudonym of Staff member**	**Role within the school**	**Length of time at the school**
First	Mr Williams	Principal	6 Years

Second	Mrs Cohen	Classroom teacher (PDHPE and Religious Education)	4 Years
Third	Mrs Butler	Religious Education Coordinator	16 Years
Fourth	Mrs Wilson	English teacher and Pastoral Coordinator	12 Years

Table 3. Order of staff interviews at St Catherine's College

The school ethos is deeply entrenched in the Josephite tradition and uses Mary Mackillop as the main role model for students, highlighted through the school motto, 'Act Justly', which is a catchphrase attributed to the works of Mary Mackillop. The motto, as explained by the Religious Education Coordinator, Mrs Butler, is also derived from the biblical verse, Micah 6:8, with the intention for students to be *"a voice for the voiceless".* To further this connection, the vision of student development is based on the philosophy that students enter the school as 'Joey's girls' and leave as 'Mackillop women'. They do this through being holistically developed in the core values of the school, Compassion, Hope, Justice and Respect. The emphasis is placed on the liveability of these values, as the Principal, Mr Williams stated, *"they look fancy and of significance [on paper]. But if they're not being lived out then they are not kind of adding much value to the school"*. To ensure this liveability, each value comes with its own articulated definition of how the values should be put into practice, *"we talk about leading with compassion, serving with respect, pray with hope and act justly"* (Mr Williams). These definitions were constantly repeated and remained consistent throughout the interviews with staff, which emphasises the practicality of how these values are embedded in the school ethos.

3.3.1 Implementing the Espoused Values

The ethos of St Catherine's is clearly established and expressed through three vital and consistent areas: its structure, the systems in place within this structure and the language that drives the participation within this structure. As a systemic Catholic school, the religious charism drives the focus of the educational structure, however, the single-sex, female, environment allows for this focused to be placed within a feminist perspective. It is then the House system that provides a sense of community for students and the Social Justice system, which develops and builds over the years of participation, immerses students into the values of the school. It is the clearly defined language used throughout the school that drives student participation in the community and values-based activities.

According to staff, it is the nature of the single-sex schooling environment that establishes the atmosphere for St Catherine's. With an all-girl student population, staff pointed out the calm and open nature of their classrooms, where *"the students are probably a little bit more willing to express themselves"* (Mrs Cohen). Staff believed that the lack of male students provided an environment that was lacking in judgement and allowed for the female students to be comfortable with themselves. Also, with the boy's school adjacent to St Catherine's, there were many opportunities for interactions between the two genders. These interactions include bus travel, shared oval time, school discos, musicals, Easter liturgies, drama groups and jazz bands. However, as clearly pointed out by the Principal, Mr Williams, *"when it comes to education it's essentially done as two separate entities"*. The female orientation of the school structure allows for a deeper connection to the religious ethos of the school as it is presented in a female-centred perspective.

With the Josephite tradition being the centre of the religious charism within the school, Mary Mackillop is the central role model for developing the school values within students and moving them from 'Joey's girls' to 'Mackillop women'. When discussing values, Mary Mackillop is often used as a role model for a particular value, Mrs Butler gave the example of hope, *"Mary Mackillop once said 'stay calm and be full of Hope'"*. This access to a religious ethos through a feminist perspective allows for students, once engaged, to widen their catholic perspective when analysing the values. For example, the teachings of Pope Paul 6th are used to highlight the need for justice, *"if you want to bring about peace, you've really got to work for justice"* stated Mrs Butler, and furthermore, students are exposed to the wider teachings of Christianity, *"Dignity of the human person"*. Further to this, the values are embedded in the language that shapes the ethos of the school, Mrs Wilson clarified that *"they're embedded into our school song, into our school prayer"*. Mrs Butler articulated that the school expresses the belief of *"the Eucharist being source and Summit of Christian Life"*; the receptiveness of this belief from students was highlighted through the student participation in Mass and the Sacrament of Reconciliation on the Year 12 retreat. The religious traditions embedded in the school are also used to shape the House system of the school.

The House system in St Catherine's is a central aspect for embedding the school values into the school ethos. The House system has developed from four to six Houses, Mr Williams explained that this development occurred to align the school closer to its religious ethos, as each House is *"aligned to different Josephite nuns that worked in the school at a particular stage"*. The establishment of an identity connected to a previous Josephite nun is a clear connection to the religious charism and school tradition. Also, the movement from four to six Houses has allowed for smaller numbers in each group, allowing for a stronger teacher to student ratio. Within each House group, students are placed into a Homeroom, and they stay with that Homeroom teacher for their entire schooling years. These

homeroom groups participate in pastoral programs which develop House spirit, and through the expression of this House spirit, during sporting carnivals and cultural events, Mr Williams suggested that *"there's also a strong connection as a whole school"*. The House system is used to create an identity within the student groups and also create a connection to the school community as *"there's a bit of a competitive edge to it as well"* (Mrs Wilson). The House system also allows for the expression of the values within a religious context. Mr Williams explained that this was shown through the House group participation in JAM week, *"which is Joseph, Julian and Mary Mackillop sides of a focus on our Josephite tradition"*, where each House group participates in House challenges and social justice events.

It is the House system that gives students access to the social justice activities in the school, and it is these social justice activities that allow for the lived expression of the school values. The sense of community built within the student cohort through the House system is used to benefit the most vulnerable people in the wider community. Continuing with the feminine focus, the school has social justice initiatives, which Mrs Cohen said were *"aimed towards vulnerable women within the world"*. An example of this focus is the 'In the Bag' campaign, which focuses on women in their local community. Mrs Cohen pointed out that for this campaign, students construct a bag of essential products *"for homeless women in our community".* The social justice projects often move beyond the local community and interact with the vulnerable around the world. This is shown through the birthing kits project, where the Year 9 students create birthing kits for vulnerable women across a variety of countries. Mrs Cohen showed the dedication of the students to these birthing kits, *"they pay for, they all pay for one birthing kit and they spend time packing them in and they all get sent overseas"*. Not only do the social Justice activities know no limit regarding geography, but they are also not bound by repetition, but are based on the current needs of the community. In 2018, after the kidnapping of more than 100 Nigerian schoolgirls by Boko Haram, the school displayed a *"banner out the front door saying, 'bring back our girls'"* (Mrs Cohen). The single-sex structure of the school plays a central role in developing the House community, which in turn promotes participation in social justice activities. However, these activities also sit alongside a social justice program that looks at the development of the student throughout their time at the school.

One of the key messages from the staff in relation to social justice is that it is students' time that is the most precious gift of all to give to those in need, Mr Williams justified it *"as in time and commitment, a personal kind of connection that is of most value"*. To ensure that students are able to give their time fully within a purposeful situation, a structured approach to social justice activities has been designed to meet the students at their current point of challenge in relation to their age and maturity and develop their involvement over the course of their time at the school. In the early stages

of Year 7, students are introduced to the school's social justice program through a 'Mission Morning', where the opportunities are presented to students in the guise of the religious language.

The first opportunity that students are exposed to is 'Sit and Chat', where students visit a retirement home and, Mrs Cohen states the purpose to be, *"they sit with the elderly and talk to them".* Students are exposed to this in Years 7 and 8 and are also exposed to Mini Vinnies, a group that makes connections with the local St Vincent De Paul society. Staff, however, spoke more of the 'Sit and Chat', which reinforced the focus of giving time. For years 9 and 10, students move from interacting with the elderly to interacting with the homeless. This is done at 'Mary Mac's', a Mary Mackillop facility for the homeless, where students serve meals on a Wednesday and Saturday breakfast, but still with a focus on interaction, Mrs Cohen explains, *"they sit down and they feel the connection to, feel a connection to the place"*. This then moves on to Year 11 and 12 students participating in Coastal Shelter, a homeless shelter, where they prepare and serve dinner at night for the residents. This gradual exposure to vulnerable people in society expands the students' comfort zones and deepens their engagement to the point where social justice is viewed as an activity students want to be involved in. *"I even had a girl the other day said I can't go and there was four people in my homeroom that went. 'Oh, well, I'll go'"* (Mrs Cohen). These social justice activities shape the manner a student sees themselves as a citizen within their society, as one who is there to serve the needs of the vulnerable.

The school is aware that not all students will be naturally engaged in the social justice projects, Mr Williams admitted *"there's a natural drop off in year 9 and 10 in lots of things that's connection with school engagement*". The social justice program attempts to address this in a variety of ways. Firstly, there are a wider variety of social justice activities offered at this level, such as the birthing kits and 'in the bag' campaigns. Secondly, the school offers three major immersion trips in Year 11 and students must apply to go on these trips by giving an outline of their involvement in previous social justice activities. Mrs Butler acknowledged the possibility of selfishness, rather than selflessness in student choice of activity as they strive to be noticed and selected for one of these trips, *"they strategically try to get picked by all of a sudden in year 10 joining social justice, but we track them*". These three immersion trips are to Warmun, Western Australia to work with Indigenous Primary school students, Mumbai in India, where students work with the orphans or working with Mary Mackillop Today in East Timor. Even though the object of the social justice projects is to develop the students to 'Act Justly' in a selfless manner, the trips do act as an incentive. Furthermore, the students who attend the trip report back to the entire school during school assemblies, which develops desire in all students.

Not only do the students actively participate in the social justice activities in high numbers, there are also many examples of students developing their own social justice campaigns themselves. The school motto of 'Act Justly', can be further defined through the catchphrase of Mary Mackillop, and 'never see a need without doing something about it'. One particular example presented by staff was the student who started a school drive for 'mozzie repellent for the homeless'. After returning from World Youth Day in Panama, this student returned with a willingness to put a social justice project into action. It was only after interacting with the clients at Coast Shelter did she realise the recent wet weather had caused issues of mosquito bites for the homeless, Mrs Cohen explained the thought process of the student, *"she probably saw a need or maybe she saw someone that was covered in mozzie bites".* In the eyes of the staff, this was clearly a student who had moved from being a 'Joey's girl' to becoming a 'Mackillop Woman'. This example shows that the students in the school are acting as active citizens today and not existing as citizens in waiting as some of the literature has suggested how young people are treated within the schooling setting (Lister, 2007; Phillips, 2010).

The school will often turn to former students as a reflection of the model citizen it hopes to develop in the current student cohort. Mr Williams highlighted the historic acknowledgment of former students, *"we often try to bring back former students who have done something a bit special"* as a way of inspiring students to strive towards becoming a fully developed Mackillop woman. However, it is not just to show the physical achievements of these past students, but more so to show, *"that it's your character and is what your actions and what you're capable of doing that's going to have a bigger impact"* (Mr Williams) on the wider world. The students are also used to highlight the importance of the structures set within the school and the impact they have on the development of the holistic student, as Mrs Butler proudly pointed out, *"so many ex-students who have come back as successful people who actually have said it started in a social justice group".* These students often now work in fields of justice in the United Nations or for Mary Mackillop International. The former students, therefore, not only highlight the possible unlimited levels of achievement for current students, but also reflect the desired outcomes of the current structures within the school and how they lead to not only value development, but the impact the expression of these values can have on society.

3.3.2 The enacted values of the students

The participating students were interviewed in late Term 2, post an influx of assessment tasks and just prior to the start of JAM week, which Claire defined as *"a week where we kind of get an understanding of our like Catholic faith".* As a result of this timing, students were less focused on the academic aspects of their schooling and more open to discussing the 'fun' community-based aspects of their environment, which particularly reflected the social justice elements of the college. The students interviewed varied in their dedication and commitment to the school, ranging from Kate, the school's

vice-captain, who was deeply embedded in the school ethos, to Caroline, a disengaged student who struggled to articulate the values of the school. Apart from one student, Caroline, all others had voluntarily participated in each of the social justice activities throughout their time at the school and experienced the immersion programs that take place in Year 11.

Order of Interview	**Student Pseudonym**	**Start Year**	**Years at the school**
First	Sarah	Year 7	6 years
Second	Claire	Year 7	6 years
Third	Kate	Year 7	6 years
Fourth	Caroline	Year 7	6 years
Fifth	Jennifer	Year 7	6 years
Sixth	Sophie	Year 7	6 years

Table 4. Order of student interviews at St Catherine's College

The single-sex, all-girl approach to education has had a positive effect on the students' ability to learn. All students viewed the lack of boys in the classroom to be an advantage as it created an atmosphere where there were non-judgemental attitudes and a value for learning. Even the disengaged Caroline acknowledged the impact of the lack of boys, she believed there was *"less distraction [and it was] more comfortable"*. The way in which the curriculum was presented to the students also took advantage of the absence of boys in the classroom. Students spoke highly of the units of work that focused on the female's ability to overcome adversity, for example, the study of the novel *Pavana* by Deborah Ellis in English and the Surrogate movement throughout Europe in the 1920s in History. From the students' perspective, there appeared to be a focus on female empowerment across the curriculum, particularly on, as Jennifer summarised it, *"just how women can make a difference in the world"*. However, this focus was not simply on just improving the status of women in society but understood to be used as an example of social empowerment for minorities in society. The representation of female empowerment was to Claire, *"not as much as you'd think, more just the social justice".*

The single-sexed environment allowed for harmony and focus in the classroom, however, ironically, it was also the central focus for much of the issues facing the students in the college. It was believed by Sophie that the all-girl environment led to a natural evolution of gossip amongst students, which was amplified through the use of social media, and created the largest issue within the college of friendship breakdowns. Apart from Caroline's apathetic view that *"they usually just tell people to*

find new friends", there was consensus that teachers were aware that friendship breakdowns were a central issue amongst the students and many strategies had been put in place to address these issues.

The strategies recognised by the students were ultimately a reflection of the structures the school has put in place for its expression and articulation of values in the college. The Head of Wellbeing is viewed by the students to be the voice of anti-bullying behaviour and this voice is clearly articulated during weekly assemblies, particularly through the implementation of the 'Pause' program, which asks students to think before posting on social media. Furthermore, the values expressed within this program are placed in posters throughout the college, as Sarah explains, *"just so that we remind ourselves when we're walking around"*. The assembly itself does more for the students than just address student-related issues, it is the hub of the college ethos itself. Each weekly assembly offers a 'quote of the week', and the religious ethos connects with the values, as Kate pointed out, there were *"repeated prayers that relate to values".* These quotes and prayers reinforce the Catholic ethos of the school and act as a sounding board for repetition throughout the college. Formal assemblies take the ethos further and help reinforce the concept of community. At these assemblies, there is a formal recognition of achievement and leadership, which is followed by, as Kate remembers, the principal *"gets up and says everyone's a leader and all of that kind of just brings the school together"*. For the students, the assembly is not just a medium to address pressing issues, but also a manner in which the school ethos can be reset at the start of each week.

The midweek double pastoral lesson is also a clear expression of how the phrase 'Joey's girls develop into Mackillop Women' takes place in the lives of the students. Even though none of the students referred to this phrase throughout the interviews, it became obvious that they were developing and expressing the traits of what the phrase desires. Within the double Pastoral lessons, the program 'Sharing Life' takes place, where students from older years interact with students from younger years, *"we kind of join with the younger years and chat about basically life and bullying and all of that"* (Kate). This program specifically places the school values into a setting where students can discuss them using language and contexts relevant to their needs, Jennifer recalled the role she played in these lessons, *"we talk to them about resilience, respect and like hope and compassion".* The development of 'Joey's girls' to 'Mackillop women' is progressive in the programs as students in Year 7 chat with students in Year 9, while students in Year 8 chat with students in Year 10. The age progression allows for students to take on responsibilities and deeper issues as they grow within the college. To further highlight the impact of this program, Kate, who is Vice-Captain of the college and very eager to leave a legacy, is pushing for a vertical Homeroom system to ensure this form of student-to-student growth can take place daily. This is an example of how students are using their role as a citizen to shape their immediate community for the better.

The phrase 'Joey's girls develop into Mackillop Women' was further highlighted through the manner in which the students spoke of the junior years and also reflected on their own growth to maturity. Students spoke of the disrespect they receive from the junior years in the school, even to the point where Jennifer felt that they, as seniors, were sometimes bulled*, "sometimes you get a death stare"*. However, when reflecting on their own development, they realised that this structure of values transmission did have an impact on them, *"yeah personally I paid attention to it"* (Jennifer) and *"that it did have an effect on me"* (Kate). Overall, when students initially assessed the general population of students, they viewed them in a negative manner, however, this negativity was possibly harsher than it should have been, as the general level of disrespect was gauged by Sophie to be *"just like not listening in class"*. When the students delved beyond the superficial and reflected on the community within the school the general consensus of the student population was that *"when it comes down to it, you know, they are all good people and loving"* (Claire). Even their own personal growth tended to be measured on their ability to develop their relationships with one another. When examining her own personal growth, Claire saw her friendship issues, which she overcame, as *"something I had to get through"*, while Caroline, who showed apathy towards her involvement in the college had remained static in her development of relationships, *"we're only four people that have been together since Year 7"*.

The focus on relationships also tended to be at the core of what the students drew from their participation in social justice. Students spoke highly of their time at 'Sit and Chat' and feeding the homeless at Coast Shelter. It was the interactions they had with the elderly and homeless which had the strongest impact on the students, the conversations led them to understand *"just not what you usually would see or you think that people go through"* (Sophie). Social justice activities were so embedded in the lives of the students that they spoke of these activities in a nonchalant manner about their involvement, as Sophie recalled, *"this year, it's like second time or something"*. However, the multitude of social justice activities and fundraisers do not overwhelm students, but rather create a sense of connection and interest, as Claire joyfully stated, *"you sort of enjoy it"*. The relational focus of the social justice activities highlights the school values by reinforcing a sense of respect for those who are being helped and a sense of hope for the actions done by the student. This is particularly shown when students discussed the birthing kits created in Year 9 and sent overseas, *"so it just saves a few lives over there"* (Sarah). Even though no student could articulate the specific country these birthing kits were sent to, they did not speak of the recipients as an 'other' or 'them', showing that their hope and respect had no relational boundaries.

When discussing their concept of a model citizen in their society, the relational aspect which occurs in the social justice activities was at the centre of their expectation. For the students, a model

citizen was someone who was happy and smiling (Sophie), non-judgemental (Kate), and simply willing to have a chat (Sarah and Caroline). This willingness to interact and establish relationships also indicated how the senior students wished for the student cohort to interact with the wider community. The Year 12 students had organised a community soccer game for JAM week to break down stereotypes in their community and get to see the real people in certain positions in their community, as Kate justified, *"police aren't always bad . . .ambos are here to help us".*

Further to this, social justice in the college also allows for students to become leading citizens in their society. It is an expectation that Year 12 students, as a collective, support a charity of their choice, with the democratic process of the student leaders choosing some charities and then *"presented it to everyone and we all had a vote on it"* (Kate). The use of the word 'want', in Sarah's statement, *"we get older we can find certain ones that we want to help out",* further expresses the development of these students into MacKillop women. Not only do senior students have the luxury of a lead role in a social justice initiative, but it was also well accepted by the students that any student could approach their homeroom and create their own form of fundraiser. This was particularly significant when expressed by the apathetic Caroline, who hadn't participated in any social justice activity due to self-proclaimed 'laziness', clearly knew the ease of the process, *"if I went into class one morning, I was like lets to do a cake store to make money, then that class would just bring in"*. She was even resigned to understand her role of participation in the Year 12 charity events happening during JAM week, *"I probably have to"* (Caroline).

Apart from 'Act Justly', the second most clearly articulated values statement by the students was 'Do your best'. With 'Act Justly' being the physical expression of the four values of compassion, hope, justice and respect through social justice activities, 'do your best' was view by students in relation to their academic work. Students spoke highly of the award system of Merit and Gold awards, as well as the principal's morning tea for students who worked to the best of their abilities, *"you get certificates for trying your best and achieving as well"* (Kate). But it wasn't the official recognition that emphasised the importance of 'do your best' for the students, rather it was the expression of care shown by their teachers, as Claire acknowledged, *"I think they understand that some students are doing their best and . . . that's as much as they can do"*. The teaching staff were viewed as caring and supportive, an example was when Kate remembered that *"Legal teacher provides us with everything we need to know"*, yet strict when it came to *"homework and like assignments or whatever"* (Sophie). There was a belief amongst the students that the teachers knew them well enough to know if they were working to the best of their ability or not. There was also the belief that if a student was willing to push themselves to 'be their best' then the teacher was willing to work as hard along with them.

The pinnacle of the values acquisition process for the students during their time at the college was the immersion experience. Five of the six students interviewed attended an immersion, with all three immersion experiences (East Timor, Mumbai and Warmun) being attended. All students, even Caroline who did not attend an immersion, were able to clearly articulate the selection process students had to undertake in order to be selected for the trip. This showed that the students understood that being chosen to be a participant in the immersion was a reflection of their ability to express the values and expectations of the college. The application form filled in by the students emphasised, as Jennifer recalled, *"your leadership skills, how you express that in the community, what activities you do. I think, know something about grades and stuff on it. And it's like, they just evaluate it and just overall if you like a good student*". It was obvious that the assembly presentations of previous students who had attended the immersions, and the subsequent building of intensity in the social justice program developed over the years had a positive impact on the students' willingness to attend, Claire remembered the influence the presentations had on herself, *"I just sort of psyched myself up to go, I wanted to go"*.

The immersion experiences are a good example of how the college overtly structures a social justice system that intends to have students acquire the core values of the college. Outwardly the college *"advertise [the immersion experience] when you come for the introduction night"* in Year 7 (Clare). It is through these immersions that students truly develop a sense of compassion and justice, as they now understand *"how big the problem is and how you know significant what we've [white Australia] done really is"* (Claire). It is from here that the students honestly begin to strive towards the two main phrases of the college, 'Act Justly' and 'do your best', as Sophie summed up the impact of her immersion experience, *"I want to make a difference somehow for aboriginals living in that community"*. The students are now aware of their relationship with humanity and the hope they are able to bring to their wider society.

3.3.3 Values and future expression by the school and students

Apart from the well-structured Wellbeing and social justice programs, it is the ability of the teacher to know and understand the interests and abilities of the students that enhance the acquisition of the school values by students. It is through the teachers' ability to direct students into community-based events, such as representative sports, Science and Engineering challenges, local business-centred challenges that allow for students to grow within themselves and act as confident representatives for the school. A clear example of this was when the principal approached Jennifer and made a connection between the student's hobby and their ability to have an impact on the community, *"[he] came up to me and was like, 'oh disable surfing, I heard you surf"*. Jennifer has then gone on to volunteer with the Disabled Surfing Association for the next two years. It has had such an impact on her that it has led to

shaping her view of her future career, *"that getting a job on the coast somewhere with the disabled, like disabilities and stuff".*

The students who clearly held and articulated the school values expressed strong connections with the college, their families and their immediate communities. The students viewed themselves in a manner that reflected the 'Mackillop woman', with such adjectives as 'motivated', 'determined' and 'passionate' being used by almost all of the students. These adjectives were also linked to parental influences (Sarah, Claire and Kate) and the strong roles the students played within their community, achieving a Gold Award in the Duke of Edinburgh Program through her surf club (Claire) and extensive lifesaving experience at her Surf club (Jennifer). Ultimately, there was a consensus that the more willing students were to acquire the school values depended upon the values expressed within the home, *"Again it also depends on how they've been brought up at home"* (Kate). When examining their futures, the 'Mackillop woman' was one to be passionate (running an art studio, Sarah), compassionate (nurse, Sophie) and determined to achieve (business professional, Kate), but more importantly, all 'Mackillop women' wished to remain in their local community. This is all except for Caroline, who managed to remain disengaged from many of the processes within in the school, due to her self-labelled 'laziness', wishing for her future to be part of the navy, where she sought the discipline that she could not find in the school. Caroline's response does raise a point that if some of the volunteer activities, such as 'sit and chat' in the junior years were made to be more compulsory, there would be less of a chance that some students would become disengaged from the higher activities in the later years that lead to the establishment of the 'Mackillop woman'.

4. Chapter 4

4.0.1 Ethos within differing philosophies

This chapter will analyse the data obtained from the interviews which took place at King James Grammar School and Wilma Steiner School. These two schools come from differing philosophical backgrounds – Anglican Christianity and the Steiner philosophy know as Anthroposophy – yet are still able to use language, structures, systems and activities to help students acquire the espoused values of each school. Unlike St Paul's and St Catherine's who externally engage with the wider community through active citizenship, both King James Grammar and Wilma Steiner adopt an inverted approach to active citizenship, where the community is invited into the school and students are able to engage with community-based issues within the comfort and safety of the school grounds.

4.1 School 3 – King James Grammar School

King James is an Independent Grammar school with an ethos embedded in the Anglican faith. The school is comprised of both a junior, K-6, and senior, 7-12, campus led by an overarching Principal. The school is part of a larger Anglican diocese and governed by an Anglican Schools Corporation, which oversees four Independent Grammar schools. From the outset, the school has maintained its independence in the manner in which it established its own unique identity, however, due to a gradual change in the governance structure over the past three years, the King James Grammar school has had to move away from a reliance on its board through to coming under the governance of the central board of the four schools. The interviews for King James Grammar school took place over a one-year period due to the availability of some key staff members. Two staff members (Mrs Smith and Mrs Gilbert) and all six students were interviewed in mid-2019, while the final two staff members (Mr Chircop and Rev. Jason) were interviewed in early 2020. This extension proved timely, as the final two staff members were interviewed during the Covid 19 epidemic. Even though the student corpus had completed their schooling by this stage and was unable to provide a student perspective on the situation, the staff were able to offer insights on how the school ethos and values expression were still maintained during the home learning period.

Order of interview	**Pseudonym of Staff member**	**Role within the school**	**Length of time at the school**
First	Mr Chircop	Principal	17 Years (since conception)
Second	Mrs Smith	Coordinator of Student Wellbeing	8 Years

Third	Mrs Gilbert	Acting Head of Senior School	9 Years
Fourth	Rev. Jason	School chaplain and Religion teacher	14 Years

Table 5: Order of staff interviews at King James Grammar School

The ethos of King James Grammar is deeply entrenched in the Anglican understanding of the teachings of Christ. This is highlighted through the values system of the school, which hinges on the vision statement, *"With compassionate hearts and inquiring minds we strive to learn well, live wisely, serve others and honour God"*. This vision statement is then refined to a values statement that governs the actions and behaviours within the schools, that all should be conducted *"with heart, soul, mind and strength"*. As explained by Mr Chircop, the school principal, this expression of values is derived from the teachings of Jesus Christ as the origins of the vision statement which come from a bible passage, Matthew 22:37, when confronted by a Pharisee on what should be the greatest commandment*, "so Jesus quoted from the Old Testament and he said to love God is to love the Lord your God with all your heart soul and strength"*. This statement was conceived in the foundational moments of the school as it is centred around the holistic development of the person, *"we talked about both loving God with your whole self, putting your whole self into this education"* (Mr Chircop). Within the school, the chapel, and the chaplain, become the central element of this faith-centred values expression.

4.1.1 Implementing the Espoused Values

The religious ethos of King James Grammar is presented in a welcoming manner that best suits the clientele of the school. The establishment of the school in 2004, Mr Chircop explained, came with the premise that it was not to be a school dedicated to serving families of the Anglican faith, but rather there was an understanding that *"our school is for anybody"* and the clear purpose of the school to be *"an opportunity just to share our Christian faith".* With the expectancy of church attendance of families within the school to be roughly 5%, Rev Jason stated that there is an acceptance amongst staff that *"the culture of our kids is that they are very much unchurched".* The faith development is presented in the school in an invitational manner, which invites students to go on a faith-centred journey, in a non-confrontational and non-judgemental approach, where the idea of storytelling takes precedence, the process is, according to Rev. Jason, *"so I'll tell my story, you tell your story. We will see where God's story might be and bring the three of those stories".*

The invitational manner of faith development goes beyond the student and reaches out to parents and extended family as well. The junior school, in particular, structures its chapel services with

the intention to increase parental participation. Rev. Jason, who runs the chapel services, explained that Junior chapel was purposefully placed on *"Monday afternoon so parents could come and watch their kids at assembly, stay for chapel"*, often with a turnout of up to 60 parents in attendance. Furthermore, the Easter celebration service, which is the high point of the Christian calendar, is followed by Grandparent Day, which allows for extended family to enter into the school and be invited to participate in the faith journey through the chapel service. Parental involvement in faith has also extended to the point where parents are involved in running social justice groups within the school, Mr Chircop highlighted that *"one of our mums runs the girls, we call it 'girls CRU'. 'CRU' as in the Crusader organisation"*.

The parental involvement in faith-based activities through an invitational manner has had the effect of establishing a positive relationship of support between staff and parents in the senior school. This was particularly highlighted through the recent 'no phones' policy introduced. Both Mrs Smith and Mrs Gilbert played a large role in the implementation of this policy and even though the introduction initially had a negative effect on the student population, *"the parents have been really supportive"* (Mrs Smith), which resulted in *"we only had one parent complaint"* (Mrs Gilbert) throughout the entire school. The parent connection extended even further in support of the school and its religious ethos when an issue occurred around students drinking alcohol on the Year 12 retreat, *"a parent of that year group found out and let us know"* (Mr Chircop). Regardless of the religious nature of the parent, there was an understanding of the importance of the religious event and the expected participant behaviour was shared by the parents as well. The invitational approach to faith has established an ethos that links the school with non-religious families due to its welcoming nature.

The chapel and the chaplain lay at the centre of the welcoming expression of the religious ethos in the school. The religious ethos is initially made accessible to the non-religious student population through the charismatic senior school chaplain, who presents himself in an open and genuine manner, *"he wears jeans and doc boots"* (Mrs Smith) and *"doesn't wear the collar"* (Mrs Gilbert). The chaplain, then passes this personable nature to all aspects of the school, *"He goes on camp with them"* (Mrs Gilbert), teaches three Year 7 classes and creates a visible presence in academic and non-academic areas of the school to establish a rapport with students. This personal connection is then transferred into the Christian messages expressed by the Chaplain, Rev. Jason, shown through his key message that *"I'm born on purpose and for a purpose",* which was drawn from *"something that I took off my wife"*. The personal connection then moves into the manner in which he presents the chapel service itself, *"my Chapel service fairly laid-back"* with a strong emphasis on musical expression as *"that's just my thing".* The charismatic nature of the chaplain, Rev. Jason, willingly draws students to the chapel service and invites them to connect with the Christian journey of the school.

