

# School Based Research Project

Final Report

St Spyridon College

Masada College

Rouse Hill Anglican College



AS OF: 11th July 2017  
(updated: 29 