The chapel message is then disseminated through school structures to ensure that it becomes embedded in the ethos of the school. The Chapel service exposes students to Biblical readings, reflections and prayers, with a focus on the Easter story in term 1, the Christmas story in term 2 and the remainder of the year, *"I might choose to go through a book of the Bible or I might choose to go with some themes that are relevant"* (Rev. Jason), showing the heavily focused nature of scripture in the Christian message being portrayed. The senior school runs two chapels per week, *"there's one for year 7-9 and one for 10 to 12"* (Mr Chircop). The Chapel message is an opportunity for student moral and emotional growth within the Christian context of the school. A clear example of this was when the chaplain decided to confront the poor student behaviour that took place on the Year 12 retreat. Due to the lack of physical evidence, there was no official level of consequences placed on students, however, the chaplain, Rev Jason, wished to address the establishment of a *"culture here of unbelievable selfishness"* within the year groups and then went on to offer his own form of consequence due to the poor behaviour, *"I'm not going to probably write you a story"* (Rev. Jason), which is a rite of passage that takes place during the Year 12 graduation ceremony. The poor behaviour of the students represented a breakdown in the relationship between staff and students due to a lack of trust, therefore, the consequence on offer highlighted that this breach of trust created a disconnect between the students and the ethos of the school, which could ultimately deny the students full exposure to the ethos through participation in the established ritual. As a result, Rev. Jason explained, *"Some of them came to me that next day in tears as they were so devastated",* showing that students had a full understanding that their actions had removed themselves from the ethos of the school.

Not all chapel messages are based on moral development in this manner, however, the retreat example highlights how the Chaplin constantly shapes the Christian message to be relevant not only to the current situations and lives of the students but also to the events taking place within the church, in reference to the revelations to child abuse within the Anglican church, the Rev Jason stated, it *"happened in the church when people have known wrong things were happening and they didn't stand up"*. The honesty of the chaplain in this situation further highlights the invitational expression of faith within the school. The chapel message is then supported by the tutor group structure within the school. Not only are tutor groups assigned to design and lead chapel each week, but the chapel message then flows into the tutor group setting, which takes place directly after the chapel service. Wellbeing programs are also presented during the tutor group lessons, which often combine the chapel message with the wellbeing information being presented. This occurs due to the staff collaboration which takes place between the Chaplain, Leader of Wellbeing and the school counsellor.

Wellbeing has been a cornerstone for the development of the school ethos from the outset of the school's conception. The initial development phase had a focus on the holistic development of

the student; Mr Chircop, the founding principal showed, *"what we tried to do right from the start was to make sure that we were providing good wellbeing for the students as well as good learning"*. Therefore, this wellbeing focus has had an impact on the natural development and expression of values within the school. However, the approach to implementing wellbeing has evolved over time. Initially, the school opted for an established wellbeing program, with an annual calendar of routine focus on theory and events, which developed wellbeing of students, however, as Mrs Smith remembered, *"we had that many years ago and the kids get sick of it".* The current approach has moved away from a sterile structure to a more fluid expression of wellbeing catered for the current needs of the present cohort of students. Just as the Chaplain has a lead role in establishing and disseminating the religious message within the school, the Head of Wellbeing also holds a leadership position in identifying and developing the programs that meet the needs of the students. There is support for this process amongst staff as, Mrs Gilbert exclaimed, the Head of Wellbeing *"is really good at reading the atmosphere of the community"*. An example of this is the impact that wellbeing would have had on the values-development of the current Year 12 cohort, as *"we were working through Positive Behaviour for Learning [PBL] when they were in year 7 and so that Respect, Responsibility and Care came from that, that was our catchphrase at that time"* (Mrs Smith). The use of PBL as a wellbeing focus, therefore, should have developed into the students of that year group that 'Respect, Responsibility and Care', are key values which are expressed within the school. On reflection, staff saw that *"We must have been hammering it with them"* at the time (Mrs Smith).

Currently, the use of technology within the school is the leading issue around wellbeing and has recently been a key focus in the discipline system. Problems around the use of social media and its impact on the wellbeing of students has caused the school to implement a 'no phones' policy:

> *Mrs Smith: So yeah, we when we first started it, we were confiscating anything that came out.*
>
> *Mrs Gilbert: Like anything and it was like the first day it went to 27, 27 in the first day.*
>
> *Mrs Smith: And we had a policy that if something was given twice, a letter goes home to say if it happens a third time, if their time the parent has to come in to collect it, so we're getting.*
>
> *Mrs Gilbert: We have to re-educate our parents.*

The malleable nature of the ethos and values statement would allow for the school to have a key focus on the use of technology within the school. Also, the connection built with the parents due to the invitational approach to faith would allow the new discipline policy to mould into the current ethos.

King James Grammar is a school that has clearly been able to shape itself to reflect the current needs of a situation and develop itself accordingly. Not only has it been able to do this through its expression of faith and wellbeing, the expression of pedagogy in the school has also undergone a recent overhaul. Mrs Gilbert explained, *"we were involved in a program called 'Schools Leading Learning' through the AIS [Australian Independent Education]",* which was a program that established a peer-to-peer learning partner, where teachers collaborated on their teaching pedagogy with staff from other Key Learning Areas. The purpose of the program was to develop in staff the skills of critical reflection and critical thinking in the pedagogy they deliver to students. As a result, Mrs Smith explained the impact, staff are *"getting the kids to actually think about their learning"* where they are focused on *"the processes of completing tasks rather than just doing it*". The implementation of the 'School Leading Learning' program has moved the notion of collaboration away from pedagogy and made it a value within the staff, where now the Leader of Wellbeing works *"a lot with [the chaplain] and our school counsellor as well involving students in Christian Ministry or in service to the school"* (Mrs Smith). This staff collaboration then moves on to the manner in which students involve themselves in the school and the community.

The development of citizenship within the school is presented in an inverted manner through the way the school interacts with the wider community. With the school being part of the larger Anglican Schools Corporation, which is predominantly located in the neighbouring city, Mr Chircop acknowledged the lack of connection with their immediate area, *"I wouldn't say there's a lot of involvement in local community activities"*. Rather than taking students out and involving them in local community activities, however, there has been a thoughtful decision to invite the community into the school. The key events which reflect this are the Open Day and the Spring Fair which invite the wider community members to come and visit the school*, "and we have tours through the school at particular times throughout the year"* (Mrs Gilbert) as well. These activities place the development of student citizenship as they are taking lead roles in introducing others to their community through their role as tour guides. Furthermore, students develop their role as servants to the community by offer services for those already part of their community, such as *"babysitting services while we had our school trivia night"* (Mr Chircop). As well, much of the fundraising activities that take place have the collected funds directed back into school activities, rather than wider community programs, so that students can see the immediate effects of how they can impact their local community. This inverted connection to the community has helped create transition paths for students post-school, as often past students have come back to the community to participate in work experience to enhance their careers or have continued their faith development by involving the chaplain in religious ceremonies such as Baptisms

and weddings, which often reaffirm the ethos that the school is expressing, as one past student reflected in conversation with Rev. Jason, *"I base the values of my life on what you talked about".*

The insular community established at King James Grammar is a reflection of their independent nature. However, like many other aspects of the school, this too is in a state of flux. Each of the four schools in the Anglican Schools Corporation are *"widely scattered and so we have very different clientele"*, explained Mr Chircop, and have shaped their own sense of identity. However, they have now come under a more structured, central board, which now has *"a CEO of the corporation, a finance manager and a manager of risk compliance policy"* (Mr Chircop), with the intention of delivering more uniform policies across the four schools. Not only will the central board have an impact at an administrative level, it will also have an impact on the manner in which the religious ethos is able to be expressed in the classroom, as the Christian Studies course is mandated from this central board and *"they're actually in the process at the moment of re-jigging that"* (Mrs Gilbert). However, the flexible nature of the school has been able to absorb these changes and adapt in a beneficial fashion, as Mr Chircop admitted, *"it will end up having more strength than disadvantages".* This was clearly highlighted in the Covid-19 response, where the central board offered continual support in dealing with the developing situation.

The malleable nature of the school ethos, too, allowed for the continual expression of the school values during the Covid-19 Home Based Learning period. Through collaboration, staff identified the need to have a common and coherent message that went beyond the delivery of curriculum content. The chapel service was moved to a YouTube platform and the core message of each service was also reflected on the Wellbeing blog established for this period of learning. The message was also disseminated to Tutor teachers, who maintained the key contact with students whilst learning from home. The key focus for the online chapel, Rev. Jason stated, was to simply *"to stay connected to our kids while we are disconnected"* and it appeared to be working as *"uptake on that has been somewhere around probably 40 to 50 per cent of the kids are looking at it"*. The counsellor and the chaplain were also used as intermediaries between the school and families who were not engaging with home learning. At the time of this research, there was no clear data of student connection with the ethos during Home Based Learning, and the interviewed students had previously graduated, however, staff were quite pleased with the level of response they had received by this point.

King James Grammar has adopted a fluid approach to the expression of values within their school. The school ethos offers an invitational manner to faith and establishes the espoused value structures and deliverance around teaching roles rather than embedded systems and set structures. These roles are dynamic and are influenced by the personalities in them, however, they have been

able to meet the current needs of their students and have been able to adapt to change with the intention of producing positive results. The dynamic nature therefore tries to enact the values by having acquisition take place in situations that meet the needs of the students in the current moments.

4.1.2 The Enacted Values of the Students

The six students at King James Grammar school were interviewed only a few days prior to the commencement of their Trial HSC exams. The students suggested that they were prepared for their exams and conducted the interviews in a relaxed and confident manner and spoke openly about their schooling experience.

Order of Interview	**Student Pseudonym**	**Start Year**	**Years at the school**
First	Christopher	Kindergarten	13
Second	Ricky	Kindergarten	13
Third	Patrick	Year 7	6
Fourth	Cameron	Year 7	6
Fifth	Aiden	Year 7	6
Sixth	Amanda	Year 7	6

Table 6. Order of student interviews at King James Grammar

Out of the six students interviewed, only two of those students (Christopher and Ricky) had been at the school for the entirety of their schooling, from Kindergarten to Year 12. It was clear that both of these students were fully socialised within the school context, *"it's hard to say because I haven't been to any other schools"* (Christopher), and felt comfortable within the school environment, *"teachers and the students are always welcoming and warm"* (Ricky). This element of socialisation has created a sense of security for these two students, *"I've always got up in the morning and gone to school and been happy to do that"* (Christopher), and this security has allowed for a feeling of safety in times of emotional development, as their close relationship with staff show that they are *"always willing to be there for you and actively help you go through these developmental years"* (Ricky). Even though the other students were able to identify the specific routines that take place within the school, for example, Amanda, who started in Year 7, was able to identify that *"we stand before we sit down like behind our chairs"*, it was these two students who were able to acknowledge the value-laden intention behind the routine, as Christopher pointed out, it's *"respectful to people in the position above you".*

The students who attended the school from Year 7 still held similar views of comfort in their school surroundings and the concept of joining a school cohort midway through the schooling journey

of others didn't appear to have a significant impact on the new students, *"we're not on the same campus. So it was kind of new for everyone which was nice"* (Amanda). However, the theme of friendship was expressed in a manner of the new students in a way that was not in the students who had been at the school since their educational conception. All four new students joined the school in Year 7 with a minimal pre-establishment of friends within the school. They spoke of the natural difficulty of developing new friends, but each essentially established a group of strong friendship bonds in an osmosis-like manner. When speaking of friendship, students spoke in a language that suggested that their role as a friend shaped their own sense of identity, *"I'm sort of a friend to everyone"* (Patrick) and *"everyone seems to like me"* (Cameron). They saw their identity, embedded in friendship, as taking on the role of the carer in times of need, *"just if anyone needs help, I'll be there for them"* (Patrick), and, *"I've like, sort of been like a like a sounding board for them"* (Aiden). Therefore, their base-sense of citizenship in their local community was formed around an emotional attachment. Their role as a friend preceded any other identity they then went on to form within the school.

Even with the minimal connection with the junior school, there are two important developments that transfer over to the high school that assist in the student acquisition of values: the evolution of the virtues into the motto and the school's use, and students understanding of the discipline system. In the junior school, the virtues are a clearly defined set of values that are taught in Chapel and built upon in 'Planning Room', a similar structure to what takes place in the high school Chapel-tutor group connection. However, in the high school the virtues, as Christopher reflected, *"get relaxed a little bit . . . but the motto's 'heart, soul, mind and strength*'". For the students, the motto is viewed as a holistic statement and not to be broken down and examined as individual values. Therefore, it is an overarching statement that is an accumulation of the junior school virtues. To the students, particularly Amanda, there is not one clear interpretation for the motto, but a belief that it should be open to personal interpretation*, "I think it's the idea of using everything you have to create this one thing"*. It was identified that even though the teachers did not directly offer definitions of the motto, it was their behaviour, their expectations of the students and their manner of teaching that reflected the meaning within the term, Amanda noticed *"that idea of putting your whole self into everything you do"*. It was also the approach to learning that would define the manner in which a student reflected the motto, when students, as Christopher explained, are *"interested in their work and are invested"* in achieving academically. Combining these ideas, it can be said that academic engagement is at the centre of the school motto, and reflected in the expectations of the teachers, *"they're really focusing on the high achievers".* It is important to note, however, that the virtues were

only mentioned by Christopher, who has been at the school since kindergarten, and the motto was only mentioned by Christopher and Amanda, who are the current school captains.

In contrast to this, all students openly discussed the discipline system within the school and its links to the value of respect. Major behavioural issues and physical violence within the school was almost inconceivable amongst the student population, as Amanda acknowledged in surprise, *"it was a crazy shock to me knowing that there was violence at other schools".* However, students were also honest in owning their own behaviour, particularly when that behaviour has had a negative impact on themselves or their fellow peers, as Aiden openly acknowledged that *"I probably try and push it a bit too far"*, and there was also a clear understanding around the process of how their behaviour would be dealt with, as Aiden acknowledged his negative behaviour was always followed by being *"given like a couple of warnings and then a detention".* Ultimately, in the minds of the students, it is the element of respect, or lack thereof, in the behaviour of the student that determines the need for intervention, as Patrick explained, *"[being] disrespectful in any way you'll be brought, you'll be pulled up for it"*. This understanding comes from the acknowledgement that there are *"strict guidelines around it, respect . . . detentions obviously are a main"* (Ricky). With respect at the centre of the discipline system, punishment is not a stand-alone consequence, as Amanda explained, *"we have detention room for stuff but . . . there's a lot of like counselling that goes with it"*. The teacher plays a significant role in the incorporation of respect into the discipline process. Not only were students required to undergo detention, but during this time, as Aiden outlined, students are expected to sit down with a teacher and explore the decision-making process of their actions, the teachers *"do like the problem-solving between two people".* This process develops on from the approach within the junior school, where when in trouble, *"you got in trouble you had to go and, so we had planning room, and you had to write how"* one's behaviour reflected the virtues of the school (Ricky). By deepening the teacher in the process in the high school, students moved their reflection beyond their actions, to having an understanding of how their actions impacted others and how it reflects the level of respect there are showing towards others within the school.

The acknowledgment of respect within the discipline process may have been a result of the impact the Wellbeing structures have had on the students. As mentioned above, when this cohort of students was in Year 7, the Wellbeing focus was on PBL and *"Respect, Responsibility and Care came from that, that was our catchphrase at that time"* (Mrs Smith). This catchphrase has been so successful that Ricky saw it to be the motto of the school, *"one of the mottos for the school is respect, integrity and care".* Students saw care as a value they expressed within their peer groups, however, respect was seen as central to the school itself, with both Patrick and Cameron identified respect as being one of the core values of the school. Interestingly, there was a feeling that there was a need to instil respect

into the emotional development of the teenage student, as Ricky accepted, *"it's hard to teach in teenagers I think because it's like a developmental stage and so they're like trying to find their way and respect sort of loses itself when you're so focused on yourself".* Even the act of not listening in class was viewed as disrespectful by the students and seen as a behaviour that needed to be addressed by the teaching staff.

With respect being at the core of the discipline system, responsibility lent itself to being a by-product of the consequences placed upon the students. The students understood that their relationship moved from one of child-adult in the junior years to one of adult-adult mentorship, as Amanda happily accepted, *"you do get treated, you know, like equally and it is quite nice".* Therefore, it was clearly understood that punishment at a senior level would be much more severe in the aspect of counselling. Aiden, who self-identified as a student who had often been in trouble during his time at the school, clearly acknowledged that as he got older within the school his behaviour become much more visual to others in the years below him. He acknowledged that as a senior, he was a role model to the younger years and his behaviour was meant to reflect this, so *"when we cross the line, it looks bad"* (Aiden). But responsibility went well beyond the fear of receiving punishment, to showing leadership within the school.

As seniors, students saw their role of responsibility laid in all areas of the school. Within their academic learning, teamwork projects in Chapel and Wellbeing, the simple belief was that *"we take on the responsibility for what we need to do"* (Aiden). Outside of the traditional teacher-led activities, students took stronger levels of leadership in the café groups which exist in the school to express their responsibilities. In particular, the Mental Health Awareness café Program is very much a student-led program that runs initiatives within the school. This was the only program that ran fundraisers for outside organisations, such as Beanies for Brain Cancer and R U OK?, whereas other fundraising events within the school are used for school development, Amanda acknowledged, *"most of the raising money ones are for like the school".* Through students running lunchtime activities around mental health, there was a feeling that they had made a significant impact on the way mental health was viewed within the school, Cameron explained, *"It's more just like days where we can talk about mental awareness . . . it's not uncomfortable".* Interestingly, it is also important to note that no student discussed the presence of the school counsellors and their presence within the school, even though the counsellor was viewed as a highly important role in the school by the teachers. Responsibility, for the students, was also formally acknowledged through the presentation of badges. Almost all students interviewed wore some form of badged that represented their participation in different Café groups, musicals, sporting events, but more importantly, Student Representative Councils (SRC) and Senior Leadership Roles. Even the role of School Captain was viewed as a responsibility as opposed to an

accolade, *"our biggest thing is trying to be an example for the kids . . . it's a sense of yeah being a role model for them so that they can watch us"* (Amanda). The values of care, respect and responsibility, adopted by the students in their earlier years, through the PBL program, have become their central value expression in their behaviour in the school during their senior year.

Students expressed an inability to articulate the way in which the school is connected to the local community. Either they felt personally disconnected from the community that the school existed within, *"I'm not I'm not really from here. So I'm not too sure about that"* (Cameron), or they simply did not comprehend the concept of the school having an authentic relationship with the wider social environment, *"I'm pretty sure there's a netball team, I'm don't really know, I'm not very active in the school wider Community"* (Aiden). Even when acknowledging the school's direct connection to the local Anglican church community, Christopher referred to the school in the third person, *"they're involved with the [suburb] Anglican church and our chaplain comes",* from that church while making a personal connection with to the Chaplain, who is the aspect of the church which comes into the present world of the students and not vice versa. The only key time the students spoke about moving outwards into a community beyond the borders of their school, was when they spoke of interacting with the wider region of Independent Grammar schools and the student participation in sporting, musical and debating events.

Their true connection to the wider community was presented in an inverted manner, where students understood that the community came to them. This was most notably shown through the Spring Fair, which has evolved into an 'Open-Day', where the school showed itself off to the wider community, Patrick saw this as *"our school fete that sort of invites everyone from the area".* The Spring Fair was not seen as an opportunity to give back or draw from the community, but rather to show off the achievements of the students, as Christopher explained, *"show off student work in what we call Kaleidoscope"*. One true exception, however, of students deeply interacting with the wider community was Ricky's involvement in *"Max potential. It's, it's a leadership program that you have to, one of the requirements of it is you have to do a leadership like a community service project".* Ricky chose to conduct his service project around the isolation of the elderly and the connections that can be developed between young people and the elderly in Aged Care facilities. The project developed out of a personal observation of Ricky's grandparent situation, it concluded with a deep sense of the importance of community connection, *"The wisdom that came from the, the stories that I heard, it made me realize how important actually they'll be to our community and the wisdom that they have to share to everybody and the life lessons and everything like that".* The inverted approach to active citizenship highlights to the students that when they engage with the community they can do so on

their own terms. This empowers students to be able to take on issues within the community and have confidence in their own voice.

Even though there is limited engagement with the wider community, within the confines of the school is a well-developed community centred around the development of the whole child. Beyond the classroom, students are exposed to opportunities such as the CRU organisation, book clubs, chess clubs, musicals, student councils, debating and philosophy clubs, as well as a range of representative sports. These activities are funded, organised and run through collaborations between students and staff, and cater for the needs of a variety of ages, as Aiden explains the need for a variety of options, *"year 7's aren't going to be interested in politics as a Year 12's. I think I think the CRU groups are only meant for 7 to 9".* It was acknowledged by the students that often teachers would identify talents in students and try to direct them towards certain activities. However, Amanda, who developed into the role of School Captain, saw that it was her perseverance in trying new activities that led to drawing out her strengths; *"I wasn't one of the kids that was identified by the teacher in the early years. I just kind of did all the groups and they were like, oh sure and then that was kind of how I developed into one".* Similar to Amanda's development, Ricky's future within the school was shaped around his involvement in extracurricular activities. A teacher suggested that he join the musical, which he saw as different to his interests, *"I'm very much a sports person. I like sports. And so I thought I'll just give it a go and see, they said it should be fun".* From then on, Ricky was involved in the next four school musicals and identified his time during these musicals to be the defining moments of his schooling, *"It just gave me a lot of confidence . . . I can be proud of my abilities. I'm proud of myself"*. Through offering a variety of extracurricular opportunities, students were allowed to explore different parts of their personalities and find their true voice.

4.1.3 Values and future expression by the school and students

The ability to have and express an individual voice is held as a high value amongst the students and is seen as the most valuable trait that they will take with them beyond school. This voice, as Christopher explained, is initially developed in the classroom through listening and responding to others and having a strong focus on developing arguments within essays. More importantly, there are purposeful structures in place, particularly the philosophy café and a strong emphasis on public debating, that are dedicated to extending students in developing their voice. There are a variety of extra-curricular café groups in the school run by students, however, as Amanda states, *"Cafe philosophy is our biggest one"*. It was originally started by a teacher with the intention of extending student abilities, *"I think she works with what they call like high achievers in the school"*. Further to this, debating was also spoken highly of, particularly by both school captains (Christopher and Amanda), as a way of

developing student voice. Cameron saw the extracurricular aspect of public speaking to be focused on the value of responsibility, as students were accountable to shape their own opinion of the world around them; *"It's kind of that responsibility that we have to take on, have to be like a strong person to like have your own voice".* Also, the school is heavily involved in outside school debating competitions, and this is a manner in which they are able to contribute their voice to the wider community.

Despite the minimal outward community contact, and only one student acknowledging current involvement in a community activity outside of school (Patrick an active lifesaver), students saw themselves to be deeply active in the community on leaving school. When engaging with society, there was a consensus that their moral and ethical behaviour was not to be determined by the general rules of society, but rather drawn from one's own understanding of right and wrong. Their understanding of a model citizen was *"someone that always doesn't compromise on their values, is always acting on what they feel that they are always comfortable with like in an ethical sort of way"*. The view of the students was not just to be an active member of society but be one who was active in the sense of taking a leading role, as Ricky outlined his future vision, *"I would go into local government if I could . . . [be] someone who really is embedded with these values and someone who can articulate them to other people without forcing them on them".* This sense of taking a leading role in society also fell into the future professions that the students were hoping to undertake. These professions fell into three categories, the need to have a voice in society (Ricky – journalism; Amanda – a member of the United Nations), the need to protect society (Patrick – Australian Defence Force) and the need to understand and care for the vulnerable in society (Christopher – paediatric medicine; Aiden and Cameron – Psychology).

King James Grammar school presents its values system in a dynamic manner to meet the needs of the current student cohort. In regard to this cohort, care and responsibility were the key values that were initially a central focus and have developed throughout their schooling with an emphasis on developing a voice to advocate for these values. Even though the students did not delve deeply into the religious ethos of the school, the value of care was highlighted through the motto, 'heart, soul, mind and strength', where students put their efforts into learning and understanding in-depth around mental health and social issues. They then took on the value of responsibility through developing their 'voice' to be able to speak on behalf of the issues. The students may not have clearly acquired the espoused values in the motto, however, they were able to enact the process of the holistic notion of the motto statement, where they holistically put themselves into their chosen activities and did so with a sense of responsibility to have a voice for their chosen cause.

4.2 School 4 – Wilma Steiner School

Wilma Steiner School is a co-ed Steiner school that combines both a primary and secondary school on one campus. The school is located outside the geographical parameters of the other schools in this study, as it is located in a more in-land, rural area, approximately 100 kilometres from the boundaries of the other three schools. The school itself, reflects a natural environment, with each classroom, particularly in the primary section, having wide doors that lead out onto balconies that overlook a central 'pond', or mini lake, which is situated in the middle of the school premises.

The teacher interviews ranged across all teaching areas in the school, from primary to high school and class guardian to a subject specialist teacher. The teachers were chosen, rather than the hierarchical approach of senior leadership, middle leadership and classroom leadership interviewed in the other schools due to the size of the teaching staff and, more importantly, their ability to reflect the Steiner philosophy. The values of the Steiner philosophy are articulated centrally through the role of the guardian teacher and the close bonds they create with their students.

Order of interview	**Pseudonym of Staff member****	**Role within the school**	**Length of time at the school**
First	Megan	Primary Guardian Teacher (Year 4)	6 Years
Second	Kelly	Year 8 Guardian and English teacher	9 Years
Third and fifth*	Lisa	Senior Guardian teacher (Year 12)	3 Years
Fourth	Leslie	Specialist English teacher	4 Years

Table 7. Order of interviews for staff at Wilma Steiner School

*Lisa was re-interviewed during the Covid 19 school shutdown to gain an insight into how the school was functioning during the pandemic.

**The teachers at Wilma Steiner school are referred to by first names pseudonyms in this study as this is the manner in which they are referred to within the context of the school.

4.2.1 Implementing the Espoused Values

The teaching philosophy in which the school is embedded is based upon the works of Rudolf Steiner, beginning with his key text, *The Philosophy of Freedom* (1894), and is aptly named Anthroposophy. This philosophy has been taken by the school and shaped into a framework that allows the staff to meet the NESA requirements and to cater for the context of the local environment of the students. The complexity of Anthroposophy became apparent through the detailed definitions offered by the teaching staff. Lisa defined the Steiner philosophy to be:

> *"a world view that encompasses the threefold nature of the human being and the way in which students learn and grow as human beings in a sort of complex, as a complex system and as, as a result, the curriculum aims to deliver materials in a way that is nurturing to the child or the student at their stage of development not purely from a neurocognitive perspective, but from a whole being perspective with the aim of providing a well-rounded balanced education in terms of content, but also well-rounded balanced development of the person."*

While Megan defined the philosophy to be:

> *"The study of humanity, but from a very spiritual perspective. Not denominational at all, but just the idea that every child has a spirit and has a destiny and has kind of a whole picture, you know, it's so when we talk about teaching the whole child we're talking about the spirit of the child and looking at that child through a lens of here is the stage of development, development not just physically but emotionally."*

Much thought has been put in by the teaching staff to create a clear and easily accessible definition of the Steiner philosophy. Within the classroom, each staff member does have the freedom to interpret the philosophy in a manner that meets the needs of their students, however, there is a strong element of collaboration between the teaching staff, and as part of this collaboration, the teaching staff have devoted significant time into establishing a common consensus on what Anthroposophy means within their context. Kelly explains this process, *"that's something that we are trying to work on as a staff. To, because it's so broad to try and bring it down and put it, make it concrete in an understandable way for people and we haven't done that yet".* The inability to succinctly articulate the Steiner philosophy is not an inconsistency amongst staff, but rather a reflection on the deep thought and passion expressed by the teachers when immersing themselves in Anthroposophy.

The lack of a simplistic and concert statement that reflects an understanding of the philosophy has, however, led to the establishment of many misconceptions within their local community. When interacting with members of the local community who have no connection to the school, the staff

often receive comments like, as Lisa recalls, *"it's a hippie school, that there are no rules and that we don't actually teach anything".* Or the philosophy is lost in translation due to the lack of exposure within the community, *"often people will look at Montessori and Steiner as the same thing".* Both Lisa and Kelly have had personal experiences of negative interactions with community members that have emotionally affected them.

There was a subconscious effort by all teachers interviewed, possibly a reaction to this community negativity, to constantly reassure the interviewer that what was happening within the school was very similar to what was happening in all other schools throughout the country. Phrases such as, *"in many ways the same as most other schools"* (Kelly) and *"like pretty much any other educational context"* (Lisa), were littered throughout all of the interviews in relation to almost all of the topics covered. When emphasising the benefits of their educational institution, each teacher was quick to offer undertones to highlight any lack of arrogance in their position, for example, when Megan expressed the emotionally nourishing benefits of Anthroposophy, it was followed by *"whereas it's not to say anywhere else is unhealthy"*, and when discussing with pride the amount of nature that existed at the school for students to interact with, it was accompanied by, *"you know our playground isn't as big as a public, as, as another school"*. The teachers also went out of their way to mention the benefits of other educational systems, for example when Leslie was talking about her experiences in the Catholic sector, *"Pastoral Care there is impressive and really valuable".* It was clearly evident that the teachers took great pride in working in a Steiner environment and their humility not only reflected their unwillingness to look arrogant in the community but also a visual expression of Anthroposophy, *"and it's an acknowledgement of our own weakness as human beings which we all have"* (Lisa).

Anthroposophy is focused on the holistic development of the child, and with this, there is a focus on the physical development of the child as this development is an outward reflection of the emotional and cognitive growth of the child. The teachers interviewed were acutely aware of the different developmental stages that take place and also of the emotional impact that occurs during these times, as Kelly explains, *"it's not always peachy-happy, in Year 3, Year 6 and Year 9, there's, there are different stages that we know are coming where there's a changing relationship".* The first stage takes place at around *"nine years old to ten years old, where they kind of let go of childhood and they come into this idea of something a lot more concrete".* Often this is a stage where the child moves from the imaginary world to have a clearer understanding of the realities of their surrounding world, which can result in a loss of innocence. The impact on the child's ability to learn is negatively affected, Megan puts it, *"you're working with a child who has, whether they realize it or not, has undergone a bit of a crisis".* Being well aware of these forthcoming changes, the Steiner philosophy directs the teaching content, *"the stories that you tell them are all about sort of supporting that crisis"* (Megan).

An example of this, prior to the developmental change in Year 3, the students are exposed to stories of *"stories of ancient India and the Ramayana where the heroes are flawless",* whereas after the changes taking place, the stories move to be centred around the Norse myths, where the central characters *"are flawed, deeply flawed human beings"* (Megan). These stories expose the students to the human flaws they may be experiencing in the close members of their world who would have once been viewed as being flawless. Physical markers, such as a child losing their first tooth, act as signs of these emotional developmental changes. These types of stories are used throughout society to support these changes, as Megan explains, *"when a child loses their first tooth, like how earth-shattering, would that be for a child? So, we all support it if, you know with stories about the Tooth Fairy to make it an exciting thing*". The fact that the Tooth Fairy is a commonly used tradition by parents throughout the Western world supports the Steiner Philosophy's use of stories to support students through their developmental changes.

The developmental stages are not only focused on in the Primary school but also in the High school and as a result, it has shaped the structure of the school. *"The day is we follow a timetable because rhythm is so important for child development, cognitive development and emotional stability"* (Megan). The structure of the day is focused around what is known as a 'Main Lesson', which is led by the Guardian teacher and has the 'story' at the centre of the content. When Megan is teaching Norse mythology, the stories blend themselves into the broader subjects the students will study with their Guardian teacher, for example, a Math problem would follow a similar structure to, *"Bjorn who lived in a fishing village and you know after he'd finished making his sacrifice to Odin he went you know, how many how many fish did he catch?"* These stories also go beyond the Guardian teacher and blend into the classes of the specialist teachers too, as Leslie stated, *"there can often be a connection between the main lessons and English"*. Even though the curriculum used within the school is bound by the NESA syllabi's - which, once again a subconscious reaction to the negative community misconceptions, each teacher was quick to point out that the school followed – the main lesson allows for greater breathe of time as key concepts flow throughout different subject areas and the benefits, according to Leslie, are immense, *"there's not an intense amount packed into a small period of time . . . it really does encourage the Deep learning".*

The routines and structures created by the timetable shape the greatest aspect of the uniqueness of a Steiner School, and that is the implementation of a Guardian teacher. Not only does the Guardian teacher allow for the linking and consistency of learning across Key Learning Areas, but the social and emotional growth, that is at the centre of the Steiner Philosophy, is central to their role. A Guardian teacher takes a cohort of students across a period of time; a Primary Guardian teacher will take their class through the entire Primary years; a Junior high school Guardian will take their class

from Years 7 to 10 and a Senior Guardian will take their students from Years 11 to 12. Lisa pointed the most obvious benefit for this role, *"one of the beautiful things about having that relationship as the children grow is that you actually don't waste any time at the beginning of the year".* This highlights the purpose of the role in building and establishing relationships between the teacher and the student, with the intention of the role to be *"the person who holds the class . . . they are the primary person who attends to their well-being needs, who supports them both in their academic learning and their, you know, evolution as a human being basically"* (Lisa). The Guardian teacher is often required to teach outside of their trained subject area and also to be teaching continuously new content as they move from year to year, as well as cope with the added weight of responsibility for the pastoral care of their students. For Lisa it was a *"much bigger and more complicated than I ever anticipated",* but one she deeply loves and has created a deeper sense of personal commitment to her students. After acknowledging the depth of commitment of all teachers, Lisa then pointed out the higher level of commitment needed by someone who is willing to undertake the role of a Guardian teacher in a Steiner school, *"It's not a job. It's a lifestyle. It's an undertaking or a calling sort of thing".* With such a high level of commitment and involvement in the lives of their students, it could be viewed as a role that could be over-cumbersome for the teacher involved and possibly lead to teacher burnout, however, according to Kelly, *"most teachers tend to make it through the cycle and we've got quite a number of teachers who've been here for a very long time as well"*. With the Guardian teacher being such a consistent person in the education of the student, their relationship becomes paramount for their development.

The Guardian teacher acts as an intermediator for the student as they transition from their family influences to developing into their own individual identity. There is a unique relationship between the families and school within the Steiner Philosophy, particularly in the Primary setting. Parents are encouraged to participate in school activities, such as excursions and camps, however, under the proviso that they are not interacting with the class of their child. From a parents' perspective, this goes against the initial reasoning for wanting to be involved in the life of the school, however, *"when a parent or carer comes into the, into that class dynamic it can change things and disrupt things for them"* (Megan). Megan reflected on the negative consequence of this approach, *"I find that we probably don't get as much parent involvement because of that"*, but the benefits of having an atmosphere where *"the children can live their life at school like they would any other day"* is more important in their development. This focus leads into the developmental stage which takes place in the high school, *"Steiner talks about age 14. So from age 14 you, it starts to shift from parent responsibilities to more to the student responsibility"* (Kelly). By not having the parents completely

engaged with the students at school, the Guardian teacher takes on that mentor role with the intention to eventually lead the students to independence.

As the Guardian teacher is focused on the academic, social and emotional development of the student, they ultimately become the key aspect in shaping the values of the student. The key aspect in developing the value set of the students occurs in the establishment of a strong relationship. Each teacher clearly articulated the purposeful aim of the teacher to shape the development of that relationship, as Lisa explained, *"it's our job to make that work . . . the onus is upon the teacher to find whatever it is within that child that they can connect with and to grow it from there".* Each teacher knew that it was their role to make that relationship work and approach it in a professional manner, *"they work with that puzzle objectively"* (Kelly). Also, as Kelly points out, the nature of the Guardian role ensures that this takes place, *"you can't give up on anyone because you know that they're going to be with you for a long time".* The establishment of these deep relationships between teacher and students allows for the level of trust needed to ensure that the key program implemented for values development is successful.

Circle Solutions, or Circle Time in the Primary school, is a program led by the Guardian teacher that is used to establish the conventions for communication that is expected within the school. The consensus of the program is to create a manner of communication that ultimately establishes a sense of community within the school. The Primary Circle Time program establishes, *"language to say resolve conflict or language to express themselves in a healthy way or language to kind of maintain friendships"* (Megan), while the Circle Solutions establishes an acceptance of *"this is how we listen to each other, and this is how we communicate our thoughts and everyone's thoughts and feelings are valued*" (Lisa). Even though difficult topics are covered in these class conversations, the focus is not so much on the content but rather on setting the parameters for social interaction. The focus, particularly in the senior years, is around creating an environment where honest expression can take place so that students can create their own sense of individuality within the comforts of an accepting community. The uniqueness of this frank, honest and respectable conversation structure was highlighted through the comments made to Lisa by a senior student who was newly enrolled in the school, *"I remember one girl going home to her parents and say 'I just can't go back. I can't go there because everyone there is so authentic and I'm just a fraud'".* The role of the Guardian teacher allows for breath in content and the establishment of behaviours that define values, which can then be expanded upon through ventures beyond the confines of the school.

Camps and excursions, led by the Guardian teacher, are key pedagogical activities specific to the Steiner philosophy for encouraging deep learning and creating community. '*Epic'* appeared to be

the keyword when describing camps by the Guardian teachers, with camps ranging from two days to three weeks in duration. Not only do the camps have an extended duration, but there is also a multitude throughout the year, Kelly states, *"I think we've done two or three this year",* with one of those being out of state. The concept of a camp deeply engages the Steiner philosophy of engaging with nature, *"It's a really big time for incorporating not only Steiner values but the values in the curriculum"* (Kelly), with each teacher being able to acknowledge outcomes from Key Learning Areas and how they can be achieved during the time on camp. But more so, it was the holistic growth of the student that teachers saw as invaluable whilst on camp, *"It's an epic voyage like and they come back completely transformed"* (Megan). Lisa confirmed this view of personal growth in her statement, *"in terms of the formative nature of those camps, like I just, you know, you can't underestimate them they're incredible. I would teach on camp, permanently if I had the choice".* Community is a key characteristic that clearly develops during camp as students need to struggle together to overcome challenges and bond through their achievements. The school values the concept of a camp to such a high level that there is even a full school camp, which both Primary and High school students attend, *"we also have a winter camp which is where the whole school goes for one night and camps, camps out. We make lanterns and they'll be a fire and we sing songs around a fire the whole school"* (Megan). The songs and lanterns in Megan's explanation reinforce the focus on community. When not on camp, the Guardian teacher tries to integrate as many excursions as they can, the school is *"lucky to have a couple of buses that we can use, and all the teachers have their bus license"* (Megan). The willingness of the Guardian teacher to go beyond the safe confines of the school and venture out into the world with their students allows for growth in not only the student but also in their relationship with the teacher.

The Steiner school does attempt to engage with the local community and wider society as a whole. Primarily, the key piece of engagement is through the Spring Fair, which invites the local community into the school to experience the learning that takes place and to buy some of the craft and produce that is produced in the school. The Fair is well advertised around the local shopping centres and does provide some exposure to the outside community who are unaware of the school, as Megan explains, *"all their families come everyone's aunties uncles grandparents come but also members of the community"* too. The importance of Indigenous and elderly communities is viewed to be important aspects of society by the school. Not only are Indigenous texts taught as expressions of literature, but the expertise of the staff is also highly valued, *"indigenous woman in our library who brings me poetry, performance poetry and translate it for me"* (Leslie). Leslie also gave numerous examples of authentic experiences the Aboriginal Education Officer had given to the students but, unfortunately, has now *"now gone back to his country".* The school purposefully connects with the

elderly, as Kelly explains, *"at some point during the high school most classes will work with the elderly very often".* This is done through providing a service, such as working alongside Meals on Wheels and delivering meals to those in need, but also to provide cultural engagements, such as performances at the art gallery with invites directed towards specific elderly groups.

During the time of the interviews, there was a movement on social media across the state, urging school students to take part in climate change protests taking place. This campaign was met with a multitude of reactions from schools and politicians; however, the Steiner school urged the students to take part in the social activism taking place. Leslie's enthusiasm, *"Yes, oh my goodness. Yes. Yeah. Yeah, it was really supportive. And absolutely. Yes",* enforces the Steiner sentiment of wanting the students to be socially aware. The school took it one step further by wanting to educate the students on the issues around climate change. As a result, the school held a forum, which invited Professors from the local university and highlighted the expertise of one of their teachers, a Geologist, and involved all the students from Kindergarten to Year 12. The forum was held the day before many of the students attended the protest, and Leslie recalled, *"there [was] a real sense of being active"*. This willingness to have students engage with social changes reflected the teacher's understanding of what it means to be a model citizen. Lisa gave the following definition, a *"model citizen is, it's somebody who has the self-knowledge and the strength of conviction to, to make changes that they see is necessary in the world to further, to further humankind".* Collectively, the staff saw a model citizen to be someone who was an agent of change in cultural, spiritual, environmental and community-based issues.

From the perspective of the staff, the values focused on within the school centred around the development of community and the ability to be an individual within that community. A broad range of specific values were named by staff (gratitude, responsibility, collaboration, community, relationships, diversity, acceptance, creativity, innovation and individuality), but possibly best summing up these values was Leslie's acknowledgment of 'Humanism', and the positive view of humanity*, "If you don't give the children and the students, young people, some sense that there's a way forward then I feel that's dangerous"*. The defining moments that saw these values truly articulated in the minds of the staff were the experiences that took place during camp. On camp, students *"just learn acceptance of each other tolerance and you know, just that kind of allowing others to be who they are"* (Kelly). Lisa reflected on the sentiments of previous graduating students and acknowledged, *"they spoke about the sense that your voice matters"*. The ability to be one's true self and the ability to express this self towards having a positive impact on one's surrounding society sits at the core of the Steiner teaching philosophy.

4.2.2 The enacted values of the students

Due to the small number of students in the Year 12 cohort, not all the requirements were met in terms of student selection. Only four students were able to be interviewed and only two of these students fit the criteria for the length of time at the school. However, these two students had been at the school for their entire schooling from kindergarten onwards. The interviews were conducted in late Term 4 of 2019, while the fourth student, Tom, was unable to be interviewed until the post-Covid period in 2020.

Order of Interview	**Student Pseudonym**	**Start Year**	**Years at the school**
First	Paul	Kindergarten	13
Second	Vanessa	Year 11	1
Third	Amy	Year 8	5
Fourth	Tom	Kindergarten	13

Table 8. Order of student interviews at Wilma Steiner School

Just like the teaching staff, the students often made comparisons between their schooling experiences and the experiences which took place in other schools, however, unlike the subconscious comparisons of the staff, the students were explicit in their comparisons. Paul and Tom, who had been at the school for their entire schooling, made comparisons around the learning, particularly the lack of focus on traditional expressions of learning, such as essays, and the uniqueness of the artistic expression within their learning. When discussing much of the artwork he had produced during his high school years, Tom stated, *"I wouldn't have ever gone into having pursing that if I had gone into another school probably"*. Vanessa and Amy, on the other hand, have only experienced half of their high schooling at the school and made comparisons based on the wellbeing aspects of the school. Even though they touched on the lack of traditional aspects such as uniform, essays and no High School Certificate exams, the larger sentiment was on the lack of bullying in the school, *"the school tries to get to the bottom of that and figure out what exactly is going on"* (Vanessa), and focus on support rather than punishment around deadlines*, "if you don't get an assignment in on time they help you to finish it"* (Vanessa). All students, when discussing their learning, specifically mentioned activities they had undertaken that were not the typical norm in education, particularly the bee-keeping and gardening activities that they had undertaken in the week previous to the interviews.

The class guardian was a key aspect that students believed separated their school from other schools. For Vanessa, who joined the school in her senior year, she was initially uncomfortable with

the idea, *"first I thought it was really weird".* This feeling was particularly around the multiple subjects taught by that teacher at a senior level, the hesitation came from the fact that *"they're not going to know everything"*, but Vanessa eventually became more accepting of the idea as she realised, *"they were good at the subjects"*, which is a reflection of the dedication of the teachers expressed in the staff interviews. Furthermore, the holistic aspect of the guardian teacher was acknowledged by the students. For Paul, who has had four guardian teachers, the relational aspect was very important, *"You know what they're going to be like and like they know you, it's like they know how you're going to act . . . it's like a level of trust"*. The theme of individuality was clearly articulated in Paul's interview and much of this derived from his connection with staff, particularly the guardian teacher, *"the support I have been given, you know it has always been pretty accepting, you know, do it at your own speed"*. Individuality was so important to Paul that he saw it to be the defining aspect of Steiner Philosophy, when defining the philosophy he stated, *"like individual people matter, like who you are and you know what you want to be and stuff like that matter more than your academic achievements"*. For Tom, who was able to clearly articulate the role, the guardian teacher *"kind of creates an atmosphere that you're more comfortable with sharing information and the climate keeping with small classes"*. Tom was able to explain how the class guardian crossed the boundaries between teacher and student, as they often appeared in practical classes of other teachers and learnt along with, and helped, students in the class. Tom also stated, *"I mean it wouldn't happen for maths or English say"*, to suggest that elements of traditional schooling were still apparent in the school.

The students saw the preparation for life beyond school as being a core focus from the school expressed in the manner in which their education was presented to them. Vanessa believed the core value of the school to be *"probably to get you ready for the outside world when you leave school",* and Amy saw that her class guardian had *"taught about being at school and then leaving and how to leave and all of that and I thought that was really, really helpful".* The key reasoning behind this belief was highlighted through the pedagogical focus on practical learning and independent learning within the school. Both of the girls interviewed, viewed these styles of learning to be at the core of the Steiner philosophy, with Vanessa explaining that the *"Steiner school you've kind of like go and its more practical learning"*, and for Amy, *"it doesn't want you to be in the classroom like all the time".* Tom reinforced the message that practical learning was part of the Steiner philosophy in the minds of the students when stating, *"I also think teaching for a practical side is part of it and relating it to the real world. I'd say that is one of the values".* Examples around practical learning given by the students ranged from extreme activities like bee-keeping to activities on camp, artwork and knitting in the classroom, to learning the skill of breaking down tasks before completing them in written form.

Students saw the benefits and purpose for practical learning and fully supported it, as highlighted by Amy, *"I would remember actually doing something then writing it".*

Practical learning was supported by a strong focus on independent learning which expressed the value of individuality, as understood by the students. Tom spoke of the flexible timetable given to senior students and the level of trust and maturity which grows from it, *"So they give us a little time and say do your online course, but if you need this time to do some different assignments or whatever, that's fine. As long as you do the other work later on and it all gets done"*. Tom was even given the flexibility and trust to create a garden within the school. The reasoning behind this was to further help Tom develop his design skills, *"I absolutely think that because I think the school has kind of nurtured that fascination with actually making stuff and building stuff".* With Tom being trusted with independent learning, he was able to focus on developing his practical skills with an individual focus on developing his design skills.

The use of online learning in the classroom has highlighted the independent focus on student learning and the value of individuality. Both boys interviewed had participated in online courses. These online courses have been chosen in an attempt to help direct students towards their choices beyond schooling. For Tom, *"I was doing an online course, an introduction to Engineering",* which links with the gardening design project. When thinking of his future, Tom's view aligned itself with what he was currently undertaking in the school, *"I would like to see myself in some sort of designer or engineer because I really like working with my hands and actually creating stuff"*. For Paul, however, the use of online courses was not to establish his career path, but rather to sample and gain an understanding of different paths. *"I wanted to do economics. Yep. So I did like an online course in economics and I thought it was boring"* (Paul). Then, after a discussion around his personality with one of his teachers, Paul was directed towards Psychology, *"and I was like, oh, okay, I'll do Psychology and I started doing a course and I thought this is really interesting"*. What was more interesting about the online courses was the students' lack of expectation on completion. These courses were run through prestigious universities, such as Yale and Macquarie universities, yet the students were not focused on the ultimate qualification but rather the learning they receive from the course, *"I think it just gives me like a certificate, to be honest, if I pass. Saying that I have done it"*.

The use of online courses is also used to supplement any subject areas within the school that are unable to be catered for due to the small nature of the school. Paul acknowledged that part of the ability to express his individuality was due to the small number of students in the school *"everyone's like can do their own thing. They're not just like a number"*, however, he also noted that this caused limited availability for subject choice, "not a lot because there are not many people". Further to this,

the non-traditional approach to some subjects also limited student choice in their learning. For Amy, who wants to study Sports Science at university, she was disappointed in the lack of PDHPE as a subject within the school, *"we don't do sport and fitness basically here . . . we would just like jump in and out of hoops . . . That's what they call [sport] here".* Even though students felt limited in their subject choice, they were not discouraged in their education due to the fact they held a strong belief that deep learning was taking place with the school.

Apart from practical and independent learning, students saw that within the classroom, discussion was the key aspect of pedagogy which led to deep learning to occur. All students mentioned that discussion was a core element in their learning, but both Amy and Tom were able to elaborate on its importance, with Amy explaining, *"[Guardian teacher] would just talk and you'd go see it like from another person sort of way and then you'd see in about a thousand other people sort of way, I mean we talk about that"*. Tom was able to explain the process of how discussion led to their deep learning, *"so instead of information presented and then we'd learn the information, we will take it a step further and unpack it in class . . . we hear something from one of the other students that we wouldn't have thought about in our mind, then just go I'll make that link with something I've done*". The key aspects of learning mentioned by the students were also understood by them to be accumulated in the camps, which is a unique aspect of the school.

Camps were viewed by students to encompass the key elements of the school, from practical learning, to developing bonds and preparing them for the world beyond school. Even prior to going on camp, the student input into the organisation was seen to be important, as Tom states, *"year 12's will actually organize their own agenda for the camp and have things they want to do. So that would give them the experience of planning"*. Vanessa highlights the growth that will take place just in this organisational phase, *"I've got another camp we've got to organize which I'm terrified to do".* The camps themselves also lead to personal growth, as all students spoke of the difficulties of being on camp, not due to the challenges placed on them due to the activities, but due to the emotional situations they were placed within, *"like halfway through the camp I didn't like it . . . I just wanted to go home; I was so sick of it"* (Amy). As many of the camps are interstate and extend between two to three weeks, the movement from the family structure to a reliance on themselves as an individual is profound. Even though the camps covered extensive areas within and beyond the borders of the state boundaries, Paul saw the true purpose of the camps to be *"maybe like to disconnect ourselves",* and focus on the growth within themselves. Students saw that the focus on individual growth on camps also accumulated to an eventual growth of community within the year group, as Amy articulated, *"sitting with the class at night in front of like a campfire, it was really nice".*

The camp is a key activity that shapes the uniqueness of the Steiner education philosophy expressed within the school. Camps epitomise the focus on practical learning, individual decision making and group discussion which are highly emphasised in the classroom. The values of individuality and individual growth thrive on camp to develop the overarching value of connectedness to community, a community where individual difference is appreciated rather than conformity being expected.

4.2.3 Values and future expression by the school and students

A model citizen, in the view of students, was a member of the community who used their talents and skills to directly shape the betterment of their society with an intended purpose in mind. Students believed in their ability to live up to this standard of a model citizen as they saw an element of simplicity in how this can be achieved, as Vanessa summed it up*, "Just the best person you can be to be honest"*. Their understanding of individuality and sense of community encapsulated this definition, as Tom believed a model citizen to be someone who *"puts [others] needs before their own and can see someone else's point of view"*. This showed that the values they saw as central to the school were then essentially central to how one should participate in society.

This view was also reflected in the manner in which they interacted with the community via the school. Even though none of the students spoke about participating in the climate change protests, and other forms of social activism that the teachers spoke fondly about, they did focus on community interactions where they have been able to contribute positively to the community. When Tom spoke of the upcoming tree planting activity that the school has organised with the local community, he did not speak boastfully about his contributions but more of a focus on the learning experience that will take place for himself*, "we try and relate the efforts that we do in communities back to one of the lessons"*. This belief typified the understanding that learning took place in all activities undertaken with the school, and if the learning wasn't central then the activity would not be undertaken, *"because if I didn't learn and it was just going out and planting trees for a day, then I don't think we would be more inclined to do it"* (Tom).

The movement to life beyond school appears to be one that will continue the expression of the philosophy of the school. Students are wanting to be involved in professions that have practical and independent aspects and the potential to have a positive impact from an individual perspective, most notably Vanessa's want to become a veterinarian. The values of individuality and sense of community are solidified through the support provided by the school that allows for students to undertake their own acts of volunteering. Vanessa's want to become a veterinarian is supported through the school allowing her to volunteer on Fridays during school time, *"so I'm doing that next*

year so I can go and help out the local vet". Amy, who volunteers one day a week at a local disability provider service centre, found the school was willing to support her, *"I just like asked and then I had to like sign something"*. Family connections for these students in the area of active volunteering, particularly Amy, whose grandfather's *"won citizen of the year like two times now",* establish the grounding for this behaviour will continue into the future for these students.

4.3 Conclusion

Each of the four schools in the captured data express a clear and unique ethos and shape the espoused values in the guise of the philosophical underpinning behind the ethos. With the absence of a State high school, the emphasis on the data analysis has shifted from a focus on the expression of Australian values through the *National Framework for Values Education in Australian Schools* (DEST, 2005) to how the philosophical platform of each school, particularly Christianity, meet the community in a manner that is confluent with the values of the wider community. This has been analysed through the way each school shaped the acts of citizenship when engaging with the local community.

The causality between the espoused values of the ethos and the enacted values acquired by the students fell into a few clear categories that appeared across each school. Each school held large structures and traditions that signified the overarching expression of the values systems: The Five Guiding Principles; Single-sex Josephite traditions; The teachings of Jesus governing actions; and the Guardian teacher's reflection of Anthroposophy. Within these structures fell systems, programs and social justice activities that created the lived experiences which give the opportunities for acquisition to take place. However, it was the actions and beliefs of the teacher, which to some extend fell outside of the control of the leadership when shaping an ethos, that have the largest impact on enacting the values in the student.

The students interviewed were receptive to the school ethos and its espoused values on arrival at the school. Predominantly, the students saw that on leaving school, they will live the life of a citizen that they have acquired during their time at the school. This was largely highlighted through their choice of future profession and definition of citizenship, which was reflected in the active citizenship which took part in their schooling experience.

As this is a phenomenological study, the following Discussion chapter will examine the phenomena of the lived experiences which take place within the school ethos as it attempts to enact the values in the lives of the students. To do this, Van Manen's (1997) four lifeworld existential themes will be used to examine this lived experience in detail across four existential themes, which are *lived other* (relationality or communality), *lived time* (temporality), *lived body* (corporeality), and *lived space*

(spatiality). By examining the expression of an ethos through the existential themes, the researcher is able to gain a clear understanding of how the causalities occur.

5. Chapter 5

5.1 Discussion

5.1.1 Overview

Through the use of a qualitative research methods design, with the theory of values education being used as an identifying tool, this study sought to examine the extent to which the values embedded in a school's ethos can shape the identity of students both in and beyond school. Through an examination of how each school allows the students to take part in active citizenship through the lens of the school values, this study also looks at the how a student engages with their community and what impact this will have on their future selves.

Even though three of the four schools examined held an ethos embedded in a Christian-centred philosophy, they were all diverse in their expression of their ethos. St Catherine's High School has an ethos steeped in tradition and the ethos of St Paul's College is in a state of transition of blending one ethos into another. Whereas both King James' Grammar School and Wilma Steiner School express their ethos in a state of flux that caters for the needs of the students yet are both being impacted by differing philosophies beyond the boundaries of the school.

As Notman *et al.* (2011) show, there is a discrepancy in whether values are 'taught' or 'caught' in schools, this study highlights that a school ethos can express a structured and systematic approach that allows for students to acquire, or 'be taught' the espoused values of the school. However, for this to happen, the structures and systems of a school need to be brought forward from the espoused documentations of a school ethos and enacted in the lifeworld of the student for acquisition to take place. To examine the causality between the espoused values of an ethos and the enacted values acquired by students, this discussion will look at the lived experiences in the life-worlds of staff and students and how they interact with the values in the ethos of the school.

Through examining the lived experiences that take place within the four schools, this discussion will examine the notions of causality that occur between the espoused values presented in an ethos and the enacted values of the students acquired through the lived experiences. The way language is shaped by the ethos, through a verb-plus-noun syntax begins the process of enactment and this language has been guided by the philosophical structures that underpin the school. The language then provides guidance for value-centred systems, such as House systems, programs and social justice activities to be linked together across the time a student spends in school to allow for the development of value transmission. However, it is the role of the teacher and their connection to students, the values and the philosophy of the school that either enhances or diminishes that gap between the espoused and enacted values within the ethos. The way in which students engage with

the wider community through acts of citizenship is the best indicator of the level of acquisition of the enacted values and of how they intend on living out these values in their lives beyond school.

This discussion is shaped by Van Manen's (1997) four lifeworld existential themes, as each existential theme allows the researcher to examine the live experiences to show the assertion of causality between the espoused values and the enacted values, and how each notion of causality is linked to the next notion of causality to highlight the complexity of the acquisition process.

5.1.2 The existential themes of the lifeworld in the lived experience

In phenomenological research, lived experience can be described and interpreted through the complexity of the lifeworld. This will be done through the use of Van Manen's (1997) four lifeworld existential themes, which the key themes from the data will fall within. These existential themes are *lived other* (relationality or communality), *lived time* (temporality), *lived body* (corporeality), and *lived space* (spatiality). These are "four such fundamental existential themes which probably pervade the lifeworld's of all human beings, regardless of historical, cultural or social situatedness" (Van Manen, 1997, p.101). It is important to explore school ethos in existential terms as the acquisition of values goes beyond the concrete nature of the four school in the study. The existential themes allow the research to look beyond the contextual specifics of each participating school and see the deeper systems and structures that allow for the transmission of values and therefore highlight what could exist within the ethos, or be applied to an ethos, of any school.

Van Manen's (1997) lifeworld existentials have been applied in a variety of phenomenological studies in order to draw deeper meaning from the data. Within education research, Brown & Castle, (2007) and Kirova (2003) are notable examples. Within these studies, and similar to this study, "predominantly, the lifeworld existentials have been applied in the later stages of data analysis, with researchers using the existentials of lived body, lived time, lived space, and lived human relations, along with thematic analysis" (Rich, *et al*, 2013, p.501). The term lifeworld refers to how an individual's reality is influenced by the world around them. An individual interacts with their world in a sensorial manner through sight, smell, touch and so forth, creating a lived body experience. However, it is when the individual interacts with human relations in an interpersonal space over time that the lifeworld is created (Camargo Plazas, *et al,* 2015). This discussion will present the study's findings through the lifeworld existenails, rather than focusing on the methodological process, to navigate the lived experience, as the lifeworld existentials allow for the means to describe the inter-related elements which underline and shape the lived experience of values transmission that takes place within the ethos.

Within Van Manen's (1997) existential themes, students first encounter the values of the school through the *lived other*, where the ethos begins to become tangible through the use of language, which is used as a transformative process for the behaviour of students. This language is then linked in with the way the school chooses to manage the time a student spends within their school community. *Lived time* encompasses how the temporal time that a is student present in the school is managed by the school ethos. This is measured through the two different Greek understandings of time; *Chronos* (chronological) and *Kairos* (moments of significance). Within a school ethos, time exists in a *Chronos* manner, where values-laden activities are shaped across year groups to meet the needs of the students at their point of challenge. This point of challenge is then furthered and strengthened over the years a student is in the school. Further to this, time also exists in a *Kairos* manner, where students are exposed to significant moments where the school values come to the forefront of their actions. The relationship between the student and the teacher signifies the lifeworld existential of *lived body*, which shapes the experience of the student as the teacher is the personification of the values in the ethos through the experience of their relationship.

The final lifeworld existential theme, *lived* space, signifies the space the student inhabits both in the school and in their community as citizens who reflect the values of the ethos. This is highlighted through acts of active citizenship, which are intrinsically linked to the value-laden activities embedded in a school ethos. The school ethos creates a lens for students to view the world around them and it is with this view that the student engages with the local community. Schools that interact with the community in an external manner send their students beyond the gates of the campus to interact with the community under the guise of the values of the school. While those schools that interact with the community in an inverted manner, bring the outside society into the boundaries of the school community and examine the wider world within the safety of their confines. Regardless of the way a school interacts with its community, students believe they will enter into the wider community post-school as a reflection of the key values emphasised in the ethos of their school.

Throughout this discussion, the data, themes, quotes and information related to each school has been drawn from the information presented in the data analysis in Chapter 4. The literature review has indicated that much is known about values education, school ethos and active citizenship, but little focus has been placed on the transmission of values from school to student through the use of the expression of these theories. The use of Van Manen's (1997) existential themes allow for the discovery of how the structures and systems of an ethos create lived experiences of students that direct them towards acquisition of the school values. Also, it is the relationship between the teacher and the school, lived out in the teachers' personal experiences that either close or widen the gap of

the espoused values of the ethos and the lived context of the school that enact the values in the students.

5.1.3 Language as a transformative process

The language expressed in an ethos acts as a notion of causality as it creates a process that allows for the espoused value to be understood and acted upon by both the staff expressing the value and the students attempting to acquire the value. The causality takes place predominantly through the use of the syntax of the verb which is often placed before the value in the motto or vision statement in the ethos. The importance of the verb is that it gives an understanding of the style of action that needs to come forth for the value to become enacted.

Initially, a school ethos, and its associated values, are abstract ideals. For the purpose of this study, these abstract ideals are referred to as the espoused values of the ethos. A key purpose of a school ethos is to provide common understanding and communal goals for what the school community is intending to achieve. It is through the use of language that this common purpose begins to move from being an abstract ideal to a tangible process. This means that the language of the ethos allows for the values to move from being espoused values to enacted values in the school. It is the language that creates the relationship with the *lived other*, which is the relationship between the student and the ethos. As Van Manen states, "as we meet the other, we are able to develop a conversational relation which allows us to transcend our *selves* [to become] . . . the communal, the social, for a sense of purpose in life, meaningfulness, grounds for living" (1997, p.105). This purpose is given through the language that appears in the vision statements, mottos, values statements and graduate statements that appear in the ethos of each school.

The language used within each school was constructed to do more than just communicate a message, it essentially constructed the reality in which students existed within the school. According to Unsworth, "Language is itself a system that is crucially involved in creating, maintaining and (potentially) changing social reality (Bergman and Luckman 1966). This is, in fact, the basis of its functionality" (Unsworth, 2006, p.153). When looking at the language used within each school from a functional linguistic perspective, where "the basic tenet of Systematic Functional Linguistics is that language is a system of choice" (Fontaine, *et al*, 2013, p.1), the school ethos is leading students to make choices that will lead to the acquisition of the school values. Functional Linguistics is centred around understanding the needs of the speaker of information along with the needs of the receiver of information and how the communication can either be enhanced or diminished through understanding these needs (Fontaine, *et al*, 2006). The essential 'needs' in this situation is to move the value-alignment of the students from where they are at their entrance into the school to what is

espoused in the language of the ethos. The themes that shape this use of language are the syntax of the grammatical presence of the 'verb'; the movement from passivity to activity through the introduction of new language; and the empowerment of students through voice, highlight how an ethos is able to use language as transformative process.

A 'value' is a diverse concept, which include notions which govern standards of moral behaviour (politeness, cooperation), moral judgements (truth, beauty) and abstract understandings of the wider world (equality, peace). This diversity is outlined by Thoi who defines values as "socially shared ideas about what is good, desirable or important" (2005, p. 45). In grammatical terms values are predominantly nouns, and nouns are objects, whether tangible or abstract. Therefore, a noun can be objectified; and in terms of values, this colloquially means that a value is a noun or abstract object that has been placed on a pedestal; something that is to be admired and looked up to. However, when the syntax around the value is changed so does the way one interacts with that value. By placing a verb in conjunction with the value, or noun on a pedestal, the value becomes achievable as the student is now offered a path towards obtainment, i.e. The verb.

As shown in the analysis chapter, every school, in their own way, has expressed the syntax of its values statement in a grammatical structure where a verb leads the noun. In this syntax, the language is offering a process that allows the student to develop themselves into acquiring the values through their actions and behaviour. The values espoused in the ethos at St Catherine's are 'Compassion, Respect, Hope and Act Justly', but are verbally presented to the students in a verb-centred syntax to create a starting point in the enacting process. This was emphasised through the Principal, Mr Williams' verb-centred definitions of the values, *"we talk about leading with compassion, serving with respect, pray with hope and act justly"*. This means that the acquisition of values embedded in the St Catherine's ethos are centred around being acquired through conducting physical actions over an extended period of time. Further to this, the language of St Catherine's offers a starting point and end point in the acquisition of their values through expressing the journey of development of 'Joey's girls' into 'Mackillop Women'. The use of the pronouns, 'Joey's' and 'Mackillop' allow for students to adopt an identity to the wider charism of the Josephite tradition throughout the journey of growth. By drawing on the Josephite tradition, and particularly the story of Mary Mackillop as a role model, the college is able to articulate a depth to the motto of 'Act Justly' and draw it beyond the limitations of the boundaries of the school. The reference to Mary Mackillop implies that there is the expectation that students will be reflecting her behaviour, 'never see a need without doing something about it', to ensure they 'Act Justly'. Not only does the language at St Catherine's offer a path of the espoused values towards values enactment in students, it also supports the enactment through creating an identity for the students and a personified version of the values that can be achieved.

King James Grammar school also uses a verb-centred syntax to enact the espoused values of the school ethos. The language of the senior campus at King James Grammar school is structured in a manner that allows it to be malleable to meet the specific needs of the students at the time. The overarching vision statement of the school, "*With compassionate hearts and inquiring minds we strive to learn well, live wisely, serve others and honour God"*, reflects a Christian teaching that emphasises the holistic involvement of self in any given activity. Further to this, the values of the school, 'with heart, soul, mind and strength' are viewed not as individual entities, but the inclusion of the verb, 'with', signifies that the values are centred around the intentions one has in their actions. Where St James Grammar differs from St Catherine's is through the focus being on the action rather than the language itself. The values 'with heart, soul, mind and strength' act as a driver for the thought process and this allows the language to be diluted in the process. An example of this the impact of the Positive Behaviour for Learning [PBL] program previously in place in the school. The current cohort of students who took part in the study were exposed in Year 7 to the PBL program which focused on the values of 'Respect, Responsibility and Care'. The strong focus placed on expressing the values through action allowed for the gradual incorporation of new language, with the Wellbeing focus being on PBL impacting the manner in which staff verbalised the values, *"Respect, Responsibility and Care came from that, that was our catchphrase at that time"* (Mrs Smith). This catchphrase was so successful that a confusion occurred in relation to what values the school were actually attempting to convey. This was highlighted when Ricky stated his understanding of the school motto, *"one of the mottos for the school is respect, integrity and care".* Even though the school values statement was centred around action through the verb 'with', the lack of actual articulation of the values themselves creates a diluted interpretation. This shows the importance of the syntax of the verb preceding the noun and the need for its articulation during the reinforcement of the behaviour.

The need for a verb-centred syntax within the values language in an ethos is further reinforced in the changing nature of the ethos of St Paul's Catholic College. With the advent of a new Principal, there is a rebranding process taking place, not to introduce a new ethos, but rather to take what is stagnant and move into a more active sense of sophistication, with a strong emphasis on the value of 'excellence'. The original values of 'Courage, Compassion and Commitment' were viewed by Mrs Dobson as being *'no brainers'* and were accompanied with little to no definition leaving them to be taken on board through *"osmosis"* (Mrs Dobson). The values were presented in a passive manner and objectified without an understanding of achievement. However, the introduction of the Guiding Principles, which lay beneath the values in the school ethos are verb-driven and act as the unpacking of the original values; the Guiding Principles being "Living as a Disciple of Christ, Embrace Learning, Pursue Excellence, Show Respect and Care for Myself and Others". Words such as living, embrace,

pursue and show, highlight how behaviour is being introduced to reflect values acquisition. By replicating the verb-plus-noun syntax, the school values moved from a passive objectification to now one of attainment through behavioural action.

Values are not completely obtained through the actions within one's behaviour. There also needs to have a mental comprehension of the meaning that occurs through the action itself. Even though Anthroposophy is difficult to simplify into clearly stated values, both staff and students at Wilma Steiner school identified individuality, creativity and independence as key values within the school. Anthroposophy is integrated into the academic learning of the student through a language-centred approach, with the central focus on 'the story'. The complexity of Anthroposophy does not allow for a verb-plus-noun syntax, however, the use of the 'the story' does offer the same process of behaviour transformation that is embedded in the language syntax.

It is the story that aligns the behavioural development of students with values development. As students progress through the physical markers of development, the spiritual and intellectual development is formulated through the integration of stories that reflect the challenges faced around these levels of development. It is then further moulded into their learning through the structure of the main lesson, where the story becomes central and the teacher, through the role of the guardian, is then able to move the story into broader aspects of their learning and their lives. In relation to values, the role of the story is to allow for a student to examine their own understanding of self so that they then have security of language when they interact with the world around themselves.

The class guardian is also able to shape language in the classroom to ensure the transformative process of enacting values so that acquisition occurs. The program, Circle Solutions, offers the class Guardian a Socratic method of discussion-based learning, which allows students to grow their social and emotional skills, while still allowing the student the freedom of individual decision making, as the purpose of Circle Solutions is for the student to come to their own conclusions around moral and ethical issues. The Primary Circle Time program establishes, *"language to say resolve conflict or language to express themselves in a healthy way or language to kind of maintain friendships"* (Megan), while the Circle Solutions, in the high school, establishes an acceptance of *"this is how we listen to each other and this is how we communicate our thoughts, and everyone's thoughts and feelings are valued*" (Lisa). Even though difficult topics are covered in these class conversations, the focus is not so much on the content but rather around setting the parameters for social interaction, so that students can express their individuality, creativity and independence. The focus, particularly in the senior years, is around creating an environment where honest expression can take place so that students can create their own sense of individuality within the comforts of an accepting

community. The uniqueness of this frank, honest and respectable conversation structure was highlighted through the comments made to Lisa when she recounted a conversation with a senior student who was newly enrolled in the school, *"I remember one girl going home to her parents and say 'I just can't go back. I can't go there because everyone there is so authentic and I'm just a fraud'".*

The opportunity of having students examine their world around them in their own language is also used in St Catherine's approach. This is achieved through the use of the House system and the Pastoral lessons each week. Within these lessons, the development of 'Joey's girls' to 'Mackillop women' is progressive in the programs as students in Year 7 chat with students in Year 9, while students in Year 8 chat with students in Year 10. As students go through each year, the topics and conversations become more sophisticated but are nonetheless conducted in the language of the student. By giving the students a structured environment where they can explore values in terms of their own language allows for acquisition to take place within the students' own realm of understanding.

Language is also used in the schools as a tool of empowerment that allows the students to rise to the ideals of the values. At King James Grammar, the fact that the vision statement is drives from Jesus' response to an attack from a Pharisee proves to be significant as the emphasis of developing a voice within society proved to be a strong value within the school. Through the importance placed on co-curricular clubs and debating, students come forth with a voice that engages with social issues 'with heart, soul, mind and strength'. The inverted interactions with the community, and the emphasis on students to 'do your best' academically, suggests that it is the academic growth in strengthening their voice, rather than the physical involvement of social justice that best expresses the significance of Jesus' message. Further to this, the emphasis on 'developing thought processes' expressed in the value statement, becomes prominent in the use of chapel and its flow on effects into the pastoral lessons. The language articulated in the chapel is used to develop the voice that will be used by the students.

The examining the existential *lived other* the causality caused by the use of language of the ethos becomes apparent. The language operates under the guise of the philosophical underpinning of the school, meaning that definitions of the values drive from the philosophical stance of the school. For example, acting justly at St Catherine's means acting as Mary Mackillop would behave, while the power of voice at King James Grammar is reflecting the power of Jesus standing up to inequalities. Furthermore, the *lived other* highlights that each ethos offers a path to value obtainment through 'acting' in a manner that is consistent to the behaviour required within the philosophical framework, shown through the verb-plus-noun syntax.

It is this relationship between the ethos and the student, shaped through language, that allows the student to grow into the desired purpose of the school. The language syntax of 'verb-plus-noun' in each ethos has been purposefully derived to show a path to attainment of the desired values of the school by moving the values from being espoused, abstract ideals to verb-orientated, enacted values which are achievable through action. Along with this, there are language-centred activities structured into the schools which allow for students to articulate and understand these values and use them in the desired sense.

But language can only act as a starting point in the path towards values acquisition. It must also coincide with the manner that the existential lifeworld of *lived time* is present and integrated into the expression of the ethos. If the causality of language has shown that an action is needed to obtain a value, then there must also be a causality around the notion of time which coincides with an understanding of how time allows for the action to occur.

5.1.4 The Purposeful shaping of time into an ethos

The purposeful use of language in a school ethos provides a guide for students to understand how their behaviour can be honed to achieve the acquisition of the espoused values of the school. The espoused values begin to become enacted values through the stated action that comes with the verb-plus-noun syntax of the values statements. However, it is the additional premeditated thought process of how to implement the ethos by the leadership team that designs how the 'verb' in the syntax becomes the vehicle of transmission. Putting the verb into action by the leadership team is done through placing the premeditated thought process on the management of time within the school ethos that paves the path to allow for the verb-centred behaviour to occur, which enacts the values.

The causality involving the notion of time requires two alternative understandings of time to be examined in the existential theme of *Lived time* which emphases how time shapes lived experiences to moved espoused values to become enacted values with the student. Firstly, it needs to be understood how an ethos is able to gradually build an understanding of the value within the student over time, which will be highlighted by an examination of *Chrono* time, while also, an ethos is able to provide key moments of development in time that allow deeper acquisition of values in important moments of experience, which is referred to as *Kairos* time.

The definition of an ethos implies that it can only exist in its entity if constructed over an extended period of time. This study accepts that school ethos refers to "the core shared values, beliefs and practices of an educational community" which is explicitly enacted by a governing body, or leadership team (Hemming, 2011). Within the literature, the terms 'school climate', 'school culture' and 'school ethos' are often used interchangeably or misinterpreted for each other. However, in

actuality, 'school climate' is understood as the immediate expression of values, beliefs and practices within a school, a 'school culture' is the repetition of these aspects over time. Whilst a 'school ethos' is the manner in which these aspects of school culture and climate are shaped to achieve a common purpose explicitly expressed by school leadership and other relevant factors over time. In respect to the interviews conducted for this study, both staff and students were reflecting on their day-to-day involvement in the school culture and examining the school climate which they have lived within over time, and how this culture and climate has been ultimately shaped by the specific leadership-led ethos of their school.

To best understand how time shapes a school ethos, it must be examined through the existential theme of *lived time*, which shows that "the temporal dimensions of past, present, and future constitute the horizons of a person's temporal landscape" (Van Manen, 1997, p. 104). Meaning a person is only who they are today due to the lived experiences of their past and can only be their future selves due to the lived experiences of the present. Which, in terms of this study, means that the way a student behaves in their schooling life will be a reflection of how they will behave in their future life beyond school. Further to this, Van Manen points out a second understanding of *lived time*, where time "appears to speed up when we enjoy ourselves, or slow down when we feel bored" (1997, p. 104). These two definitions of the existential theme *lived time* can be explored in the school ethos through the two distinct understandings of time presented by the Ancient Greek culture, through the terms *Chronos* and *Kairos*. Where *Chronos* refers to the chronological ordering of time, while *Kronos* refers to the moments of time where one is 'present' in the moment, making these moments transcend the mathematical understanding of time. Lived time is different from one's perception of clock time or objective time (Le Poidevin, 2007). It is one's temporal way of being in the world. Past, present and future together shape our temporal landscapes (Van Manen, 1997) suggesting that what they do now will be done in the future.

5.1.4.1 Chronos Time

Chronos time not only refers to the chronological measurement of time through a linear occurrence of seconds, minutes, hours, and years. It also refers to an understanding of anachronism, where certain actions or activities belong to, or are imbedded in, certain periods of time, and once that time period has elapsed it is unable to be retrieved. In relation to a school ethos, Chronos suggests that values-laden activities need to be sequenced in a manner that chronologically link together the activity with the intention of developing a value in a student. The anachronism element of Chronos advocates the need to present the values-laden activities at the emotional, intellectual and/or spiritual point of challenge of the student at *that* moment in time. Hence the selection criteria for student participants to have been at the school for their entirety of their high school career. It is the systems,

programs and acts of social justice that have been put in place by the schools that ultimately reflect how Chronos time will impact the development of values in the student cohort.

Interestingly though, only two of the four schools in the study, St Catherine's Catholic College and Wilma Steiner school, have clearly acknowledged the importance of Chronos time within their ethos when structuring the process of values acquisition. This highlights the difference between culture and ethos in a school, as culture is created by the activities that take place within a school, while ethos is the purposeful planning of activities that interact and link together for a higher purpose than the activity itself. For St Catherine's, Chronos time appears in the manner in which the social justice activities have been shaped to meet the needs of the students over time, while for Wilmar Steiner school, the approach to Chronos time is centred around the understanding of the physical and emotional development of the students and matching physical and intellectual values-orientated activities accordingly.

St Catherine's overtly states that the expectation placed upon the female students during their time at the school is for them to develop from 'Joey's girls' into 'Mackillop Women'. The use of the language from 'girl' to 'woman' implies the acquisition of values embedded in the St Catherine's ethos is centred around being acquired through conducting physical actions over an extended period of time. The social justice activities are centred around communicating with the vulnerable within society and evolve over time to meet the point of challenge for the students. Starting with simple 'chit and chats' with the elderly in Years 7 and 8, it eventually leads to preparing and eating meals with the homeless in Years 9 and 10, and engaging in an understanding of the lives of the homeless in Years 11 and 12. The true acknowledgment of values attainment is shown when students are able to go forth and conduct their own social justice projects in Years 11 and 12 – something that would not have been age or value appropriate in Year 7.

Also, the movement from mentee to mentor through the House system, and the 'sharing life program which takes place in the double pastoral lesson, helps develop community as well as growth across the year groups. The ethos comes to fruition when Year 12 students collectively acquire their own charity to support, and this comes after students have participated in the pinnacle of the three immersion trips that take place in Year 11. Furthermore, there were many examples of students who showed their own initiative to develop their own charity-style program, for example one previous student developed a 'summer kit' for the homeless, when *"she probably saw a need or maybe she saw someone that was covered in mozzie bites"* (Mrs Cohen). Without a focus on the progression of Chronos time, there would not be a focus on the transition of activity to activity to match the development of maturity which ultimately leads to the acquisition of the core values which define the

'Mackillop Woman'. The ethos of the school has laid out a structured path for the verbs in the values statement to enact the values within the students.

Wilma Steiner School also structures its ethos around the holistic development of the student through Chronos time to acquire the core values of the school. In contrast to St Catherine's, however, Wilma Steiner school does not structure a set of linking activities over time, but rather focuses on developing the relationship between the student and their Guardian teacher. The role of the guardian teacher is to get to know and 'understand' the core of the child as they develop over time. In a perfect situation, a student should have three Guardian teachers in their schooling lifetime: one for Kindergarten to Year 6 (the Primary school years), one from Year 7 to Year 10 (the Junior High school years) and one for Year 11 and 12 (Senior High school). The Guardian teacher is the core teacher of each student and becomes the link between their emotional/spiritual development and their academic learning. The key pedagogical feature used in this manner is the concept of 'the story'. This story is then interwoven into the other subject areas in order to create a curriculum, as Lisa explained, that *"aims to deliver materials in a way that is nurturing to the child or the student at their stage of development not purely from a neurocognitive perspective, but from a whole being perspective with the aim of providing a well-rounded balanced education".*

The importance of 'story', and its development by the Guardian teacher over time, is hindered however, due to the outside forces placed on education. The natural progression from Primary to High School, and the offerings of variation in subject choices, limits student connection with the guardian teachers as students broaden out into specialist classes. However, it is the restrictions placed on education by the NSW Education Standards Authority (NESA) that the guardian teachers felt most restricted by. Megan's statement:

> *"I believe, it is it [has] compromised it so we have much more, in the primary [for] example, we have much more rigid literacy and numeracy programs . . . before we had more freedom to really bring out the strengths of that child. So not really pushed too hard with literacy and numeracy",*

shows that the Steiner philosophy of focusing on the child's strengthens is compromised to some extent due to the need to satisfy the requirements of NESA. Also, the reoccurring theme in the teacher responses around 'reassurance' that the school was complying with NESA and the wider socially accepted understanding of 'education', highlights the impact it is having on the Guardian teacher's ability to use Chronos time according to Anthroposophy. However, Lisa did articulate how the essence of the Guardian teacher, and their ability to direct time, still exists within the NESA-centred environment:

> *"I've got my sport lifestyle and Recreation program that I need to teach because that's what NESA has approved. But within that I can choose the focus based on the kids sitting in front of me. So the first year that I taught it they were really interested in nutrition and gut biome and so we fermented everything known to man, this particular group just looked at me and went that is gross and so, but they were really fascinated by Horticultural therapy"*

With the values of individuality, independence and community being at the core of the Wilma Steiner philosophy, the Guardian teacher acts as the anchor that helps mould these values over Chronos time. Not only is this done through the student-centred delivery of educational content, but also through the way the teachers shape the excursions and camps around the needs of the students. The Guardian teacher connection to Chronos time acts as the bridge that helps move students from a family-protected environment to enacting the values directed towards independent individuals, whilst still providing a safe and accepting environment. Examining Wilma Steiner school through the Chronos time within the *lived time* existential does, however, highlight impact of external forces, in this case NESA, and the limitations placed on the philosophical underpinnings of a school ethos in order to meet the demands of external authorities, hence possibly diluting the intended ethos and the espoused values within the ethos.

Chronos time, however, has negatively impacted the values acquisition at St Paul's Catholic School and King James Grammar School due to the lack of premeditated thought, or misguided thought, put into the ethos by the leadership team. For King James Grammar, Chronos time and ethos come together not in the sense of chronological development, but as an opportunity to provide a sense of individual space for each year group as the year group travels through progression of time at the school. For the student cohort interviewed, they began their time at the school when the focus on wellbeing was following structured programs, in their case it was PBL, which Mrs Gilbert explained, *"we were working through Positive Behaviour for Learning when they were in year 7".* With both Aiden and Ricky clearly interpreted its connection with the role of discipline in the school, along with Aiden openly admitting, *"sometimes a lot of teachers say I like to find a line, which is fair enough",* shows that there was a need within the year group at the time to focus on these values surrounding behaviour and discipline.

The ability to give separate 'space' within the Chronos time to each cohort does allow for the individual issues to be addressed for each current year group. Currently, there are issues in the junior year groups around the use of technology, particularly phones, and the discipline policies at the school are being reshaped to meet this issue:

Mrs Smith: So yeah, we when we first started it, we were confiscating anything that came out.

Mrs Gilbert: Like anything and it was like the first day it went to 27, 27 in the first day.

Mrs Smith: And we had a policy that if something was given twice, a letter goes home to say if it happens a third time, that time the parent has to come in to collect it, so we're getting. . .

Mrs Gilbert: We have to re-educate our parents.

King James Grammar does use Chronos time effectively to address the needs of each individual cohort, however, it does so at the detriment of enacting core values in the ethos. It could be argued that the 'verb'-orientated nature of the value statement, 'with heart, soul, mind and strength', allows for a focus on individual issues as the staff and students would be doing so with 'heart, soul, mind and strength', but by moving the language away from the verb statement and on to the topics around PBL, and now technology usage, the expression of the values become lost in translation of the actions embedded in the activities, as activities themselves are not shaped in the purpose of the values statement or the ethos, but rather in the purpose of shaping isolated issues. Without having a clear connection between Chronos time and school ethos there is the possibility of the ethos becoming fractured and diluted between year groups and for the values to morphed into something they are not, or to be lost all together.

Time is at play in the transitioning ethos of St Paul's Catholic College, as is shown through the current focus of only two of the five Guiding Principles. However, St Paul's is the only school in the study that does not actively enforce a time-related structure around values acquisition in their ethos. Ironically, the lack of a focus on Chronos time does shape itself into the manner in which values are acquired within the ethos of the school. As the majority of the values-laden activities take place in the senior years, particularly around those students in leadership roles, the process of values acquisition within the school is one that moves from passivity to activity.

"It was just kind of you leave that to year 11 and 12. . . You sort of sit there and you watch the big people do their big roles. . . And then you wait till it's your turn and then okay, but then in some ways that doesn't really make sense because year 11 and 12 is studying and all that. So, it's like you're so busy." (Ella)

While the students who were engaged with the Youth Ministry program did talk about how their skill-set and personal growth took place over time, and Mr Landrigan touched on the spiritual development of students over time, suggesting a structured Chronos approach, Youth Ministry only engages a small

number of students in the college. For the majority of students, there was a tendency throughout the junior years to be a passive observer towards the senior students who were actively engaging in the values centred activities, as Ella recalled, *"I pretty much never really did anything outside like for the school other than the sports stuff, until maybe Year 10, and then we got introduced to all that stuff through leadership and stuff*" .

Those students from St Paul's who took part in the interviews were in Year 12 and were in either the student leadership team or Youth Ministry team, or both. Meaning that those students were taking a lead role in organising, engaging and leading values-based activities currently in the school. This impacted their sense of self-identity which was now engrained in the culture of the school; *"we the leadership team"* was a comment made by several of the students, reflecting their communal identity. Ironically, even though these students are leading the activities that implement the new Guiding Principles, when asked which of the school values they feel they have acquired, all students stated one or all of the original values, 'Courage, Compassion or Commitment'. Even though these are still the current values of the school, the lack of a verb-plus-noun syntax, which has the potential to drive a Chrono-centred structure in the school, means that the students engaged with these values as stagnant ideals in their early years and have simply adopted them. This acquisition took place in their earlier years rather than having the opportunity to grow into them over a period of Chronos time and creating a deeper sense of understanding. The simple fact that these students had adopted the stagnant values in the early years highlights that students are willing to take on board the values of the ethos in their early years in school. Therefore, the importance of a structured Chronos approach to time strengthens the depth of transmission that can take place in the enactment of the values over time, specifically when presented in a manner that meets the students point of challenge at each moment in the progression.

The causality between leadership decision making when creating the ethos and the importance of Chrono time needs to be understood as students are open to the value system when entering into a school, however, it is the purposeful linking of values-laden activities over that allow the student to absorb the true understanding of the value. Without the structure development of activities that meet the students' point of challenge, the espoused values remain a stagnant concept in the minds of students rather than a physical entity that is acted out through the verb present in the language.

5.1.4.2 Kairos Time

The second understanding of the causality of the notion of time and its impact on ethos is shown through examination of *lived time* in this study, through Kairos time. Kairos time refers to moments of importance in time which become memorable or important resulting in some form of progression in

values transmission for the participants involved. Kairos moments are essentially 'timeless' or exist outside of the need to be connected to chronological events to have the desired impact. In relation to school ethos, Kairos time appears in the form of the key activities that are articulated by the staff and students as being the moments that aspire development and growth in values understanding or transmission. These moments lie within events such as camps, immersion trips, social justice activities, or other moments where the participant is able to experience the value in action and examine their own self within that action.

St James Grammar offers a visual representation of the impact of Kairos time on the values acquisition by students in the school. Amanda explained how the Kairos moments were celebrated,

> *"we have like assemblies at the end of every term and we do awards for that so everyone gets individual points, awards for being in activities. We've got this award points system. And if you want to get like certain things you've got to have points in every aspect of it. So you've got to have points in sport and in Arts and academics, so they're pretty good at valuing all of them."*

Not only are these Kairos moments acknowledged through points and award systems, they are also highlighted through badges that students wear proudly on their uniform. All six students interviewed were covered in badges regardless of whether or not they held specific roles in student leadership. Cameron spoke about his badges in a very nonchalant manner*, "this is the mental health awareness program team [badge]. So, I'm not in it anymore",* then pointing to another, *"I use to be a house captain, I use to be Green House captain"*. Even though Cameron spoke about the badges without a sense of pride, it highlighted the Kairos moments that are integrated into the school. Also, he spoke in past tense to show that these moments have developed him into who he is in the present moment of the interview. For Amanda, though, the Kairos moments directly shaped her into who she is in the present, *"I am, yeah, very involved in all the extracurricular things. I'm the other school Captain".*

The Kairos moments at St James Grammar further highlight the values statement of *"with heart, soul, mind and strength"*, due to the nature of the activities that are offered to the students. Many of the activities occur due the café groups in the school. These café groups focus on developing knowledge on topics such as mental health, asylum seekers and debating, and then expressing this knowledge to others, highlighting both academic understanding and the development of student voice. According to Amanda, *"They're really focusing on the high achievers. That's what that we call them. That's not really, not even just academic. It's just like the higher order thinking and we do get focused on a lot in terms of we get little activities done for us and that kind of stuff and I think that*

pushes us to do more of the extracurricular activities and we also have interest in it". For Amanda, these Kairos moments also changed the way she viewed herself*, "I just kind of did all the groups and they were like, oh sure and then that was kind of how I developed into [a high achiever], whereas there were lots of kids who are just naturally intelligent"*. It was not her view of her own intelligence that allowed her to develop herself academically and strengthen her voice, but rather her involvement in the Kairos moments presented within the school. Though lacking in a structured Chronos approach to enacting the ethos, King James Grammar does offer a multitude of Kairos moments that lead to values acquisition. The main issue with this, however, is that these moments are presented in a voluntary manner, meaning that students make the choice to be involved in the activity. To fully achieve a Kairos moment, one must want to participate, hence the need of voluntarism, however, the result is that many of the students may choose not to participate, and not interact with the enacted values, limiting the potential transmission that can take place, whereas in the Chronos structures, where the majority of activities are whole cohort participant activities, at least all students are exposed to the opportunity of values transmission.

The biggest issue of the causality between Chronos and Kairos time involving the expression of values in an ethos is that Chronos time is built into the progressive nature of *all students* through their time path at the school. While Kairos time is *offered to students* for voluntary participation, and it is the choice of the student to take part. Kairos time represents the 'Ah-ha' moments where clarity, in this case value-clarity, occurs in the mind of the participant. Therefore, it would be reasonable to suggest that these moments need to be voluntary as the participant needs to be susceptible to the idea of value acquisition in these moments. Just like Cameron and Amanda, above, they only developed in their strength of voice by choosing to take part in the Kairos moments. However, when Kairos time is voluntary it leaves the chance of many students missing out on these experiences or creates situations where only certain sections of the student cohort will engage in these moments.

This was clearly the case at St Paul's High school, where the Kairos time was presented to students who chose to engage with the Catholic ethos of the school and joined the Youth Ministry team, or even more exclusively, to students who were elected in to positions of student leadership. For example, in the interviews, the motto, 'Live the Faith', only became enacted in the data when the participants, both staff and students, began to talk about the activities revolving around Youth Ministry, such as the leading of reflection days, leading faith activities in Primary schools and social justice activities, *"we do a lot of charity events. Yeah, through like different fundraises . . . You know the Youth Ministry team does a lot to fundraise and give back as much as we can"* (Jacob). For Brooke, being a member of the Youth Ministry team not only deepened her faith, but also allowed her to develop a sense of identity, *"like I'm on the leadership team. I'm a big member like a senior member*

of the Youth Ministry Team. So, I'd like to think I have a big role, not big role, but I play a role in the school". This sense of identity then allowed her to develop skills in areas of leadership, it allowed her to start *"coming out of my shell and becoming who I am today because of all the skills I learnt in that class and in turn being able to go to PraiseFeast, being able to run the Reflection Day. So being able to get that, um experience of leading a group"*. Youth Ministry offered a strong platform to express the Catholic philosophical orientation of the school and allowed for opportunities for students to obtain the values through Kairos time in a Christian context, which should be optimal for the Christ-centred school. However, due to the voluntary nature of the system, only a small minority of students are exposed to the true sense of values development that the philosophical orientation of the school suggests it offers.

It is when Kairos time is made mandatory that there is the possibility of having powerful impacts on both the school community and the individual. Kairos time has the possibility to shape the way students interact with the community and allow them to explore. For Wilma Steiner school, camps appear each year, but fall more towards Kairos time than Chronos time as they are not anchored into specific time periods (though they do often correspond with the seasons) and are not linked together to form a progressive development from camp to camp each year, but rather act as isolated events. According to Lisa, "*there's usually two a year. Yeah, in theory. So, there's always somebody out on camp"*, and in reality, for Kelly's class, "*we have done a couple. Yeah, I think we've done two or three this year three already"*. Camps are Kairos moments in time due to the transformative nature of the events, Megan explains this concept, *"camp is huge like it's an epic, it's an epic Voyage like and they come back completely transformed"*.

The mandatory nature of camps at Wilma Steiner allows for all students to have access to moments designed for value enactment. Both Amy and Vanessa talked of hesitation about going on camp, especially the longer camps, but ultimately acknowledged the benefits of these camps on return, *"when I was like halfway through the camp, I didn't like it . . . But when I finished it, I was like, that was a really good camp because I liked a lot of things happened on that camp"* (Vanessa). If the Kairos time present in the camp was offered as voluntary participation, both Amy and Vanessa would have probably not participated and then not experienced the moments when the school values were enacted. Further to this, by making moments in Kairos time mandatory, it allows for the school values to be highlighted simultaneously within the community. As Kelly explains, the value of creativity is enacted during a pinnacle moment on camp, *"we also have a winter camp which is where the whole school goes for one night and camps, camps out. We make lanterns and they'll be a fire and we sing songs around a fire the whole school".* The mandatory nature of a Kairos activity presents the school values to students in a moment of intensity that they would not have normally been exposed to and

can allow for students to acquire the values when they would have normally rejected the chance to participate.

Kairos time can also further accentuate the values of an ethos when placed at the accumulation of a Chronos timeline. At St Joseph's the three different immersion trips – Warmun, Mumbai and East Timor - offered in Year 11 occur at the apex of the progression of social justice activities in the school. The voluntary nature of these trips work as they are offered as the proverbial 'carrot' at the beginning of the journey through the mandatory social justice Chronos timeline. This was emphasised by Claire, in her orientation to the college, it was *"advertise [the immersion experience] when you come for the introduction night"* in Year 7, *"I just sort of psyched myself up to go, I wanted to go"*. As students must then apply to go on the immersion trip, it highlights that the values have been enacted within the student and they are now open and suggestable to higher moments of value acquisition. The application form filled in by the students emphasised, as Jennifer recalled, *"your leadership skills, how you express that in the community, what activities you do. I think, know something about grades and stuff on it. And it's like, they just evaluate it and just overall if you like a good student*". By placing Kairos activities at the accumulation of a Chronos timeline, students are able to have a deeper reflection on their Chronos development and, in turn, have a stronger experience in the Kairos moment.

By examining the school ethos through the perspectives of Chronos and Kairos time in the *lived time* existential (Van Manen, 2997), it becomes apparent that there needs to be a well-planned approach to providing experiences to students at the age-appropriate point of challenge to achieve the desired results of value acquisition. Through examining the notion of causality around time through Kairos moments, it highlighted that Kairos moments voluntary in nature and have the potential to miss large amounts of the student population. The leadership team must navigate the implementation of the ethos to ensure that there are enough mandatory value-centred experiences for all students to authentically engage with the enacted values.

5.1.4.3 Values Education Models exist in *Lived Time*

During the interviews, no teacher or student spoke specifically about any educational research revolving around values education or the development and impact of an ethos in their school. However, the researcher was able to identify the model of values education being expressed by each school due to the way both staff and students engaged with the values through their lived experiences. Whether the models used were intended or not, they begin to express themselves through an examination of the *lived time* existential. On examination, the values model expressed in each school is a reflection of the philosophical underpinning of each school. This in turn shapes the nature of the

value-expression in the school to coincide with the understanding of the values within the framework of the philosophy.

Sullivan (2012) suggests that there are two main ways for a Christian school to integrate its understanding of Christianity in and around the curriculum of the school. Firstly is Little's (Sullivan, 2012, p.188) 'inclusive curriculum' approach, where *"theology is filtered through which other subjects are being taught"*, and secondly, Blair's (2010) 'values added' approach, where *"faith commitment is played out in 'sacred' activities such as chapel services, missions or service projects"* (Sullivan, 2012, p.189). For King James Grammar, Christianity is clearly expressed in an 'inclusive curriculum' approach. Although the Christian message is not always played out through all of the curriculum, the manner that the Chaplain incorporates his message into his sermons and reflects it into the pastoral care programs shows that the message is being analysed and learnt rather than being put into action, as happens in the other two Christian-centred schools.

Even though both the Youth Minister from St Paul's and the Religious Education Coordinator from St Catherine's stated that the Catholic worldview and Catholic Social teachings were present in the content covered in class, no other teacher interviewed at either school reinforced these claims, except for Mrs Cohen, who also taught Religion at St Catherine's. This suggests that even though a Catholic perspective may be present in the programming of the curriculum, an 'inclusive curriculum' approach is not necessarily the manner in which Christianity is being articulated in reality within the two Catholic schools.

Both St Paul's and St Catherine's offer Blair's (2010) 'values added' approach to faith development outside of the curriculum through the focus on the Catholic Social teaching of the Common Good. The Catechism, which is the essential 'rule book' for Catholicism, defines the Catholic understanding of the Common Good to be *"the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily".* For St Paul's, the 'values added' element comes through the social justice elements of Youth Ministry, with it's charity work associated with the Charity Café, and the participation in Coast Shelter. Youth Ministry further this faith development through its leading role in Reflection Days in Primary schools and interaction with Praisefest. Faith development opportunities are present at St Paul's but run on a voluntarily basis and predominantly directed towards students who have chosen to undertake the Youth Ministry program. While St Catherine's offers similar style of methods of engagement, the activities are structured across year groups and more openly offered to all students.

Even though St Paul's, St Catherine's and King James Grammar all had dedicated values-building activities – St Paul's Youth Ministry developing 'Living as a Disciple of Christ'; St Catherine's

social justice program developing 'Act Justly'; King James Grammar's cafés developing 'voice' – all of these activities were essentially done on a student volunteer basis. These activities fall under the Service-Learning Approach to values education and lead to values acquisition through "doing and immersing oneself into the values-laden activity" Zajda (2014). Considering the verb-centred nature of the mottos and values of each of these three schools, these activities are central to the expression of the values within the ethos. Although these activities were held in high esteem in each school and most students interviewed had engaged in some, if not all, of the activities, there was no guarantee that all students attending the school would engage with the values while these activities remain on a vulnerary basis.

On the other hand, the core pinnacle of values expression at Wilma Steiner School, the camp, is not only compulsory but also a communal event, which highlights the values of independence and community. Vanessa, who had mixed reactions to camps, showed how the compulsory nature met her at her point of challenge, *"We do quite a few camps. We don't like stay in like accommodation or anything like we do with all those look like of the school's I've been to, we sleep in tents. I've got another camp we've got to organize which I'm terrified to do"*. Furthermore, the pastoral system at St Catherine's and King James Grammar do enforce a compulsory nature of values engagement. The 'Sharing Life' peer-to-peer pastoral program at St Catherine's and the incorporation of the Chapel message into the pastoral lesson at King James Grammar are example of a Cognitive Development Approach towards values education (Zajda, 2014).

Likewise, Wilma Steiner School also offers a Cognitive Development Approach through the Socratic-styled program of Circle solutions, which allows students to explore values through hypothetical scenarios. However, Wilma Steiner School takes the compulsory nature further and engages all students in a Social Action and Participation Approach to values education (Zajda, 2014), highlighted through the whole school participation in the Climate Change Forum, as Leslie points out:

> *"from the little ones up right through to year 12. We had a panel. Some of the teachers here and also people from the University Environmental Studies Professor [name] associate professor [name]. Someone who has an organic farm. Gerrad [Science teacher], he's a geophysicist. So he was very impressive in particular"*

For St Paul's, the compulsory nature of values engagement takes place within the Hidden Curriculum. As Jung Lee (2011, p.141), explains the hidden curriculum "contains unspoken rules, social values, attitudes, and norms that govern behaviours in various situations". It is when the school is supporting students with Special Needs, according to Mrs Mason, that the core values of Courage, Compassion and Commitment are truly on show:

"our carnivals and that, I was at the swimming carnival, so I think when the whole school stops to really cheer on, uh, a kid with maybe Down Syndrome or special needs, and other kids will swim with that person . . . they're participating, I think for me that's, uh, that showcases those things. So, it's within the school community. It may not be the classroom, but it's the whole school often recognizes the importance of those things".

Looking at value expression of an ethos through the Van Manen's (1997) existential theme of *lived time* highlights that an ethos is not a stagnant entity and requires periods of exploration for values to move from being espoused to enacted in the school lives of the students. While the verb-noun syntax creates a behavioural pathway towards the achievement of an idealistic value, *lived time* allows for the existential space for the behaviour to be acted out, which in turn enacts the value in the behaviours of the student. Depending on the manifestation of the ethos, purposefully shaped Chronos or Kairos time create opportunities for these behaviours to be practiced. The model of values education expressed within the ethos exists in the *lived time*, whether it be Service-Learning Approach, Cognitive Development Approach, or any other chosen model. However, the model is chosen to enhance the expectations of the ethos rather than the ethos being shaped around a particular model. What is more important though, is the need for mandatory participation in the basis activities that serve the behaviours embedded in the value. Voluntary values-centred activities should only be offered when there is an incentive of willingness by the student to take part. Chronos and Kairos time are both effective is developing values acquisition, but ultimately enhance the process when they are intertwined.

The *lived other* provides the language to form the path towards values acquisition, while *lived time* creates the moments for the pathway to be brought to action. But it is the *lived body* where the student comes face-to-face with living ethos within the school, where the ethos is personified through the teacher. While the *lived other* and the *lived time* offer an ethos the opportunity to come to fruition, it is the *lived body* where the causality around the notion of the 'gap' between the espoused values and enacted values are either broadened or diminished.

5.1.5 Relationships and the creations of a shared lived body

The notion of causality between an ethos shaped by a leadership team and its expression by the teaching staff is the biggest cause of concern when trying to enact the espoused values. The existential themes of *lived other* and *lived time* are able to show how the use of language and time create the structures and experiences that direct a student towards the acquisition of a value. But for a student to truly acquire the enacted values, they must be able to come face to face with them in their own

personal worlds. These experiences in their personal worlds occur when the students engage with their teachers, regardless of the activity.

The language embedded in the *lived other* and structures and experiences existing in the *lived time* of Chronos and Kairos offer a blueprint for 'how' the values can become enacted in an ethos, but as Van Manen points out, "Etymologically 'how' is closely associated with 'who' (Skeat. 1958)" (2016, p.24). It is *who* the student comes into contact within the school environment that will articulate and transverse the values into the minds and the life of the student. This *who* becomes the person who speaks the language of the ethos and is the person *who* organises, directs and leads the experiences embedded in the Chronos and Kairos time of the school. This person, to the students, is the teacher. When engaging with the values-centred activities, regardless of their official role, the teacher becomes the personified version of the values and their relationship with the school, its philosophical underpinnings and fellow staff members will influence the way the value appears in the lived experience of the student.

Therefore, through examining the ethos via Van Manen's (1997) existential theme of the *lived body*, the role played by the teacher in the expression of the ethos is brought to light. Van Manen explains, "when we meet another person in his or her landscape or world, we meet that person first of all through his or her body" (1997, p.103). In the landscape of an ethos, it is the physical presence of the teacher that becomes the personified embodiment of the espoused values expressed within that ethos. The *lived body* is "a transcendent space created [*between the teacher and the student*] . . . it exists because two thinking, feeling, acting human beings choose to both form and cherish it" (Van Manen, 2016, p.24). It is the way that the values are articulated, discussed and acted out by the teacher which become the expression of the ethos which the student's *body* lives within.

In essence, a school ethos is a theory constructed by a leadership team. *Lived time* allows for the espoused values to be expressed through a model of values-centred pedagogy. However, this pedagogy, and the values within it, like all pedagogies, comes into reality through the delivery of the teacher. The importance of the role of the teacher in this process should never be underestimates, as John Dewey (1916, p.170) argued "... nothing has brought pedagogical theory into greater disrepute than the belief that it is identified with handing out to teachers recipes and models to be followed in teaching." The way the teacher personally interprets the ethos, and the values within it, determines the way the values are presented to the student within the experience they are undertaking. Therefore, for the teacher to be a genuine practitioner of values, they must be ethical in the way they conduct their own value expressions (Snook, 2003) and must live an 'examined life' through reflecting upon their own values (Cam, 2014). The impact of a teacher, as Wilson (2001, pp.18-19) explains, is

shown through the teaching of values that leave the student with the understanding of 'being valued' themselves and, in turn, willing to value others.

In reality, though, not all teachers are constantly examining and reflecting on their own value system and their understanding of the values present in the school ethos. Van Manen (1997, p. 103) points out that much of the physical value expression of humans comes without any premeditated thought processes; “In our physical bodily presence, we both reveal something about ourselves, and we always conceal something at the same time – not necessarily consciously or deliberately, but rather in spite of ourselves.” Connecting Van Manen’s point to this study, further research shows there is often the phenomenon of a ‘gap’ between the outwardly expressed ethos of a school and the ethos created through the ‘lived experience’ of the students, which is created by the teachers (Donnelly, 2000; Solvason, 2005). This gap is often related to teachers’ relationship to the school, understanding of key concepts or ability to interpret and engage with activities, as well as their ability to relate with students.

It is the leadership team who determine the espoused values in the ethos and set the language and structures around the implementation of the espoused values, however, it is the teacher who takes part in, or leads, the activity which shapes the lived experience that moves the espoused values to becoming enacted. The teacher’s relationship with the school culture and their understanding of the philosophical underpinning of the values will determine the extent of the gap between the espoused ethos and the enacted ethos. The teacher’s willingness to align themselves with the school will either widen or diminish the gap between the espoused ethos and the enacted ethos.

5.1.5.1 The lived experience of the teacher within the school culture

The staff interviewed from each school were not selected by the principal and, therefore, the teacher-element of the study was not influenced by the personal motivations of the principal or the leadership team who shape the espoused ethos. After gaining an understanding of the nuances of staff roles in the school, the research contacted staff without the knowledge of the principal, for ethical reasons outlined in the methodology chapter. This allowed for staff to be able to express a true opinion of the leadership team, particularly the principal, who developed the school ethos, and also for staff to openly express their views of the school without any form of retribution.

Even though the chosen staff remained anonymous to the principal, no staff member at any school offered any sense of trepidation regarding the openness of their responses. They often smiled when the researcher finished the interviews with a reminder around anonymity: “*your responses will be anonymous and if you feel that there's anything you've said today you want to be taken out of the study, it certainly will be, just let me know*”. Even when staff members did make negative comments

around the leadership of the school, or the principal themselves, such as Mrs Miller from St Paul's Catholic College, who stated, *"I think in the last few years, there's a level of judgment that I've not experienced before . . . in terms of . . . Leadership"*, there was no sense of worry around the confidentiality of their responses, as Mrs Miller responded with, *"No worries . . . that's fine"*, when reminded about the confidentiality of her responses. This showed that regardless of the position in the school, each staff member held an amicable relationship with the principle and the leadership team. This suggests that the school ethos, especially the *lived body* of it through the leadership members, was something acceptable and agreed with by the staff members.

Not only did staff feel confident to speak comfortably about their feelings for the school leaders, but they also expressed a sense community and joy of teaching within the school. This was shown through the overwhelmingly positive responses from all staff interviews to the researcher's question, *"Can you explain to me what it's like to be a staff member at this school?"*. The responses ranged from *"Great"* (Mrs Smith) *"we really like it here"* (Mrs Gilbert) at King James Grammar, to *"I often refer to teaching here as teaching Nirvana. It's in some respects. It's absolutely blissful"* (Lisa) at Wilma Steiner School.

The majority of staff members who were contacted by the researcher agreed to be interviewed. For three of the four schools, the interviews took place during, prior or post the Trial High School Certificate examinations, which further highlights the connection to the school and the ethos, as staff were willing to devote their time to this research when their time was limited and precious. This level of positivity shown by the participating staff highlights that the lived experience of the teaching staff within the day-to-day culture of the school is relatively a positive one. This suggests that what the school is trying to achieve through the ethos aligns with the personal values of the teaching staff.

5.1.5.2 The disconnection between philosophical underpinning of the ethos and the lived experience of the teaching staff

Although all staff felt an affinity with their school and its ethos, this did not necessarily align with their understanding of, or willingness to be involved with, the philosophical underpinning of the ethos. For the majority of staff interviewed, there was a clear disconnect between their positive view of the school and their understanding of the philosophical underpinning which defined the school itself. Considering that the espoused values within each ethos are to be understood in their relationship with the wider philosophy of the school, many teachers either misunderstood or disengaged with the correct espoused values when it was being enacted. For example, to fully understand St Catherine's 'Act Justly', one must view it through the Josephite charism, or to fully understand King James' Grammar's 'with heart, soul, mind and strength', one must first understand the relationship between

Jesus and the Pharisees. Most of the time staff members failed to make these connections and spoke about the values in very neutral terms.

Christian denominations, and the understanding of these denominations by staff, played a crucial role in the expression of values in three of the schools in the study. St Paul's and St Catherine's fall into the Catholic denomination, while King James' Grammar follows the Anglican denomination. However, the results from the staff interviews suggest that for most staff, the Christian denomination of the school did not have a large impact on their understanding of Christianity. For the majority of staff at St Paul's, Christianity, let alone the Catholic denomination, had minimal impact on their role in, and understanding of, the expression of the school ethos. There was acknowledgement of the role of Primary feeder schools and the pre-knowledge of faith that it brings (Mrs Mason) and fleeting comments around the way 'we do' Pastoral Care in the school to reflect Catholic values (Mrs Miller), but there was an absence of any religious-related language or religious ideas relating to their individual role in the school. This was stated by Mrs Dobson, who reflected the common unsaid consensus that the Catholic denomination did not impact the ethos of the school. Further to this, when reflecting on the notion of a model student the school is hoping to produce, Mr Edwards, a member of the leadership team, acknowledged the hope is that "*he's got a good sense of right and wrong, a sense of social justice [but] not necessarily*" leaving as an established Christian adherent.

For the majority of teachers at St Paul's, it was not that they did not want a Catholic influence in the reflection of values, but rather it was viewed as an undercurrent in which they played out their secular role within the school. This was played out under the guise that Christianity within the school was 'someone else's job', and for St Paul's, that person was the Youth Minister. In contrast the vagueness towards Christianity shown by the other teachers, the Youth Minister was very direct in his understanding and of the role Christianity played within the school. Mr Landrigan was quick to point out that many of the class tasks happening in the school, particularly the project-based learning tasks coming in with the new approach to pedagogy, had *"the Catholic worldview on it and the social justice teachings that are attached to it"*. However, when discussing the Catholic impact on the wider ethos, he pointed out the lack of commitment and involvement that the majority of staff gave to religious-centred activities, *"I struggle with the fact that some staff struggle to embrace the Catholic ethos within the school"* (Mr Landrigan). He then offered an explanation that remained consistent with the attitude expressed by the other staff members, *"they choose not to embrace it and they're just here to do their faculty and that's about it"* (Mr Landrigan). Later, when discussing the development of faith within students, Mr Landrigan pointed out that, *"I think some students struggle with connecting with their own faith Journey"*. This is a poignant statement in light of the ambivalent nature other staff members have towards faith in the school, as it exemplifies that the environment established by staff

culture has a stronger impact on a student cohort than could possibly be done so by an individual teacher. This signifies that the collective lived experience of the St Paul's staff have established a school culture that does not reflect the religious underpinnings of the school ethos.

St Catherine's also held an environment where some teachers did more of the 'heavy-lifting' than others in the area of faith development, however, all staff members showed a clear understanding of the Christian influence, though not necessarily Catholic. Even though Mr Williams did not mention the term 'Catholic', or outwardly express the distinction of Catholicity as a unique nature of the school, he was able to articulate the presence of Christianity through acknowledging the historical presence of the founding nuns in the House System, the Josephite charism and the particular influence of the patron saint, Mary Mackillop, that lingers in the essence of the social justice activities in the school. This was highlighted when Mr Williams touched on the service nature of the social justice program the school offers, it is a *"very practical, hands-on experiences of a Josephite way of life of 'never seen a need without doing something about it'".* However, just like the Youth Minister at St Paul's, the true expression of Catholicity in the school fell to Mrs Butler, the Religious Education Coordinator. As if mimicking the Youth Minister, Mrs Butler stated the influence of Catholicism on the curriculum, *"there's always Social Justice units being taught in the classroom. So Catholic Social teachings brought around a lot".* But this was furthered to show how the Catholicism was influencing the wider ethos of the school through the implied value of 'hope', *"Also the fact that it's a Catholic school, as Christian, we are called to hope and as Mary Mackillop once said 'stay calm and be full of hope'"*. The explicit articulation of Catholicity in the wider ethos of the school was also reflected in the expectations placed on the behaviour of a model student upon graduation. As Mrs Butler explained, *"I would hope that they would also be carrying on the Catholic tradition in an increasingly secular world".* This shows that there is a Catholic presence in the lived experience of the teaching staff when imparting values onto the students as they develop towards becoming a Mackillop woman.

Even though the staff at St Catherine's are more present in their understanding and expression of Christianity than the staff at St Paul's, there still remained some issues around the teaching staff and their role in the faith formation of the students. A clear positive around the expression of faith in the school is due to the long-term nature of service many members of staff have given to the school:

> *"some of those longer serving people that have been former students or have been long serving staff members, they hold a connection with the Josephite tradition that's probably stronger than what other people could have and I think that's really important"* (Mr Williams).

The religious Charism is entrenched into the culture of St Catherine's partly due to the long serving staff members who have been able to establish the continuity of the traditions over time. This allows for such concepts the school motto, song, prayer and JAM week to hold their meaning rather than just become repetitive activities on the school calendar. However, with continuity also comes complacency and this was highlighted by the lack of an induction process when it came to orientating new staff members:

> *"I wasn't in-serviced into the identity of the school, which I think was probably lacking . . . I actually didn't know what JAM stood for, because I've never . . . I think the problem with that is to also I was the only new staff member for that year"* (Mrs Cohen)

Having entrenched traditions go a long way to helping embed core catholic teachings into the school ethos, but the school must be tasked with ensuring that the current staff have the same lived experience through establishing a strong understanding of the traditions for them to remain relevant in the *lived body* of the students of the day.

With its founding principal, Mr Chircop still in residence, King James Grammar has been able to establish and maintain a clear expression of the Anglican faith. From the outset, Mr Chircop went into establishing the school ethos with the understanding that, *"we're an Anglican school, in a Christian School our values are anchored in the Christian faith"*, and from this the core value statement of, *"With compassionate hearts and inquiring minds we strive to learn well, live wisely, serve others and honour God"*, drawn straight from the biblical passage, Matthew 22:37. With Chapel services embedded into the structure of the timetable, which is then followed by Pastoral lessons, the biblical message encountered in the Chapel service is then able to seamlessly immerse itself into the surrounding educational environment. Even though staff predominantly used the term 'Christian' over 'Anglican' when discussing the religious nature of the school, the focus on scriptural analysis is a key concept within Anglicanism and the structure of Chapel services in the timetable reflects the Anglican nature of faith.

Even though the staff at King James Grammar school expressed positive attitudes towards the faith expression in the school, just like with the Catholic schools, the core of the faith expression in the school fell to a particular staff member, in this case being the Chaplain. With minimal connection to the wider Anglican diocese, the Chaplain becomes the personification of Anglicanism within the school. Despite the fact that students study a religion course designed by the Anglican School Commission, it is the charismatic nature of the Chaplain that acts as the bridge for students to connect with the faith of the school, *"He wears jeans and doc boots, that type of chaplain, with the kids all of the time"* (Mrs Gilbert). With that Charismatic nature also comes a personalised lens placed over the

expression of Anglicanism. Apart from the structures placed around the Easter and Christmas stories, Rev Jason has the ability to frame the scriptural message towards the current events within the school, *"I might choose to go through a book of the Bible or I might choose to go with some themes that are relevant".* The Anglican faith is presented to the students in a very personal manner through the lens of a charismatic personality. The *lived body* of faith at King James is articulated directly from the message expressed in the chapel sessions and extended into the pastoral classes, but ultimately it is one voice reaching out to many through a charismatic manner.

Wilma Steiner school is the only school in the study not embedded in a Christian context. However, the Steiner philosophy of Anthroposophy does set the cultural context that underpinned the ethos of the school. Just like Christianity, anthroposophy is complex and difficult to articulate in a single definition that easily outlines the spiritual setting of the school. According to Lisa, *"Steiner education is based on the idea of Education towards freedom, and there's, nobody has ever been able to adequately define what that means"*. Even though it is difficult to define, words such as rhythm, structure, independence and natural growth were common across the explanations. However, unlike the other schools, Wilma Steiner does not have a specific isolated teaching role in the school that signifies the expression of Anthroposophy. It is the Guardian teacher, which most teachers are, that lies central to the expression of Anthroposophy. Therefore, the staff as a collective play the role of expressing the philosophy as an entity. This is something that was taken very seriously by those who were interviewed, as Kelly explains, *"that's something that we are trying to work on as a staff. To, because it's so broad to try and bring it down and put it, make it concrete in an understandable . . . as we make it more concrete, I think that will make it easier for staff to express and incorporate more explicitly, probably"*. For the students, this expression of the philosophy came across as a deep care for the individual humanity of each student, highlighted by Paul, *"it's like an individual people matter, like who you are, and you know what you want to be and stuff like that matter more than your academic achievements. I feel like that's kind of the philosophy"*. The complexity of anthroposophy does not deter the staff members at Wilma Steiner, it acts as the commonality that brings the lived experience of staff together in their responsibility to define and articulate it as a collective.

5.1.5.3 Individual teachers and the Gap

The existential theme of *lived body* highlights that the experience of an ethos by a student occurs through their physical interactions with the tangible expression of the ethos. It does not occur through the student's interaction with the entire staff of a school, but rather through their interactions with individual staff members who dominate the student's day-to-day interactions in the school. Therefore, the student's ability to acquire the espoused values of the school would be determined by the quality

of the values being enacted by *their* teacher via *their* (the teacher's) understanding of, dedication to, and level of behaviour reflecting the particular value in mention during a particular lived experience.

For Wilma Steiner, even though Anthroposophy is complex in nature, it is the individual interpretation of the Guardian teacher that is able to cross the 'gap' between the philosophy on paper and the student in the classroom. As the Guardian teacher follows the student over time, they track the development of the student and match the 'story' in the classroom to highlight the teachings within Anthroposophy. Also, the Guardian teacher's role in developing camps and willingness to involve themselves in practical classes with their students which are taught by other teachers, express the community nature of Anthroposophy and its focus on practical learning, *"I mean it wouldn't happen for maths or English say but"* (Tom). For the students at Wilma Steiner school, therefore, it is the Guardian teacher's interpretation of the philosophy that becomes the personified understanding of Anthroposophy.

In contrast to this holistic approach, the teachers at both St Paul's and King James Grammar compartmentalise their role in the expression of values in the school. Notwithstanding Bonnell, *et al's* (2010, p. 262) study into alcohol prevention in schools, which suggested individual staff members were unable to affect school ethos as their decisions needed "approval by the senior leadership team". This study has found that individual staff members can impact the way an ethos is expressed in the 'lived experience' of the school. It is Mrs Smith, Coordinator of Student Wellbeing, and Mrs Gilbert, Acting Head of Senior School, who identify the needs of the year groups and direct the way the value statement, *"with heart, soul, mind and strength"*, is delivered to students, noted through PBL and now through the phone policy. Although Mrs Smith and Mrs Gilbert are members of the leadership team, it was a teacher, unidentifiable by the students, who shaped the expression of the cafes in the school and determined the importance of 'voice' within the values highlighted in the value statement:

> *"she works with what they call like high Achievers in the school. So just the kids like that and she realised that there were lots of different kids from different years that kind of had the same thinking or liked to debate about things and then a bunch of us from the debating teams from different years just kind of all started getting together and then she sent out an email and invited people."* (Amanda)

It was this unidentified teacher who began the development of the café programs in the school which ultimately reinforced the Jesus inspired values statement and led to the emphasis of 'voice' as a key value in the ethos. With students associating this teacher with 'high achievers', along with the teacher individually identifying students, has led to a sense of prestige being placed around café groups, which in turn led to students being willing to participate in these groups.

The compartmentalised nature of teacher behaviour at St Paul's has engrained a culture of division between staff, where staff viewed themselves as being responsible for some aspects of the college and left the responsibility of other areas to other members of staff. Mrs Dobson explained that the college was currently working in 'silos' and this is something the new ethos is intending to deconstruct:

> *"it's about changing the culture of the school, changing the culture of the thinking, of probably the teaching staff firstly before we can do anything and breaking down the silos that exist whether they're real or perceived . . . so we're trying to break down the Pastoral versus curriculum silos"*.

Even as the new ethos attempts to broach these 'silos', staff were still reluctant to change their own mannerisms. The gap between staff who associated themselves with the 'academic' values and the staff who associated themselves with the 'wellbeing' values was further articulated by Mrs Dobson, as after she acknowledged the 'silos', she then went on to discuss the value of 'Living as a Disciple of Christ' and responded, "*I don't use that language often"* (Mrs Dobson), which was echoed by Mrs Miller, *"it may be happening within religion"*. Opposed to St Paul's, the teachers at St Catherine's did not have much of an impact on the 'gap' between the espoused values and the enacted values within the school due to the strength of the social justice program. This was emphasised through Mrs Cohen, as she explained that it was the role of the Pastoral teacher to sign students up for the social justice activities. When discussing the difficulties around student engagement, Mrs Cohen responded, *"Never ever is it hard. I even had a girl the other day said I can't go and there was four people in my homeroom that went. 'Oh, well, I'll go'. Yeah very keen".*

Further to teacher association with the values within the school ethos, it was the relationship between students and teachers that either closed or widened the gap between the espoused and the enacted values within the lived experience. The strongest relationships that occurred between staff and students was through the Guardian teacher at Wilma Steiner School. Paul, who described himself as an introverted student, talked about how his Guardian teacher developed his ability to express his individuality, which he believed to be a core value within the school, *"the teachers they let you be who you want to be, like they let you be who you are, they don't like stop you or anything like that"*. Counter to this, the students at St Paul's were easily able to identify teachers who were unwilling to establish a relationship with their students, as Brooke explained, *"they make it feel like a job for like when they come into class. It's like your here just because you've got to be . . . and just like follow the motions, it's pretty I know I guess boring"*. In addition to Brooke's comment, Tamara highlighted that teacher lack of engagement was a reflection of teachers not identifying with the values of the school, *"I think that*

teachers that don't hold those keys values or use those three key values they don't, they have a lot more trouble connecting I daresay with the class and they're not respected as much".

The biggest cause of causality between the enactment of the values in the ethos and the role played by the teaching staff in this process was the staff's understanding of and willingness to be connected to the philosophical underpinning of the school. In relation to the schools of a Christian orientation, staff were unaware of, or unwilling to take a lead role in, the complexity of the philosophical framework, possibly due to the already established roles in the school which highlight Christianity, such as the Youth Minister or the Religious Education Coordinator. At Wilma Steiner, however, where all teaching roles were viewed as representations of the philosophy, Anthroposophy was regarded as the responsibility for all.

5.1.5.4 Student engagement and the gap

The existential theme of *lived* body allows for the examination of how students meet an ethos 'in the flesh'. However, it also offers the opportunity to examine what life is like for students who do not completely engage in the ethos of the school. Put simply, shown through the data, those students who do not openly conform with the ethos and its espoused values are met with disciplinary measures and are viewed negatively by all within the school community. Of the Twenty-two students interviewed, only two of those students saw themselves as not being deeply committed to the ethos of the school. It was pointed out in the methodology chapter that student selection came with some limitations and lack of a 'disengaged voice' from students was one of these limitations. However, these two students, Caroline and Cameron, did offer some valuable data.

Caroline, a student from St Catherine's Catholic College, was an obvious standout due to her disengagement. This came through her lack of community participation, *"I haven't really done any of the school stuff though"*, and her negative view of the role of the teachers in her school, *"I couldn't think of anything worse really, what they do"*. When questioned about the key value on 'Act Justly', she responded, *"Yeah, I don't know what it means"*. As a result, Caroline saw that much of her schooling interactions with staff were based around discipline measures, *"Just they don't let us get away with bad behaviour . . . they enforce the rules"*. Ironically, as Caroline chose not to engage with the ethos of the school, she was in search for a set value structure that would help shape her into society on leaving school. This was shown through her want to join the Navy, *"just the discipline it gives you, sets you up for life pretty much . . . I just like structure"*.

Cameron, from King James' Grammar, also openly admitted that he was not committed to the ethos of the school. This was shown through behaviour which did not always reflect the expectations of the school, *"I probably try and push it a bit too far. Sometimes a lot of teachers say I like to find a*

line, which is fair enough". However, Cameron took personal responsibility for his behaviour and accepted his punishments. Even though disciplinary matters were the result of both students not fully engaging in the values of the school, neither student spoke negatively about the ethos or school as a whole, but rather stated it was due to negative teacher interactions, *"some teachers have different lines that others"* (Cameron). Even though both Cameron and Caroline were not fully engaged with the ethos of their school, they were both aware of the ethos and the value embedded in them. This was shown when Caroline responded to the importance of social justice activities that took place at St Catherine's, *"like if I went into class one morning, I was like lets to do a cake store to make money, then that class would just bring in, we'd all this bring in some stuff and sell it at recess or lunch"*.

Further to these two students, there was much discussion at St Paul's by both staff and students around the disengagement with both the academic and social life of the school for students when they enter Stage 5, or Years 9 and 10. As pointed out in the existential theme of *lived time*, this is a time period where students were placed into a state of passivity in terms of values acquisition and the school ethos was lacking in values-centred activities for these year groups. As a result, the lack of values connection had led to students being viewed negatively within the school. Mrs Mason reflected the view of the teachers on the behaviour of this group, *"You know, there're likely to be five percent who are malicious and distracting and, you know, deliberately"*. While the senior students, who were once viewed in this manner by staff when they were in Stage 5 and are now engaged with the values-centred activities, expressed the need for disciplinary action to deal with these students. The senior students viewed many of the Stage 5 students as 'trouble makers', they *"have negatively affected the lives of others and have kind of been taken away from school or been reprimanded quite decently"* (Tamara). The students interviewed collectively acknowledged that students in younger years were predominantly rude and unwilling to cooperate with general school rules. This was particularly highlighted through Luke's example:

> *"one thing that just drives me insane it's you know, like kids out there. They're eating their lunch and stuff like that and they'll you know, leave their you know rapper or something on the table or something not necessarily intentionally, quite often intentionally, but they'll leave it there and then they walk off to play handball or something like that and then they come back to it later and look at it and it's piled up because other people have gone over this and put their rubbish on top of it. Now it's someone else's but I think it just drives me insane is when a teacher or someone comes up and says all you mind picking that rubbish up and someone says, oh it's not mine".*

This negative view of Stage 5 students only began to change once students moved into the higher years and were given the opportunity to actively engage with the ethos. Ironically, the students believed that the teachers at St Paul's tended to have a better relationship with students only once the student had decided to be more committed (one of the core values) to their own studies, rather than helping the student to become more committed, as Jonathan acknowledged, *"especially in senior years. The teachers are really, they work with you, you know, understanding of, you know, your commitments, their understanding of, you know, that the fact that you've made a decision as to, you know".*

The *lived body* is the existential point where students come face to face with the physical outward expression of the school ethos and the values within it. This physical expression comes in the form of the teacher. Unfortunately, most teachers, unless they are in roles directly embedded in it, don't display a full understanding of the philosophical underpinnings of the school ethos. However, when teachers did openly express the values of the ethos, they were able to draw in students and shape them into the behaviours centred around the values. In contrast, when teachers did not fully engage, or negatively engaged with the values, or with the students, the gap between the enacted values and student acquisition widened. Once a fracture begins to appear in an ethos due to teacher disengagement, disciplinary measures towards the student is what tends to fill the gap.

5.1.6 Ethos creates a lens for students to view the world through *Lived Space*

Each school ethos has been constructed with the notion of an end goal: how the student should be moulded with certain qualities and values in order to interconnect with the wider world through having the desired effect of reflecting the ethos. However, when thinking beyond the school, students not only link to their immediate physical community but also reflect the values that are needed to effectively participate in the larger community that the local community fits within. By examining a school ethos through the existential theme of *lived space*, the way the school socialises the student to exist as citizens in their post-school world becomes apparent.

To understand their role as a citizen, students must first understand that they are part of an imagined community that goes well beyond their local community. Anderson explains that the nation is the existence of the imagined community as "it is imagined because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (2006 p.6). To be a citizen of the imagined nation, a person is expected to have the qualities and values needed to be a responsible member of that imagined community. Anderson shows the importance of being a citizen within an imagined community "because, regardless of the actual inequalities and exploitation that may prevail in each,

the nation is always conceived as a deep, horizontal comradeship" (2006 p.7). Therefore, to be an active citizen, one is constantly undertaking activities that desire the best outcomes for their national 'comrades'.

Further to this understanding of an imagined community, Cobbs-Roberts, Dorn and Shircliffe (2006) see the school to also be an imagined community; one that is full of inequalities but a community that still expresses a common purpose for all involved, including students, teachers and parents. Cobbs-Roberts, Dorn and Shircliffe (2006) also see the state control of teaching syllabi and standards as a blending of the imagined school community into the wider imagined nation community. For this study, the existential theme of *lived space* shows the notion of causality through blending of school community and wider community through the focus on acts of citizenship.

Lived space signifies the space that a student inhabits both as a student in the school and in their community as a citizen. For Van Manen, the existential theme of "Lived space (spatiality) is felt space," not mathematical but emotional; "lived space is more difficult to put into words since the experience of lived space is largely preverbal" (1997, p.102). This means that the way a student feels about their situation is a reflection of how comfortable, or accepted, they felt within their current space. This is highlighted by the way a student feels accepted in their school community and through the acts of active citizenship they take part in. These two ideas are intrinsically linked to the value-laden activities embedded in a school ethos. The school ethos creates a lens for students to view themselves and the world around them, and it is with this view that they engage with the local community.

This is the section of the study where the *National Framework for Values Education in Australian Schools* (DEST, 2005) would have played a pertinent part in highlighting the blend between the imagined school and the imagined community. However, due to the lack of participation from a State school where the framework is mandatory, as a result of the Covid 19 pandemic, this data was unable to be compared with the schools where the framework was only suggested rather than mandatory. On saying this though, the students from the other four participating schools were able to make judgements on the values in the framework in comparison to the values in their own schools.

The values from the framework that were viewed to be common across all participating schools were Doing your best, Fair go, Honesty and Truth, Integrity and Respect. With most of these values being either in the value statements of the school or viewed by the students to be different ways of articulating the same concept. This was shown through states such as, "*yeah we do that*' (Claire) and "*that's just the same as . . ."* (Tamara). From the nine values presented in the framework, eight of those values were viewed to be present in some manner in all of the schools. The only value

that did not appear to exist in the experiences of the students was 'freedom', and that centred around issues of immediate restrictions placed upon their choices within the school, such as subject selections and restrictions on certain behaviours. The students' reaction to freedom was a more measured understanding of the value rather than the abstract understanding presented in the framework, where citizens are expected to "enjoy all of the rights and privileges of Australian citizens free from unnecessary interference or control and stand up for the rights of others" (DEST, 2005, p. 4). In the minds of the students, the Australian societal values, suggested by the Department of Education (DEST, 2005), were present within their school, albeit in different articulations or incarnations. This suggests that the students were able to view a seamless transition between their imagined school community and the imagined national community in which they dwell. The existential theme of *lived space* highlights that students saw their space within the school to be an extension of their space within the community.

5.1.6.1 The role Citizenship in the external or internal *lived space* of the school

Students in schools need to be viewed as citizens of their present communities rather than the historical held belief that the young people are citizens *in waiting* (Lister, 2007; Phillips, 2010). A student is given the opportunity to be an active citizen when engaging with parts of the community through the value-centred activities presented by the school (Jarkiewicz, 2020; Lunn Brownlee, *et al*, 2016; Hickey & Pauli-Myer, 2019). It is, however, the way that these activities are shaped through the expression of the ethos that determine the way a student learns how to engage with the community and to be an active member within it. From the four school in the study, there are two diametrically opposed approaches for engaging with the community being presented. One approach was to create an external space beyond boundaries of the school and engage with the community in ways that express the values of the school. The other approach was to invite the community into an internal space in the school and examine the community through the values-lens of the school.

Both St Paul's and St Catherine's stem from a Catholic philosophical background and both engage with their imagined communities through external spaces that allow for community participation. For St Paul's, the majority of community engagement came through the work of the Youth Ministry team. This appeared in a variety of ways, particularly leading faith development activities in feeder Primary schools and working with local Catholic charity organisations through activities around winter and Christmas appeals. Community engagement beyond Youth Ministry also held the Catholic value of compassion, where students interacted with the elderly in their parish, cooked for the homeless at the Catholic Coast Shelter and worked with the disabled community through Camp Breakaway. These activities allowed for students to express the guiding principle of 'living as a disciple' and express the motto, 'live the faith' as they engaged with their community.

Although these activities were not mandatory for all students, by volunteering students then enacted the core school values of 'committing' to an activity and showing 'courage' to participate in acts of 'compassion'. The St Paul's approach to active citizenship allows for students to go forth and engage with the community through the expression of the values embedded in the ethos, albeit on a voluntary basis.

St Catherine's interacted with the community in a space that reflected an understanding of the universal nature of the term 'Catholic'. Not only did the school engage in the point-of-challenge activities of the social justice program (mini-Vinnies, Mary Macs and Coast Shelter) at a local level, but the college took opportunities to engage with communities beyond their local boarders through the lens of the motto, 'Act Justly'. Not only does the college participate in the three immersion trips - to Warmun, Western Australia to work with Primary school students, Mumbai in India, where students work with the orphans or working with Mary Mackillop Today in East Timor – but it also promotes other Kairos activities such as the 'in the bag' campaign, where sanitary items are donated for homeless women around the state, and the prayer vigils offered the 'Bring Back Our Girls' movement, in response to the 276 Nigerian school girls who were kidnapped by the terrorist group, Boko Haram. Mrs Cohen explains the approach, *"often our social justice is aimed towards vulnerable women within the world. So, we do like a program for example in every year, for example, year nine their job is to pack birthing kits, so they pay for, they all pay for one birthing kit and they spend time packing them in and they all get sent overseas which highlights that sort of a need will"*. For St Catherine's, the values expressed in the Josephite charism lead the students to engage with all extremities of the community knowing that by 'acting justly', they will have a positive impact through their acts of citizenship.

In contrast to the external spaces created of St Paul's and St Catherine's, both King James Grammar and Wilma Steiner school invite the wider community into the confines of their school, however, the community is examined differently by each school. For King James Grammar, creating a space within the local community isn't a strong priority, as Mr Chircop stated, *"I wouldn't say there's a lot of involvement in local community activities".* This is partly due to the Independent nature of the school, as the school links itself with other Grammar schools rather than networking in the community, as according to Patrick, *"I see that sort of connects us to all the other private schools in that little Branch. Yeah, but I don't see as much connection just for the local area to be honest".* The positive reputation of the school also brings students in from wider areas and therefore severing the local connection, *"I'm not from around here"* (Cameron).

The lack of community connection does, paradoxically, allow the school to interact with the community in a manner that reflects the values of the school. With a focus on developing an informed

voice that is able to examine the status quo, shown through Jesus' response to the pharisees, the acts of citizenship in the school examine areas of vulnerable in society. The strong focus on debating allows student to explore issues that are impacting the wider aspects of society, such as climate change and employment (Amanda), while the cafés allow for the examination of issues facing the vulnerable in society, particularly around mental health issues. Considering that the origins of the cafés come from the identification of high potential learners, the cafes are essentially forming students to become advocates for the vulnerable as they enter wider society. Acts of citizenship at King James Grammar exist in an abstract space where issues are intellectually examined rather than physically engaged with.

Wilma Steiner, on the other hand, engages with the wider causes in society with the intention of engaging with and impacting upon these issues on a larger scale. This possibly is due to the negative misconceptions of the school that exist in the local community; however, the Steiner philosophy transcends localities and engages with the broader sense of community. During the time of the interviews, there was a controversial state-wide student protest taking place in response to the Government's policy on Climate Change. Many schools were openly discouraging students to participate in the protest; however, Wilma Steiner purposefully encourage the students to take part in social change, *"Yes, oh my goodness. Yes. Yeah. Yeah, it was really supportive. And absolutely. Yes"* (Leslie). Not only did the school encourage students to engage with the issues beyond the space of the school, the leadership team also created a space within the school to examine Climate change:

> *"It was here in the hall with all of the whole school. Yeah, from the little ones up right through to year 12. We had a panel. Some of the teachers here and also people from the University Environmental Studies Professor Kane associate professor [name]. Someone who has an organic farm. [teacher name], he's a geophysicist. So he was very impressive in particular"* (Leslie)

By placing teaching staff alongside community experts, students were able to examine the ethos and values of the school alongside those present in the community in an equal manner.

Acts of citizenship take place in a space that is either external from the school, through participation, or internally, through abstract examination. Regardless of the way a student interacts with the wider community, they do so as a citizen, either physically impacting their surrounds through active participation, or through sharing a voice that is informed and well-articulated on issues present in the communal space.

5.1.6.2 External influences on the lived space of students

The existential theme of *lived space* emphasises that there is not just a linear connection between school and community, but there are a variety of key members who also inhabit the same space. These key contributing members include the parent community, volunteer organisations and the school's reputation held in the community.

As outlined in the literature review, the family is the central institution for instilling values in the individual. It is when both the family and the school share the same space that the values in the ethos become more transmissible. The values of each school became more overt when the students observed their parents exhibiting them. A unique example of this was at St Pauls, where the expression of compassion by a parent for a staff member who was experiencing a moment of personal trauma. Luke talked about the willingness and informal manner in which the parent interacted with the staff member during a difficult time, *"she would just make him, make him and his family meals and things like that and just take them over, drop them off"*. Further to this, the expression of faith and involvement in faith experiences were further enhanced when students saw their families participating in the same style of events outside of school (Luke and Ella). Sarah, Claire, and Kate, from St Catherine's also expressed similar connections to their faith through their family influences.

However, this importance of family in the *lived space* of the school was only formally acknowledged in two of the schools and for very different purposes. At King James Grammar, parents were invited in to take part in the lived space of the school, as Rev. Jason explained, the Junior chapel was purposefully placed on *"Monday afternoon so parents could come and watch their kids at assembly, stay for chapel"*, often with a turnout of up to 60 parents in attendance. This sense of invitation creates a positive connection in the school through parent support in school policies, such as the new phone policy, and parents leading faith groups, such as CRU. Through taking up the invitation to come into the school space, parents are outwardly expressing their willingness to take part in the school ethos.

Wilma Steiner, on the other hand, chooses to remove parents form the *lived space* of the school. Parents are encouraged to participate in school activities, such as excursions and camps, however, under the proviso that they are not interacting with the class of their child. From a parents' perspective, this goes against the initial reasoning for wanting to be involved in the life of the school, however, *"when a parent or carer comes into the, into that class dynamic it can change things and disrupt things for them"* (Megan). Megan reflected on the negative consequence of this approach, *"I find that we probably don't get as much parent involvement because of that"*. The removal of parents from the school space does reinforce the school values of independence, individuality and creativity,

however, it also possible contributes to the negative reputation the school has in the community as parents can act as a bridge between school and community.

The reputation of a school becomes an important issue when establishing a shared space between school and community. Not only do parents act as a bridge, but the philosophical framework of the school also has a strong impact on the development of the reputation. Ironically, it is the school who has the most staff engaged with the philosophical framework that has the most negative reputation in the community. As shown through the *lived body* existential, the staff at Wilma Steiner held the strongest collective understanding of the school's philosophy, Anthroposophy. When interacting with members of the local community who have no connection to the school, however, the staff often receive comments like, as Lisa recalls, *"it's a hippie school, that there are no rules and that we don't actually teach anything".* Or the philosophy is lost in translation due to the lack of exposure within the community, *"often people will look at Montessori and Steiner as the same thing"*. In contrast to this, St Paul's, the school which held the least communal staff connection to the values in the ethos held a positive reputation in the local community. Comments like, *"I think generally the community's opinion is quite high of the school. I think for the most part the feedback is positive"* (Mrs Miller), from staff and students showed that St Paul's was held in high esteem by the community. One way of viewing this, is that the diluted nature of the philosophical framework by teachers allows a more seamless and less evasive assimilation of the school ethos into the community when the two entities engage in a common space.

The lived space and the expression of values comes to the forefront when students create the space themselves. When students chose to engage with the community themselves, they did so in a volunteering role. There was at least one example of student volunteering at each school and also each school had at least one student who volunteered as a lifeguard at their local beach. Considering that the sample group came from four connecting suburbs of a peri-urban coastal region of New South Wales, the students' choice of volunteering activity, lifeguarding, emphasises their engagement with the culture of the local community. Moreover, engagement with volunteering activities increased when teachers and the school helped build the connections with the organisations on the student's behalf. This was most notably shown through Jennifer from St Catherine's and Vanessa from Wilma Steiner School. At St Catherine's, the Principal had approached Jennifer and made a connection between her hobby and her ability to have an impact on the community, *"[he] came up to me and was like, 'oh disable surfing, I heard you surf"*. Jennifer has then gone on to volunteer with the Disabled Surfing Association for the next two years. It has had such an impact on her that it has led to shaping her view of her future career, *"that getting a job on the coast somewhere with the disabled, like disabilities and stuff".* Vanessa, who wants to become a veterinarian, is supported through Wilma

Steiner School, which allows her to volunteer on Fridays during school time, *"so I'm doing that next year so I can go and help out the local vet"*. Also, Amy, who volunteers one day a week at a local disability provider service centre, found the school was willing to support her, *"I just like asked and then I had to like sign something"*. Often the volunteering activities gave the students a taste of what their lives may be like once they leave school.

The complexities of causality around community engagement are shown through the existential theme of *lived space* as students attempt to create spaces that allow for the school and the community to engage with each other in the world of the student. The complexities come from the expectations and assumptions held by other relevant parties, such as parents, teachers and groups in the wider community. Students best navigate these areas when they have the support of those who truly know the desires, interests and skills of the student.

5.1.6.3 Citizenship and Future view of self in the *lived space*

Schools present model citizens to show students what they should aim to achieve, however, the student looks to themselves and how they interact with their community as a way of seeing themselves as citizens. The school ethos attempts to present a type of citizen who students should aspire to by presenting past students as aspirational models. But it was the students themselves who were best able to articulate what they saw as a model citizen and took their responsibilities as a citizen as a chance to make improvements in their communities. It was, however, their choice in future employment that really highlighted the overall transmission of enacted values from the school ethos.

The school often creates a space where students are able to view the expected future version of themselves that should be moulded after experiencing the holistic version of the ethos. This is achieved through the school inviting well-chosen past students who suit the mould of the ethos to come into the school and speak with the current students. For King James Grammar, this often occurs when past students come back to the community to participate in work experience to enhance their careers. Past students also find themselves as topics of conversation during the Chapel sermons as Rev. Jason recounts the Baptisms and weddings of past students, which often reaffirm the ethos that the school is expressing, as one past student reflected in conversation with Rev. Jason, *"I base the values of my life on what you talked about".* Moreover though, the best example of an ethos in fruition is when St Catherine's is able to present a fully formed 'Mackillop Woman' to their current cohorts.

> *"I mean having been here almost 20 years and seeing the girls go out and so many of them do things in the field of Justice whether it's the United Nations working at the United Nations, whether it's actually being advocates for mental health, whether it's for the environment whether it's working for Mary Mackillop International, there*

are so many movers and shakers that actually do go on to do international law with the help of with the hope of working in developing countries" (Mrs Butler)

By having an alumnus of potential students to draw from, St Catherine's has the ability to present a physical embodiment of their ethos in a variety of versions that will inspire a wider catchment of students. This alumnus links well with the language around 'Act Justly' and the 'Mackillop Women', which in turn shows the students the worthwhile nature of participating in the Chronos and Kairos activities. When a member of the alumni returns to a school, they are expressing to the students that not only are they an embodiment of the school ethos, but it is this ethos that has allowed them to not only participate but achieve in the wider community.

As the participating students of this study are in their final moments of completing their journey through the school ethos, they were able to express the levels of values enactment through their understanding of what it meant to be a model citizen and how they perceived their lives to be beyond their current schooling world. The students did not reflect on past alumni students when discussing what determines a model citizen, but rather spoke of themselves and what they were currently experiencing in their own interactions with the community. At St Paul's, the dominant value of compassion came through unanimously as there was an expressed view that a model citizen, or their future selves, is to be someone who is politically engaged within their community, with the intention to be a leader in developing a respectful society that focused on helping those in need. While at St Catherine's, a model citizen was someone who was happy and smiling (Sophie), non-judgemental (Kate), and simply willing to have a chat (Sarah and Caroline). This reflected the Chronos and Kairos activities that focus on 'seeing' the person rather than just simply fulfilling a need, for example the early activity of 'sit and chat' at the elderly home. Furthermore, at King James Grammar, the view of the students was not just to be an active member of society but be one who was active in the sense of taking a leading role, as Ricky outlined his future vision, *"I would go into local government if I could . . . [be] someone who really is embedded with these values and someone who can articulate them to other people without forcing them on them".* This version of a model citizen emphasises the need to have 'a voice', which is a central theme within the expression of the value statement at King James Grammar. The students at Wilma Steiner school also reflected their school ethos in their understanding of a model citizen. A model citizen, in the view of students, was a member of the community who used their talents and skills to directly shape the betterment of their society with an intended purpose in mind. This reflected the focus on individuality and creativity, and the ability to show these values while still adhering to a community, which is central theme of the camps which dominate the schooling year. All students from each school held a strong view of what it meant to be a model citizen and the responsibilities the role held to other in the community, particularly the

vulnerable. More importantly, though, each understanding of a model citizen was shaped be specific elements that were unique to each ethos.

Further to this, the identification of acquired values in the students was most obvious when examining the individual choices of their future employment. For the students of St Paul's, the value of compassion shone brightly through in its acquisition. All hoped to progress on to university with the hope to have an impact in a field of employment of a compassionate nature. They ranged from traditional forms of compassionate work, such as a Paramedic, a Speech Pathologist and a Psychologist, to less traditional means, such as in the field of Transport Management and Logistics, which was chosen in order to develop new ways of meeting the needs of people either living with a disability or living in a rural area. While, for the students at St Catherine's, their future profession revolved around their understanding of what it meant to be a Mackillop woman. The 'Mackillop woman' was one to be passionate (running an art studio, Sarah), compassionate (nurse, Sophie) and determined to achieve (business professional, Kate), but more importantly, all 'Mackillop women' wished to remain in their local community. For King James Grammar, the development of a voice was with the intention on taking on a lead role in society. Even though it was unsaid by the students, this does reflect the role of Jesus and his ability to stand up to the Pharisees, with the intention of doing good for his society. This sense of taking a leading role in society fell into the future professions that the students were hoping to undertake. These professions fell into three categories, the need to have a voice in society (Ricky – journalism; Amanda – a member of the United Nations), the need to protect society (Patrick – Australian Defence Force) and the need to understand and care for the vulnerable in society (Christopher – paediatric medicine; Aiden and Cameron – Psychology). Finally, the students at Wilma Steiner School also reflect the core ideas that derived from the expression of Anthroposophy. Students were wanting to be involved in professions that have practical and independent aspects and the potential to have a positive impact from an individual perspective, most notably Vanessa's want to become a veterinarian and Tom's desire to be a landscape artist. Students from each school spoke of their future employment as a symbolic representation of their future identity, 'I'm going to be . . .', meaning that they saw themselves living out the ideals that are associated with each of the chosen professions. As each chosen profession clearly articulated elements of the ethos, it is clear to suggest that students had acquired the values of the ethos and were willing to take them into their future lives and future engagements with their wider communities.

The existential theme of *lived space* highlights the notions of causality that occur when the school community and wider community come together within the world of the student. Even though there are many key stakeholders within this space, the student is able to navigate the space with the help of those who know them best, predominantly their parents and teachers. It is within this space

that students are able engage as citizens with the community and also be able to establish a clear view of themselves in their future lives beyond school. For each student, the life beyond school was essentially an expression of the enacted values they have obtained from the ethos they had been socialised within.

5.1.7 Conclusion

Through the use of Van Manen's (1997) existential themes this discussion has analysed the lived experiences that take place within the ethos of the schools, highlighting the complexities that govern the causalities of values transmission. An espoused value in an ethos is only valuable when it helps express the philosophical underpinnings and traditions of the school, and hence the reason that it appears in the key documentation of the ethos. It is from here that the foundational definitions of the espoused values are formed and articulated. The espoused value needs to be articulated in a language that reflects the philosophy of the school and be presented in a verb-plus-noun syntax so that it begins to guide students towards an action that begins the enactment process.

The verb-plus-noun syntax must function in relation to time and expose students to value-laden activities at their point of challenge, which should evolve over time. Further to this, key moments of Kairos time need to be placed sporadically throughout the schooling years to gain full effect on the transmission process. The key issue to focus upon for these Kairos moments is the balance between mandatory and voluntary involvement by students in the activities to ensure exposure to the majority of students whilst still offering an experience that offers depth of immersion.

Beyond the purposeful planning of an ethos by the leadership team, the main notion of causality that would influence values enactment is the role of the teacher. It has been shown that the teaching staff have a positive connection towards the leadership and the school culture, however, there is also a disconnect between the philosophical underpinning and the understanding of and willingness to participate in by staff. Ironically though, it is this disconnect to the philosophy that enhances the bridge between school and community.

The data shows that students are open to the ethos of the school they are socialised within. Values-centred activities are viewed with prestige and even disconnected students are aware of the processes, structures and programs of each school. Value-acquisition comes to the fulfilment when students view themselves as stewards of the ethos when undertaking roles of leadership in the school. Full acquisition of the enacted values of an ethos takes place when students venture into the community beyond their schooling life and engage with the wider world through the guise of their acquired value system. All students had adopted a variation of the espoused values and were willing to enact them in their future lives.

6 Chapter 6

6.1 Conclusion

6.1.1 Limitations and Strengths of the Study

Teachers' and students' experiences are useful in excavating deeper meanings of their understanding of values and ethos and finding commonalities and differences, however, they do not search for a single objective answer to a hypothesized question. Additionally, the researcher is aware of the plurality of interpretations. Therefore, the idea that one "answer" will be generated and applicable elsewhere is inadmissible in this research design. However, the research has constantly Sought to establish a theory that is explanatory.

Also, the subjective nature of the inquiry needs to be acknowledged with the pre-condition that this acknowledgement does not secure a bias-free interpretation, as much as the researcher may want it to be that way. The researcher has constantly reflected on the ongoing analysis of data and has used member-checking to ensure neutrality throughout the process. The analysis, therefore, has to be critically appraised against the criteria of Hoffding and Martiny's (2015) framework to ensure that it is plausible and coherent; that there is a relationship to external evidence; and that the study is useful in terms of practical implications.

There have also been other academics taking part in feedback loops of 'member checking', a common practice in phenomenological studies (see Bower & Grifin, 2011). The researcher has actively sought continuous confirmation throughout the study to ensure that the process of data collection and analysis has been authentically reflective of the epistemological paradigm of a Constructivist approach. This is to ensure that the analysis is specifically engaged in the correct usage of a phenomenological methodology. The researcher has developed an open and professional rapport with their academic supervisor, who has acted as an overseeing authority for the study. Also, another academic, identified through the connections of the supervisor, has acted as an independent auditor. This academic is well versed in the dominant theoretical concepts but has remained isolated from the data collection process. They have examined the process and the product produced by the study, and also autonomously analysed the collected data to draw their own conclusions. This is a method that has also been used in other phenomenological studies (see Watson, Mazur & Vincent, 2015).

Even though there is only one form of method being used to collect data, the interview, triangulation has been used through the analysis of the data in order to be able to examine the data from different perspectives. Triangulation of theoretical perspectives (Flick, Kardorff & Steinke, 2004) has been used when analysing the data. The researcher has three different sources of different data

sources to triangulate; teachers, students and school documentation. By comparing these three data perspectives a theory through analysis has emerged.

The structured framework of analysis, the use of triangulation and member checking has acted as the source of validation for the researcher's interpretations of the data.As with any study which focuses on the depth of analysis, this research is limited in terms of scope. There are many factors that form the cultural, ethnic, social dimensions of any given school community, and it is not possible to collect data that caters for all the cultural diversity exhibited in Australian schools. There are also multiple ranges of experiences and influences on young people that go on these immersions, it is impossible to avoid how important these pre-conditions are.

In terms of ethos, values and citizenship, this study does not address the early years of education, such as Primary schooling, which may have already played a role in developing a student's understanding of their role as a citizen. However, elements of this did arise through some participant's reflections on their current phenomenon. The reason for this exclusion is for the study to focus on the moment of transition from schooling into the wider society.

Two further limitations to the study were acknowledged as the study was undertaken. Firstly, as the participants of the study were interviewed it became apparent that all interviewees were, on varying levels, committed to the school ethos and viewed the values in appositive light. This meant that inadvertently the voice of the disengaged student was absent from the study. This was partly due to the role the principal of each school played in the selection of student participants. All principals were acting in good faith when choosing participants, yet the selection of students who would be able to best articulate the school values were, in turn, the students who best immersed themselves within them. The other reason for the oversight was due to the broad nature of the participant selection criteria which was specifically set to be a broard as possible to encapsulate the types of students who could best articulate the values and ethos of the school. As a result, this allowed for the selection of similar types of students who were engaged with the ethos and not open to those who either couldn't articulate the ethos due to lack of understanding, or those students who were disengaged with the ethos altogether. The lack of foresight in the participant selection criteria did limit the overall access to a variety of viewpoints in the data.

The other limitation occurred due to societal changes rather than errors in the framework of the study. With the onset of Covid 19 and its impact on the schooling environment, the researcher was not able to conduct interviews in the fifth school for the study. The fifth school was set to be a local state high school. The researcher initially had trouble finding access to a suitable state school, hence it being the fifth school, but did eventual secure access. This access was eventually withdrawn

due to state health laws that restricted access to schools to those outside of the school communities. The lack of access to the state school was detrimental to the initial essence to the study as it limited the ability to examine the specific 'Australian values' being taught in schools as reflected in the *National Framework for Values Education in Australian Schools* (DEST, 2005).

The lack of data from the Department of Education State High School does limit the researcher's ability to articulate the expression of Australian values within each school, as the State school was to act as a 'control' school for the expression of Australian values. As the literature review for this study is heavily led by the *National Framework for Values Education in Australian Schools* (DEST, 2005), it was intended to be a cornerstone reference when examining the values connecting to Australian citizenship. As the State High School was the only school in the study that is mandated to implement the framework, the study's inability to cross-reference the other schools with a clear expression of the framework limited the clarity when the Australian values are expressed by all schools in the study.

6.1.2 Conclusions and Suggestions for Further Research

This chapter will conclude this study by summarising the key findings in relation to the assertion of causality between the espoused values embedded in a school ethos and the enacted values that appear through the lived experience of the school, and show how these enacted values help shape the identity of a students both in and beyond school. Even though this study holds a variety of limitations, particularly around participant selection and pre-high school value developmental influences, it does offer a variety of recommendations relating to the construction and expression of values within an ethos. The research findings in this study allow for the proposal of opportunities for further research. These opportunities involve issues not only around values development in schools, but also of the potential power of an ethos to develop and shape other key aspects within a school.

To understand how schools pass values on to their students is to understand the role the school plays in developing the cultural identity required to function as an active and productive citizen of society. The values transmission process which takes place through the school ethos is a crucial and necessary process that is essential to the importance of a school as a socialising institution in the modern western society. By understanding how students acquire their value system through involvement in schools, school leadership teams will be able to hone their choice of values, their definitions and how they are expressed in their school community to achieve optimal transmission. This study has not only indicated how values transmission takes place in a school, but also how transmission of espoused values in an ethos may be hindered in their expression and not enacted in students due to the gap that often occurs in an ethos expressed through lived experiences.

Schools are more than just places for academic learning. They are social institutions that shape the holistic development of a student. Part of this holistic development is to socialise the student to allow them to fully engage with and participate in their surrounding community in a meaningful and purposeful manner of a citizen. This study has examined the way schools construct an ethos with the intention of transferring the chosen values to their students to take for and engage their community with. This study proposed the following questions:

- What, if any, is the assertion of causality between the espoused values embedded in a school ethos and the enacted values that appear through the lived experience of the school? What impact does this have on student acquisition of the espoused values?
- To what extent do the values embedded in the school's ethos shape the identity of students in and beyond school?

To achieve the results of these questions, the researcher chose to follow the methodological framework of Constitutive Phenomenological, focusing on the lived experiences of both teachers and students within a school. Four schools of differing philosophical underpinnings - Catholics, single-sex, Independent and Steiner schools - were chosen to examine school ethos is a variety of different school settings. This was to reflect the nature of education in Australia, which has been 'free, compulsory and secular' since the introduction of the *Victorian Education Act* of 1872. Unfortunately, due to the restrictions of the Covid 19 pandemic, which occurred midway through this study, the researcher was not able to gather data from a public school. Even though this did not ultimately impact the key research questions, it did affect the way the *National Framework for Values Education in Australian Schools* (DEST, 2005) engaged with the discussion of the data. The National framework was instrumental in inspiring the need for this study and was meant to be used as an identification tool when looking at how the students engaged in active citizenship in the Australian community. Even though the identification of the framework was not as influential as initially expected, it did not hinder the ability to identify the acts of citizenship taking place within each ethos. The focus was placed on the connection to local community rather than examine the 'Australianization' of the acts of citizenship.

The interviews were conducted over a two-year period. A purposeful sampling process was put in place to identify the teachers and students who would reflect the greatest amount of data relevant to the research questions. Data was gathered through the method of Focused Interviews, where staff and students from each school were interviewed through semi-structured interviews on their lived experience within the school. Once collected, the data was analysed using Hoffding and Martiny's (2015) framework for a 'phenomenological interview', which entailed the use of three of

Saldana's (2016) coding methods: *In-Vivo* coding, *Process* coding and *Pattern* coding. *In-Vivo* coding and *Process* coding allowed for the reduction of the data into codes, while *Pattern* coding was able to collate the codes into larger themes and make connections of these themes across the corpus data of each set of interviews. These themes then went on to form the topics of paragraphs in the data analysis chapter, while the codes were used as quotes which helped explore these themes.

As the study progressed it became apparent that unforeseen limitations occurred as the data analysis highlighted the imperfections around subject selection. When establishing the methodology for the study it was acknowledged that not all areas of socialisation and values exposure could be examined beyond the ethos due to the brevity of the subject, particularly the values acquisition process that may have occurred in Primary school. However, what wasn't expected by the researcher was the limitations caused by student selection. The selection criteria for choice of student was intentionally set with broad measures with the purpose of being open to all students who have been at the school for their entire high-schooling. However, due to ethical reasons, the principal became the key 'gate-keeper' when accessing student participants. All principals acted with good intentions to select articulate students, however, their selections tended to be of students who were properly immersed in the values and ethos of the school. Even though these selections benefited the research questions, it became apparent that the study was not catering for an understanding around those students who were disengaged from the school ethos and not acquiring the enacted values during their time at the school. Therefore, one recommendation from this study is to examine further the issue of disengagement of students and the impact it has on values acquisition for these students. From the data that was gathered, the only approach a school took with students who did not engage with the ethos was to expose them to disciplinary measures. The researcher would suggest that there is a need for further research into the number of students disengaged with a school ethos, why they are disengaged, and what processes are, or should be, put in place to ensure that they are able to re-engage. Furthermore, it would be important to analyse what impact, if any, disengagement has on a student's sense of citizenship.

To draw a deeper understanding of the data and its reflections on the research questions, the discussion was framed around Van Manen's (1997) four existential themes in order to highlight the assertion of causality that occur during the lived experiences of the school. Van Manen's (1997) four existential themes of *lived other, lived time, lived body* and *lived space* allow for an understanding of how the structures and processes of a school attempt to enact the espoused values through lived experiences and of how the actions of the teachers and students allow for the values to be, or not be, acquired due to these lived experiences. Van Manen's (1997) existential themes allowed for the researcher to see beyond the contextual specifics of each school and see the commonalities that exist

within the nature of an ethos. There is much conjecture in the literature over whether values are taught or caught in schools. This study tends to suggest that values can be taught to students. However, regardless, by viewing a school ethos through Van Manen's (1997) existential themes, it is clear that a school ethos does create a system that allows for the values of a school to be acquired by its students.

Van Manen's (1997) existential themes highlighted that for an ethos to be effective in transmitting the espoused values shaped by the leadership team into enacted values that are lived out by the student in their lived experience, there needs to be a strong focus on the initial language used. The language within the ethos needs to follow the verb-plus-noun syntax which offers students an understanding of the style of action that needs to be undertaken in order to acquire the value. This focus on syntax takes the value, which is often by its very nature an idealistic concept placed on a pedestal and makes it a tangible notion than can be viewed as an achievable destination by students. The value derives from the philosophical underpinning of the school, which is often complex in its nature. However, the leadership team need to shape the language so that it not only contextualises the philosophical meaning but also presents it as being central and achievable in the lives of the contemporary student.

Furthermore, this language then needs to be linked with activities centred around putting the syntax of the verb-plus-noun into practice. This can be achieved through establishing a Chronos approach to the lived experience which create an ordered set of activities presented at the point of challenge of the student and link with other activities over the years that the student is at the school. This allows for the gradual and constant exposure of the value in action to students at achievable levels according to their own holistic development. To further enhance the acquisition, the ethos should also offer Kairos activities to heighten the sense of submersion of the student into the value. Kairos experiences are moments where students are fully immersed in the value-centred activity and can achieve breakthrough moments of acquisition. However, Kairos moments are predominantly voluntary in nature, which causes a problem when enacting values in an ethos, as the Kairos moment is the pinnacle expression of the values but is usually only exposed to a limited number of students. Therefore, a recommendation of this study is for leadership teams to ensure that Kairos moments are sporadically placed throughout a student's time at the school and presented in a manner that is offering exposure to the majority of students at a time.

The espoused values in an ethos are created by the leadership team and set in process through the shaping of language and structuring of values-centred experiences. However, the core issues that impact the assertion of causality between the espoused values embedded in a school ethos and the

enacted values that appear through the lived experience of the school comes down to the role of the teacher and their values-centred interactions with the student. Within the literature, there is much recognition of a 'gap' between an espoused ethos and what is actually enacted in the reality of the school. For this study, the gap was either expanded or diminished by teacher's lived experience, which expressed their knowledge of the philosophical framework of the school, understanding and expression of the chosen values, and the overall relationship with the student. All participating teachers in this study showed a positive connection to their school, ethos and embedded values, however, the students were able to identity whether a teacher was positively or negatively enhancing the expression of the espoused values through their actions and behaviours. The gap between the espoused and enacted values was diminished when teachers knew their students well and were able to make personal connections between the values and the students. Whereas the gap was enhanced when teachers were emotionally distant from their students and treated their profession as a 'job' rather than understanding the importance of their role in the holistic development of their students.

The pinnacle of the acquisition process is when students are able to take the values of the school out into the wider community and use them to express their identity. It is the acts of citizenship that allow the values embedded in the school's ethos to shape the identity of students in and beyond school. By engaging with the community through in values-laden activities, the students are immersing themselves in the wider community through the guise of the values in the ethos. Therefore, they are experiencing the world around them through the lens of the values in action. By experiencing these moments, the students are ultimately shaping their identity both within the school and the surrounding community. Once established, students will take this identity with them beyond their schooling lives, highlighted by the view students have of themselves both professionally and as citizens of their society. The students participating in the study saw themselves not as novices entering into a wider world beyond school. But rather they saw themselves as being equipped with the responsibility to take on a leading role in structuring a better world for the future. Depending on which school they were from, students either saw themselves as being responsible for providing and caring for the marginalised in society, or being a strong voice to advocate for the needs of the marginalised. This belief in responsibility was inherently expressed through the future professions of their work choices, all of which reflected the values of their school ethos. Further to this, when expressing what is expected of others to be model citizens, each student gave a response that reflected the values system of their schooling ethos.

This study by no means pretends to give definitive answers to the importance of an ethos and its ability to enact values in the students in the school. This study does, however, offer many significant points that could be explored further. The philosophical framework of a school ethos does determine

the definition and nature of a value in an ethos; however, it is when teachers minimise their engagement with the philosophy that defines the school, the values transcend easier into the communal understanding beyond the school. The intensity of a teacher's expression of the philosophical framework of a school impacts the way the school is viewed in the community. Ironically, when a teacher deeply reflects the philosophy of a school, the school is perceived negatively by the community and vice versa when the teacher has a minimal connection to the philosophy, the school is viewed more positively. This is an issue that offers a multitude of areas of exploration for further research between the expression of a school's philosophy and its interpretation within the local community.

Furthermore, many of the values in the ethos of each school were not directly conducive with the values of the wider society (represented by *National Framework for Values Education in Australian Schools* (DEST, 2005), however, this did not cause any disruption in a student's ability to transfer their values into act of citizenship in their wider community. This understanding furthers the research conducted by Garcia-Retamero, Muller and Rousseau (2012) to show that it is not necessarily the chosen values that is of importance, but rather the ability of a student to value the values of a community. Therefore, further research could be undertaken in areas around values choice of a school and how students interact beyond their local community and exist in a more globalised context.

Most importantly, it must be noted that a school ethos does so much more than just impart values to students. This study has used the theory of values education to highlight the process of values acquisition, but the school ethos encompasses all areas of holistic development of the student. This means that the school ethos shapes the emotional, social, ethical, and academic needs of students in an integrated learning format. Each of these areas of student development can be examined through the guise of the school ethos. By understanding how the decisions of leadership are made, shaped and expressed in the ethos will give researchers clearer understandings of how each area is expressed by the teachers and acquired by the student. By using key theories for the chosen area and analysing it through the lived experience of the school, clear understandings can be achieved around the practical implementations of theory in the Australian schooling systems.

A school ethos is an important aspect in education that requires much more attention in the field of research. This study has shown how an ethos is able to transmit values through the holistic development of the student. However, an ethos is not simply a values transmitter. The ethos is the structure in which all decisions made the school leadership are transmitted to the school community and into the lives of the student. By analysing the structures that occur within a school ethos, the

effectiveness of any espoused decision made by a leadership team can be examined in its ability to be enacted through the lived experience of the ethos.

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8. Appendix A – Semi-structured Interview Questions

Below is a list of the intended questions that will be asked during the interviews:

Explain what is it like to be a student/staff member at your school?

Describe what you think makes your school different or unique from other schools?

What are the values of your school and how do you think the school expresses those values?

(For each value of the school) Could you define one of the values of your school?

Who would you consider are the main people in your school who best express these values, or help others express these values?

Do you personally hold or express these values? How? Why / Why not?

Do you think the majority of the staff hold or express these values? How? Why / Why not?

Do you think the majority of students hold or express these values? How? Why / Why not?

How is your school connected/involved with the wider community?

What activities have you been involved with during your time at the school that have involved the wider community?

What would you consider a model student at your school to look like?

What would you consider a model citizen in your community to look like?

Could your school values help or hinder someone from becoming a model citizen in your community?

9. Appendix B – In Vivo Coding

Transcript	InVivo Coding
Ashley: Can I get your name and your position?	
Nicole: Nicole Arts REC Saint Joseph's Catholic College East Coast. Well I've been here now for 16 years. Well, it's pretty well. Yes.	
Ashley: So what's it like being a staff member?	
Nicole: Yeah. It's really good, very supportive environment and each day is different. But generally the staff are seen to be quite caring of each other. So that's good.	"supporting environment" "be quite caring of each other"
Ashley: And how would you describe St. Joseph's? What do you think makes it unique compared to other schools on the Coast?	
Nicole: Well we actually bat above our weight. We, really for a school that runs on the smell of an oily rag. We do extremely well both in the ATAR's and also for well-being of the students and also in social justice and I guess.	"actually bat above our weight"
Ashley: Let's run through each of those areas. What do you think makes the school do so well academically?	
Nicole: The dedication of the teachers, they work extremely hard here.	"the dedication of the teachers"
Ashley: In terms of social justice?	
Nicole: It's like our second, our middle name. Yes, our School motto is Act Justly, we were a Josephite school, we certainly have the Charism of Mary Mackillop and 'never see a need without doing something about it'. Basically we're over it. We really overachieve when it comes to social justice initiatives.	(social justice) "our middle name" "motto is Act Justly" "Charism of Mary Mackillop" "Never see a deed without doing something about it" "overachieve when it comes to social justice"
Ashley: I've heard from students about what's involved. What type of an impact do you think the social justice issues have on kids?	
Nicole: I think it gives them a sense of, it really gives them a sense of fairness in the world and it also turns them into people who are prepared to speak out when they see that something is wrong. They also don't feel hopeless. They actually think that they can do, they can make a difference, may not be a huge difference, but they can at least do something, so that they are really, the school enables them to believe that they can be effective Global Citizens.	"give a sense of fairness" "turns them into people who are prepared to speak out" "don't feel hopeless" "actually think that they can do" "enables them to believe that they can be effective Global Citizens"
Ashley: And so part of my studies is this sense of values. What would you consider to be the core values?	"four core values, Respect, Compassion, Justice, and something else, Hope"

Nicole: We do have four core values, Respect, Compassion, Justice and something else, Hope, yes. Well those for we distilled a few years ago as a staff basically. We had a whole lot of them but really having compassion and that ability, that innate human quality that you know, animals don't have compassion, humans have compassion. So that's pretty good and our girls are very compassionate. They all go, 'Oh you can't do that'. Ah, Hope, it's really really important particularly in this media socked, social media soaked world of adolescence that to give them hope because you can drown. Also the fact that it's Catholic school as Christians, we are called to Hope and as Mary Mackillop once said 'stay calm and be full of Hope' which is like that like stay calm and carry on.	"that innate human quality" "particularly in the media socked, social media world of adolescence" "we are called to Hope" "Mary Mackillop once said 'stay calm and be full of hope"
Ashley: Do you use that quote much?	
Nicole: I focus it on myself mostly.	
Ashley: So in terms of your role as an REC, what impact do you think you have on the values?	"I have raised the profile of Religious Education"
Nicole: I have actually, I think I have raised the profile of Religious Education in that it does need to be taken seriously. It is an academically rigorous subject. And yes, you can in fact fail Religion in year Seven if you don't do the work. But I'm a follower of roster who basically says if you actually make it as equally as rigorous as Maths and Science, they will come away with something. Sure it may not actually have a huge effect on their faith development there and then but it does plant seeds for later on.	"they will come away with something" "but it does plant the seeds for later on"
Ashley: As an RE teacher, I thank you for that. I think the diocese is hopefully going that way. You said before that there was a whole multitude of values. How did the school go from them to these four?	"Compassion is the human relational side" "Hope . . . happy side" "Justice, you really need in order if you want to bring about peace"
Nicole: Basically, what are the . . . compassion is the human relational side. Hope is the ooh. Yeah, happy side, Justice you really need in order if you want to bring about peace, you've really got to work for justice. I think one of the Pope's actually said might have been Paul 6th not sure, and respect. It's very easy in this day and age not to actually afford another human being respect, because everything everyone has seen increasingly seen as a commodity and we've got to go back to the Dignity of the human person. So really those four they each had a slightly different flavour and they were all needed in 21st century Society.	"Paul 6th" "has seen increasingly seen as a commodity" "go back to the Dignity of the human"

Ashley: So it's understanding that the holistic human being that you yeah. Okay. So with that do you think the majority of Staff would have that same understanding?	
Nicole: The majority but not all yes.	"we do actually get involved" "Coast Shelter" "St Vincent de Paul youth group" "after this World Youth Day experience" "Mary Mac" "breakfast to the homeless on Saturdays"
Ashley: I'm trying to also look at the way the school interacts with the community. So what way do you think or what are the come the key things the school does in connection to the community?	
Nicole: Look we're not like a, we don't have all the bells and whistles that some private schools do have but we do actually get involved with Coast Shelter with our senior students. We get involved with St Vincent de Paul youth group that we're actually just starting up after this world Youth Day experience, we go to Mary Mac. We also serve breakfast to the homeless on Saturdays at Woy Woy for Vinnie's. So yeah, we do a lot. We don't do a lot of overnight things because of the logistics and the legal implications that perhaps a the boys next door can do with their Waterford project. But we do what we can.	"this is for the immediate community" "they enjoy doing"
Ashley: Do you find the girls here are receptive?	"but you've got to still remember they are adolescent girls"
Nicole: Yes. Yes indeed, they are. In the this is for the immediate Community. They are they enjoy doing good things. I'm hoping that it will actually go from, they're doing it because they feel good doing it to actually doing it because you know, that's what they should do and you know, but you've got to still remember they are adolescent girls.	
Ashley: I guess that sense of learning starts with yourself wanting to be involved.	"so many ex-students who have come back as successful people" "said it started in a social justice group" "having been here almost 20 years" "and so many of the do things in the field of justice"
Nicole: Yes. That's right.	
Ashley: So with that do you think that the students throughout their time here go through different activities that sort of help them evolve?	
Nicole: Oh very definitely, so we put so many ex-students who have come back as successful people who actually have said it started in a social justice group or it started with saying or it started. You know, it's quite amazing. I mean having been here almost 20 years and seeing the girls go out and so many of them do things in the field of Justice whether it's the United Nations working at the United Nations, whether it's actually being advocates for mental health, whether it's for the environment whether it's working for Mary Mackillop International, there are so many movers and shakers that actually do go on to do international law with the help of with the hope of working in	"with the hope of working in developing countries" "there are a lot of women with vision that have come from the school"

developing countries and such, you know. There are there are a lot of women with vision that have come from the school and I think it's to do with the charism of the Josephites. Ashley: So it gives them that confidence really to go into high level. Nicole: Yes, yes. Yes. Yes. Ashley: So what would your aspirations be let's say for this current year 12 group. If you were to meet them in five, ten years time, what would you think of them in terms of your aspirations for them as Citizens and then aspirations in terms of employment? Nicole: I would hope that they would be mentally healthy well-balanced feel privileged and be appreciative and grateful for their lives. Gratitude's a great thing to have it actually and I would hope that they would also be carrying on the Catholic tradition in an increasingly secular world. I'm not wringing my hands going. Oh, no, there's nobody going to Mass. I am actually hope-filled that they are actually bringing Christ before others, and I know that what they've learned here, they will come back to in a deeper sense as they mature. Ashley: and I guess on that the think about these year twelves, imagine it's their very last day. They're reflecting back over their time here at St Joseph's. What key moments do you think we'll jump into their mind? Nicole: Probably the senior Retreat, that was actually and the highlight of that was probably, believe it or not, the Sacrament of Reconciliation. Whoo. Ashley: Why was that a highlight? Nicole: Oh, no. Well, I just think the whole atmosphere of you know being at Northern beaches somewhere at the Salvation Army there. It's just beautiful, beautiful setting great facilitator also a certain maturity. They've come through five years of being friends being enemies being this being that and then all of a sudden just the realization over the three days that there's more to this world than just what they look like and what they've got. Ashley: So with that I'll finish up with three more questions. The term 'Act Justly' comes up a lot in the students mentioned a lots. Nicole: It's from Micah 6:8. Ashley: Yeah from your point of view. What does that phrase mean in this school?	"be mentally healthy, well-balanced, feel privileged and be appreciative and grateful for their lives" "carrying on the Catholic Tradition" "I am actually hope-filled" "actually bringing Christ before others" "what they've learned here, they will come back to in a deeper sense as they mature" "the senior Retreat" "a certain maturity" "there's more to the world that just what they look like and what they've got" "it's from Micah 6:8" (Act Justly) "to be a voice for the voiceless" "defend those who are being downtrodden" "agent to combat degradation of the environment" "girls are quite aware" "look at our playground, but they're really into preserving the environment."

Nicole: It's to be a voice for the voiceless to defend those who are being downtrodden. And to actually be an agent to combat degradation of the environment. So that future Generations. The girls are quite aware, even though we've got trash everywhere. Those are really really it's it's it it's an irony that you know, you have a look at our playground, but they're really into preserving the environment.	"we have a year seven Mission morning" "how they can engage in social justice groups" "we talk about the Eucharist being source and summit of Christian life" "They know that it's special" "we have priests from the feeder community"
Ashley: I saw it before and thought it was pretty clean. What type of things happen here, I guess from over the course of the years that helped them gain an understanding?	
Nicole: Well, they were always welcomed into, we have a year seven Mission morning where we give them all of the introductions to what they can do how they can engage in social justice groups how we do each Religion lesson. Each Religion class has Mass and you know, we talk about the Eucharist being source and Summit of Christian Life And even though they may not understand it. They know that it's it's special. We have a lot of priests not that they are the end all be all, but we have priests from the feeder Community come in on rotation to have Mass with our students. We also do justice in that in the Broken Bay K to 12. Syllabus. There's always Social Justice units being taught in the classroom. So Catholic Social teachings brought around a lot. And also there's opportunities the girls not only just in the community, but they can actually go on immersion to Worman for our Aboriginal where we have a Josephite school where we send our girls over there to work with the primary Aboriginal students. And also there's an orphanage in Mumbai in India where the girls go and work with the orphans there and there's also the opportunity now working with Mary Mackillop Today in East Timor, which probably would be the most closely aligned to the work of the Josephites.	"There's always social justice units being taught in the classroom" "So Catholic Social teachings are brought around a lot" "go on immersion" "we have a Josephite school" "girls over there to work with the primary Aboriginal students" "there's an orphanage in Mumbai" "Mary Mackillop Today in East Timor"
Ashley: Those your 11 trips are really coming across as big highlights.	"they strategically try to get picked" "all of a sudden in Year 10 joining social justice, but we track them"
Nicole: Yeah, they are, to the point where girls who basically, they strategically try to get picked by all of a sudden in year 10 joining social justice, but we track them.	"I use the Kardashians a lot"
Ashley: Well if that's a way of getting involved. Yeah, in terms of the curriculum. So like you said, we've got that Broken Bay Curriculum, being an all-girl school, do you tailor in anyway that sort of directed towards them?	"I'll just make reference to a lot of things that girls are interested in"
Nicole: I use the Kardashians a lot in being the opposite of the Beatitudes? So I blessed are the Kardashians but they are powerful, you know and supermodels so, you know other	"probably the respect with which the staff of show students"

examples I use that will you know, I'll just make reference to a lot of things that girls are interested in. Ashley: And interviewing the girls yesterday, the concept of doing your best came up a lot. Is that something that sort of comes from executive or staff? Nicole: I think it's probably the respect with which the staff do show students most of the time because even our slower kids we get so excited when they you know, they've got a 'C' when they first you know, like and that's their best and we are so happy about that. Conversely with some brilliant people who do nothing and get a B we go get angry with them because they did nothing. Yeah. No. No do your best. Yes. Yes to keep trying however doing your best may have been a double-edged sword in that if they interpret that as I better do this perfectly then they get anxiety. We're getting increasing amounts of girls with I have anxiety. I have anxiety teacher. You're sorry. Yes. Ashley: I'll finish up the final question. If you were to present the model St Joseph student, described that student. Nicole: that student would probably be well-rounded wouldn't be too boastful or proud. Would be a genuinely interested in the other person but also a quite dynamic person who would get things done without fuss, with a sense of humour and also with a great respect for other people by virtue of their faith, their system of values based on Jesus Christ. Ashley: Thank you, I won't hold you up anymore. Nicole: Okay.	"that's their best and we are so happy about that" "we go get angry with them because they did nothing" "do your best" "may have been double-edged" "then they get anxiety" "be well-rounded" "wouldn't be too boastful or proud" "genuinely interested in the other person" "quite dynamic person" "with a sense of humour" "great respect for other people" "their faith, their system of values based on Jesus Christ"

10. Appendix C – Code Mapping

Code Mapping After First coding Cycle

First Iteration of In-Vivo Coding

This data is located in the coding of the initial transcript on the interview.

Second Iteration of In-Vivo Coding

(initial categorization of In Vivo codes)

Category 1 – School Atmosphere

"supporting environment"

Category 2 – Teachers

"be quite caring of each other"

"the dedication of the teachers"

"I'll just make reference to a lot of things that girls are interested in"

"probably the respect with which the staff of show students"

Category 3 – Student Performance

"actually bat above our weight"

"that's their best and we are so happy about that"

"we go get angry with them because they did nothing"

"do your best"

"may have been double-edged"

"then they get anxiety"

Category 4 – School-based Language

(social justice) "our middle name"

"motto is Act Justly"

"four core values, Respect, Compassion, Justice, and something else, Hope"

"Compassion is the human relational side"

"Hope . . . happy side"

"Justice, you really need in order if you want to bring about peace"

"to be a voice for the voiceless"

"defend those who are being downtrodden"

"agent to combat degradation of the environment"

"girls are quite aware"

"look at our playground, but they're really into preserving the environment."

Category 5 – Josephite Charism

"Charism of Mary Mackillop"

"Never see a deed without doing something about it"

"we are called to Hope"

"Mary Mackillop once said 'stay calm and be full of hope"

Category 6 – Social Justice

"overachieve when it comes to social justice"

"that innate human quality"

"we have a year seven Mission morning"

"how they can engage in social justice groups"

"There's always social justice units being taught in the classroom"

"So Catholic Social teachings are brought around a lot"

"they strategically try to get picked"

"all of a sudden in Year 10 joining social justice, but we track them"

Category 7 – Development/growth of students

"give a sense of fairness"

"turns them into people who are prepared to speak out"

"don't feel hopeless"

"actually think that they can do"

"enables them to believe that they can be effective Global Citizens"

"the senior Retreat"

"a certain maturity"

"there's more to the world that just what they look like and what they've got"

Category 8 – Challenges

"particularly in the media socked, social media world of adolescence"

"has seen increasingly seen as a commodity"

"go back to the Dignity of the human"

"I use the Kardashians a lot"

Category 9 – Religious Education

"I have raised the profile of Religious Education"

"Paul 6th"

"it's from Micah 6:8" (Act Justly)

"we talk about the Eucharist being source and summit of Christian life"

"They know that it's special"

"we have priests from the feeder community"

Category 10 – Post school development

"they will come away with something"

"but it does plant the seeds for later on"

"with the hope of working in developing countries"

"there are a lot of women with vision that have come from the school"

Category 11 – Community based values activities

"we do actually get involved"

"Coast Shelter"

"St Vincent de Paul youth group"

"after this World Youth Day experience"

"Mary Mac"

"breakfast to the homeless on Saturdays"

"this is for the immediate community"

"go on immersion"

"we have a Josephite school"

"girls over there to work with the primary Aboriginal students"

"there's an orphanage in Mumbai"

"Mary Mackillop Today in East Timor"

Category 12 – Realistic Understanding of the Students

"but you've got to still remember they are adolescent girls"

Category 13 – Ex-Students returning to the school

"so many ex-students who have come back as successful people"

"said it started in a social justice group"

"having been here almost 20 years"

"and so many of the do things in the field of justice"

Category 14 – Hope for the future

"be mentally healthy, well-balanced, feel privileged and be appreciative and grateful for their lives"

"carrying on the Catholic Tradition"

"I am actually hope-filled"

"actually bringing Christ before others"

"what they've learned here, they will come back to in a deeper sense as they mature"

Category 15 – Model Student

"be well-rounded"

"wouldn't be too boastful or proud"

"genuinely interested in the other person"

"quite dynamic person"

"with a sense of humour"

"great respect for other people"

"their faith, their system of values based on Jesus Christ"

<u>Third Iteration of In Vivo Coding</u>

(Re-Categorizing of 14 initial categories)

Category – life of students beyond school

Subcategories:

hope for the future

post school development

ex-students returning to the school

Category – School identity

Subcategories:

Religious Education

Josephite Charism

school based language

teachers

school atmosphere

Category – student-centred focus on development

Subcategories:

Model student

realistic understanding of the girls

challenges

development/growth of students

student performance

Category – Social Justice embedded in the community

Subcategories:

community based values activities

social justice

<u>Fourth Iteration of In Vivo Coding</u>

(Three 'moiety' concepts phased in In Vivo Coding)

Concept 1: There is the belief that what is happening in the school is 'planting seeds' that will develop the girls into women who have strong social consciences and will participate deeply in society.

Concept 2: The values-based language developed and used in the school is consistent, well defined and connected to the religious charism of the school.

Concept 3: Social justice activities are presented at an age-appropriate level, that develops in level of sophistication/difficulty and also widens with connection to the community over time. Each activity builds upon an activity from the previous age group.

11. Appendix D – Process Coding

Transcript	Process Coding
Ashley: Can I get your name and your position?	
Nicole: Nicole Arts REC Saint Joseph's Catholic College East Coast. Well I've been here now for 16 years. Well, it's pretty well. Yes.	Staff longevity
Ashley: So what's it like being a staff member?	
Nicole: Yeah. It's really good, very supportive environment and each day is different. But generally the staff are seen to be quite caring of each other. So that's good.	Staff satisfaction Staff satisfaction Staff satisfaction
Ashley: And how would you describe St. Joseph's? What do you think makes it unique compared to other schools on the Coast?	
Nicole: Well we actually bat above our weight. We, really for a school that runs on the smell of an oily rag. We do extremely well both in the ATAR's and also for well-being of the students and also in social justice and I guess.	High academic performance Holistic development of students
Ashley: Let's run through each of those areas. What do you think makes the school do so well academically?	
Nicole: The dedication of the teachers, they work extremely hard here.	Staff satisfaction
Ashley: In terms of social justice?	
Nicole: It's like our second, our middle name. Yes, our School motto is Act Justly, we were a Josephite school, we certainly have the Charism of Mary Mackillop and 'never see a need without doing something about it'. Basically we're over it. We really overachieve when it comes to social justice initiatives.	Linking school language with social justice High performance in social justice initiatives
Ashley: I've heard from students about what's involved. What type of an impact do you think the social justice issues have on kids?	Impact of social justice Result of social justice
Nicole: I think it gives them a sense of, it really gives them a sense of fairness in the world and it also turns them into people who are prepared to speak out when they see that something is wrong. They also don't feel hopeless. They actually think that they can do, they can make a difference, may not be a huge difference, but they can at least do something, so that they are really, the school enables them to believe that they can be effective Global Citizens.	Social justice empowers students Social justice develops citizens
Ashley: And so part of my studies is this sense of values. What would you consider to be the core values?	Historical development of values

Nicole: We do have four core values, Respect, Compassion, Justice and something else, Hope, yes. Well those for we distilled a few years ago as a staff basically. We had a whole lot of them but really having compassion and that ability, that innate human quality that you know, animals don't have compassion, humans have compassion. So that's pretty good and our girls are very compassionate. They all go, 'Oh you can't do that'. Ah, Hope, it's really really important particularly in this media socked, social media soaked world of adolescence that to give them hope because you can drown. Also the fact that it's Catholic school as Christians, we are called to Hope and as Mary Mackillop once said 'stay calm and be full of Hope' which is like that like stay calm and carry on.	Innate understanding of values Relevance of values to students Link values to catholic ethos
Ashley: Do you use that quote much?	
Nicole: I focus it on myself mostly.	
Ashley: So in terms of your role as an REC, what impact do you think you have on the values?	Personal impact on school Academic rigour
Nicole: I have actually, I think I have raised the profile of Religious Education in that it does need to be taken seriously. It is an academically rigorous subject. And yes, you can in fact fail Religion in year Seven if you don't do the work. But I'm a follower of roster who basically says if you actually make it as equally as rigorous as Maths and Science, they will come away with something. Sure it may not actually have a huge effect on their faith development there and then but it does plant seeds for later on.	Curriculum impact beyond school
Ashley: As an RE teacher, I thank you for that. I think the diocese is hopefully going that way. You said before that there was a whole multitude of values. How did the school go from them to these four?	Definition of values x3 Linking social justice and values Religious ethos
Nicole: Basically, what are the . . . compassion is the human relational side. Hope is the ooh. Yeah, happy side, Justice you really need in order if you want to bring about peace, you've really got to work for justice. I think one of the Pope's actually said might have been Paul 6th not sure, and respect. It's very easy in this day and age not to actually afford another human being respect, because everything everyone has seen increasingly seen as a commodity and we've got to go back to the Dignity of the human person. So really those four they each had a slightly different flavour and they were all needed in 21st century Society.	Religious dimension of values Staff and values

Ashley: So it's understanding that the holistic human being that you yeah. Okay. So with that do you think the majority of Staff would have that same understanding?	
Nicole: The majority but not all yes.	Social Justice activity (coast shelter)
Ashley: I'm trying to also look at the way the school interacts with the community. So what way do you think or what are the come the key things the school does in connection to the community?	Social Justice activity (St Vincent De Paul) Social Justice activity (WYD) Social Justice action (serve breakfast) Restrictions on social Justice
Nicole: Look we're not like a, we don't have all the bells and whistles that some private schools do have but we do actually get involved with Coast Shelter with our senior students. We get involved with St Vincent de Paul youth group that we're actually just starting up after this world Youth Day experience, we go to Mary Mac. We also serve breakfast to the homeless on Saturdays at Woy Woy for Vinnie's. So yeah, we do a lot. We don't do a lot of overnight things because of the logistics and the legal implications that perhaps a the boys next door can do with their Waterford project. But we do what we can.	Comparison to boys school Connection between girls and local community Results of social justice Intended results for social justice Realistic understanding
Ashley: Do you find the girls here are receptive?	
Nicole: Yes. Yes indeed, they are. In the this is for the immediate Community. They are they enjoy doing good things. I'm hoping that it will actually go from, they're doing it because they feel good doing it to actually doing it because you know, that's what they should do and you know, but you've got to still remember they are adolescent girls.	
Ashley: I guess that sense of learning starts with yourself wanting to be involved.	Celebrating ex students
Nicole: Yes. That's right.	Staff longevity
Ashley: So with that do you think that the students throughout their time here go through different activities that sort of help them evolve?	Ex students and social justice Ex-students and social justice Ex-students and social justice
Nicole: Oh very definitely, so we put so many ex-students who have come back as successful people who actually have said it started in a social justice group or it started with saying or it started. You know, it's quite amazing. I mean having been here almost 20 years and seeing the girls go out and so many of them do things in the field of Justice whether it's the United Nations working at the United Nations, whether it's actually being advocates for mental health, whether it's for the environment whether it's working for Mary Mackillop International, there are so many movers and shakers that actually do go on to do international law with the help of with the hope of working in	Ex-students and social justice School language and ex-students Religious ethos and ex-students

developing countries and such, you know. There are there are a lot of women with vision that have come from the school and I think it's to do with the charism of the Josephites.	
Ashley: So it gives them that confidence really to go into high level.	Future aspiration for students (mentally healthy)
Nicole: Yes, yes. Yes. Yes.	Future aspiration for students (gratitude)
Ashley: So what would your aspirations be let's say for this current year 12 group. If you were to meet them in five, ten years time, what would you think of them in terms of your aspirations for them as Citizens and then aspirations in terms of employment?	Future aspiration for students (Religious ethos) Future aspiration for students (Religious ethos)
Nicole: I would hope that they would be mentally healthy well-balanced feel privileged and be appreciative and grateful for their lives. Gratitude's a great thing to have it actually and I would hope that they would also be carrying on the Catholic tradition in an increasingly secular world. I'm not wringing my hands going. Oh, no, there's nobody going to Mass. I am actually hope-filled that they are actually bringing Christ before others, and I know that what they've learned here, they will come back to in a deeper sense as they mature.	School based faith development School based faith development
Ashley: and I guess on that the think about these year twelves, imagine it's their very last day. They're reflecting back over their time here at St Joseph's. What key moments do you think we'll jump into their mind?	Connecting with wider faith groups
Nicole: Probably the senior Retreat, that was actually and the highlight of that was probably, believe it or not, the Sacrament of Reconciliation. Whoo.	Students ready for faith development
Ashley: Why was that a highlight?	
Nicole: Oh, no. Well, I just think the whole atmosphere of you know being at Northern beaches somewhere at the Salvation Army there. It's just beautiful, beautiful setting great facilitator also a certain maturity. They've come through five years of being friends being enemies being this being that and then all of a sudden just the realization over the three days that there's more to this world than just what they look like and what they've got.	Religious charism Defining school language
Ashley: So with that I'll finish up with three more questions. The term 'Act Justly' comes up a lot in the students mentioned a lots.	Connecting school language with current issues
Nicole: It's from Micah 6:8.	
Ashley: Yeah from your point of view. What does that phrase mean in this school?	

Nicole: It's to be a voice for the voiceless to defend those who are being downtrodden. And to actually be an agent to combat degradation of the environment. So that future Generations. The girls are quite aware, even though we've got trash everywhere. Those are really really it's it's it it's an irony that you know, you have a look at our playground, but they're really into preserving the environment.	Initiation of students into religious ethos Initiation of students into social justice Importance of religious charism
Ashley: I saw it before and thought it was pretty clean. What type of things happen here, I guess from over the course of the years that helped them gain an understanding?	Developing student understanding Connecting with wider religious community (priests)
Nicole: Well, they were always welcomed into, we have a year seven Mission morning where we give them all of the introductions to what they can do how they can engage in social justice groups how we do each Religion lesson. Each Religion class has Mass and you know, we talk about the Eucharist being source and Summit of Christian Life And even though they may not understand it. They know that it's it's special. We have a lot of priests not that they are the end all be all, but we have priests from the feeder Community come in on rotation to have Mass with our students. We also do justice in that in the Broken Bay K to 12. Syllabus. There's always Social Justice units being taught in the classroom. So Catholic Social teachings brought around a lot. And also there's opportunities the girls not only just in the community, but they can actually go on immersion to Worman for our Aboriginal where we have a Josephite school where we send our girls over there to work with the primary Aboriginal students. And also there's an orphanage in Mumbai in India where the girls go and work with the orphans there and there's also the opportunity now working with Mary Mackillop Today in East Timor, which probably would be the most closely aligned to the work of the Josephites.	Connecting with wider religious community (broken Bay syllabus) Connecting with wider religious community (catholic social teachings) Social justice beyond the community (3 senior trips) Connecting with international religious community Students acting with purpose Teachers acting with purpose
Ashley: Those your 11 trips are really coming across as big highlights.	
Nicole: Yeah, they are, to the point where girls who basically, they strategically try to get picked by all of a sudden in year 10 joining social justice, but we track them.	Teacher connecting with current issues (Kardashians)
Ashley: Well if that's a way of getting involved. Yeah, in terms of the curriculum. So like you said, we've got that Broken Bay Curriculum, being an all-girl school, do you tailor in anyway that sort of directed towards them?	Teaching through current issues
Nicole: I use the Kardashians a lot in being the opposite of the Beatitudes? So I blessed are the Kardashians but they are powerful, you know and supermodels so, you know other	Restful interactions between students and staff Staff praising students

examples I use that will you know, I'll just make reference to a lot of things that girls are interested in. Ashley: And interviewing the girls yesterday, the concept of doing your best came up a lot. Is that something that sort of comes from executive or staff? Nicole: I think it's probably the respect with which the staff do show students most of the time because even our slower kids we get so excited when they you know, they've got a 'C' when they first you know, like and that's their best and we are so happy about that. Conversely with some brilliant people who do nothing and get a B we go get angry with them because they did nothing. Yeah. No. No do your best. Yes. Yes to keep trying however doing your best may have been a double-edged sword in that if they interpret that as I better do this perfectly then they get anxiety. We're getting increasing amounts of girls with I have anxiety. I have anxiety teacher. You're sorry. Yes. Ashley: I'll finish up the final question. If you were to present the model St Joseph student, described that student. Nicole: that student would probably be well-rounded wouldn't be too boastful or proud. Would be a genuinely interested in the other person but also a quite dynamic person who would get things done without fuss, with a sense of humour and also with a great respect for other people by virtue of their faith, their system of values based on Jesus Christ. Ashley: Thank you, I won't hold you up anymore. Nicole: Okay.	Staff criticizing students School language (do your best) Negative use of school language Model student (well-rounded) Model student (interested in others) Model student (dynamic) Model student (sense of humour) Model student (respect as virtue of their faith)

12. Appendix E – Pattern Coding

	School 2 – Staff Coding Patterns	
KEY	Staff 1 Staff 2 Staff 3 Staff 4	
Concept	**Corpus Codes**	**Patterns**
Staff Satisfaction	Staff satisfaction Staff satisfaction Positive view of students Positive Atmosphere Rewarding Job Challenges Staff longevity Staff satisfaction Staff satisfaction Staff satisfaction Long term staff member Teacher satisfaction Collaboration amongst staff Close staff Staff satisfaction Staff satisfaction Staff development Longevity of staff Turnover of staff Long term staff induct new staff Collective mass pass keep tradition alive Lived tradition through staff Tradition expressed by staff Long term staff represent the religious charism Longevity of staff Teacher dedication Teacher dedication Personal impact on school Staff and values Staff longevity Leadership opportunity Teachers supporting the values Personal values connected to school values	The longevity of staff is due to the staff satisfaction and appreciation in their role. The lack of staff turnover has helped keep traditions alive, however, the lack of staff inhiation has caused an issue.
Staff Negativity	Lack of openness to new ideas Unwillingness to change Lack of induction for new staff Lack of induction for new staff Teacher timetable Misrepresentation of staff allocation Staff not reflection religious ethos	Staff negativity is due to lack of staff initiation which has led to a feeling of alienation.

	Staff criticizing students School language (do your best) Negative use of school language	
Community	Defining community Student connection through community building Student connection through community building Student connection through community building Student connection through community building Bringing values to life create school community Experiences create sense of community Understanding that tough times need community spirit Impact on student development Positive impact of school ethos Social Justice central to the community Combined experiences create growth Combined experiences create growth Joyful community interaction	There is a strong sense of community within the school which increases student participation in social justice activities.
Wider community	Opportunity to see community members in a different light Community interactions build relationships Impacting lower end of community Connection between girls and local community Connecting with wider faith groups Connecting with wider religious community (priests) Connecting with wider religious community (broken Bay syllabus) Connecting with wider religious community (catholic social teachings) Social justice beyond the community (3 senior trips) Connecting with international religious community	The school interacts with its wider community within the guise of the religious charism and with the intention to help those in need.
School reputation	Development of social justice over time Reputation led to more social justice initiatives	The social justice initiatives the school is involved in has led to the establishment of a positive reputation in the community.
School Structure (single-sex school)	School structure Benefit of school structure School structure limits distractions Benefit of school structure Benefit of school structure Befits of boys school Structure develops connection to community Historical independence in schools	The single-sex structure of the school, despite offering some disadvantages, has an overwhelmingly positive impact.

	Strive to hold independence Balance between teacher capability and student need School structure Benefit of school structure Benefit of school structure	
Boys school	Adhoc interactions Developing relationship between schools School interactions based on student needs Structured combined activities (bus travel, oval time, school discos, musicals, Easter liturgies, drama group and jazz band) Comparison to boys school	The neighbouring boys school provides many positive benefits, while still allowing the school to remain independent.
House System	Embedding tradition with House system Initiation through House system Building identity through House system House system build school community Continuing tradition Individual House identity House system connected to school tradition Importance of House structure House structure creates competition House system used for social justice Student connection to House system Restructure of house system (4-6) Restructure build closer connection Significant event done through House system Significant event done through House system Events build house spirit House spirit creates sense of belonging	The House system is well structured and acts as the central aspect of the development of school community.
Academic Performance	Academic achievements Academic based value Focus on academic success High academic performance Achieving academic success	The academic performance of students is a strong focus from staff, which results in high performance of students.
Religious Charism	Expressing religious charism (Feast day celebration) Religious act (prayer) Real life experiences of the religious charism Community engagement expresses religious charism Retreat is a key moment in community Link values to catholic ethos Religious ethos Religious dimension of values School based faith development School based faith development Students ready for faith development	The religious charism of the Josephites is intrinsically embedded in the ethos of the school.

	Religious charism Initiation of students into religious ethos Importance of religious charism Impact of religious charism Impact of religious charism Impact of religious charism	
School Language	Linking school language with social justice Language of values beyond school Using religious language to define purpose of social justice (spirit/soul) School language expressed through social justice Definition of school language Broad examples of school language Principal reflecting school language School language in connection to after school life Reinforcing school language Defining school language Connecting school language with current issues Teacher reflection on school practice Using school based language School language in student development	The school language is well defined and used consistently and often amongst staff.
Development of social justice across the years	Stage of student development Stage of student development Yr 12 Emotional connection Development of responsibility in seniors Structured programs Year group social justice activity (9 birthing kits) Year group structure social justice activities Structured program for social justice Responsibility for senior participation Maturity of seniors Year group social justice activity (8 sit and chat) Social Justice activity Year group social justice activity (Coast Shelter/serve at Mary Macs) Example of social justice (12 coast shelter) Example of social justice (8 sit and chat) Examples of social justice (11 immersion trips) Structures around social justice (no trips in yr 12) Builds engagement in social justice Spreading the impact of social justice Students present understandings Students inspiring others to take part in social justice	The social justice activities have been structured to meet the point of challenge for students' age and maturity, with the intention to build towards further social justice activities.

	Students passionate about experiences Students establishing tradition and initiation into social justice Year group social justice activity (staff breakfast Mary Mac's) Initiation of students into social justice Year based social justice (7 mini vinnies, sit and chat) Maturity through growth Social justice structure Social justice structure Social justice structure	
Disengagement	Acknowledgement of natural disconnection in students (9/10) Natural disengagement Disengaged students Student disengagement	Staff acknowledge that there is a natural disengagement of students, however, the variety of social justice issues attempt to address this disengagement.
Examples of social justice	Varieties of ways to engage in social justice Individual social justice project (save the girls) Individual social justice project (in the bag) Individual social justice project (Valentine's day roses) Example of social Justice (Monday night Coast shelter) Example of social Justice (Mary Mac Wednesday lunch) International social justice (India) Unique opportunities for social jusice Examples of social justice (Mary Mac's, Coast Shelter, Vinnies Winter Appeal) Individual social justice project (WYD) Student driven social justice (mozzie repellent) Social Justice activity (coast shelter) Social Justice activity (St Vincent De Paul) Social Justice activity (WYD) Social Justice action (serve breakfast) Restrictions on social Justice Social justice opportunity (Kings cross) Social justice opportunity (Coast Shelter)	There are well established examples of project compassion within the school. There are also activities created to meet issues of the present time and also activities developed by individual students.
Student participation in social justice	Student attitude to social justice Strong student participation Strong student participation Examining student participation in social justice High student participation in Social Justice	There appears to constantly be a high level of participation of students in social justice activities.

Purpose of Social Justice	Purpose of social justice Purpose of social justice Relevance of Social Justice projects Unique social justice initiative Student driven social justice iniatives Purpose of social justice Purpose of social justice Aim of social justice Purpose of social justice	The purpose of the social justice activities in the school are to reflect the values in a lived expression.
Impact of social Justice	High performance in social justice initiatives Impact of social justice Result of social justice Social justice empowers students Social justice develops citizens Feminist focused social justice Learning from social justice (importance of time) Intended learning from social justice (importance of time) Social justice brings opportunities for learning Social justice exposes students to unknown worlds Learning in social justice activity Benefit of social justice activity Benefit of social justice activity Learning in social justice activity Benefit of social justice activity Results of social justice Intended results for social justice Developing student understanding Students acting with purpose Teachers acting with purpose Process of student development Growth in students through social justice structures	By participating in social justice students develop in learning and maturity, which led the students towards becoming Mackillop women.
Curriculum	Traditional approach to curriculum School culture in the classroom School culture in the classroom Religious ethos in the classroom Religious identity not reflected in the curriculum Academic rigour Curriculum impact beyond school Teacher connecting with current issues (Kardashians) Teaching through current issues Values in the curriculum Student driven values-based schoolwork Values-based classwork attracts students Connectedness of the curriculum	The curriculum is taught in a very traditional manner, but through the use of modern examples. There is the possibility of future changes that may have an impact on the pedagogical practices of staff.

	Connectedness of the curriculum Connectedness of the curriculum Ethos in the curriculum Student choice in curriculum	
Student/parent voice	Curriculum developments based on student needs Parent and student voice Listened to student voice	Student voice is well listened to and has had an impact on the expression of curriculum and social justice in the school.
Values based Language	Language around values Language around values Defining values language Innate understanding of values Definition of values x3 Linking social justice and values Embedding values into ethos Embedding values into ethos Language associated with values Purpose of school values Interacting with school ethos	The values are well defined, with the intention of putting these values into practice.
Living the Values	Living the values Living out school ethos Emphasis on acting out he values Many compassion focused opportunities Motto in action Relevance of values to students	There is a focus on putting the values into action rather than viewing them as words/understanding alone.
Realistic Understanding of students	Adolescent behaviour Understanding the pressures of social justice on students Understanding the pressures of social justice on students Honest understanding of students Students misunderstanding ethos School reaction to student behaviour Students misunderstanding ethos Realistic understanding Student misunderstanding Student misunderstanding Missed opportunity	Even though there are high expectations on student participation and development through social justice, there is still a clear understanding of the realistic expectations of students.
Holistic Student Development	Holistic development of students	Holistic development is a focus of the school ethos.
Model Citizen	Model citizen (rule follower) Model citizen (contributor) Model citizen (contribute to a variety of areas, family, sports, etc) Model citizen (proactive) Model citizen (reflects compassion)	Staff perception of a model citizen reflects their understanding of a MacKillop woman.

	Model citizen (prepares next generation) Model citizen (giving time) Model student (well-rounded) Model student (interested in others) Model student (dynamic) Model student (sense of humour) Model student (respect as virtue of their faith) Model citizen (proactive) Model citizen (non-judgemental) Model citizen (informed)	
Former Students	Former students reflect model citizens Former students show holistic development of the person (character) Celebrating ex students Ex students and social justice Ex-students and social justice Ex-students and social justice Ex-students and social justice School language and ex-students Religious ethos and ex-students	Former students are invited back to school to model the expectations of a MacKillop woman in society.
Future of Students	Future student (strong character) Future student (make a different) Future student (example to others) Future student (lead a life of value) Future student (school language) Future student (religious language) Future aspiration Future aspiration for students (mentally healthy) Future aspiration for students (gratitude) Future aspiration for students (Religious ethos) Future aspiration for students (Religious ethos)	Staff have high expectations around the future achievements of students, particularly aligned with the school ethos.
Student achievement	Representing the success that isn't celebrated by wider society	Student success goes beyond traditional forms of achievement.
Relationship between staff and student	Staff respecting students Strong relationship between staff and students Students showing gratitude Strong relationship between staff and students Teachers' strengths build relationships with students Teacher/student relationship (homeroom) Staff respect for students Staff respect for school structures Respectful interactions between students and staff Staff praising students	Staff and students have developed a strong sense of trust and respect.
School History	Historical development of values	Values have been drawn from the tradition within the school

School 2 Staff Corpus Data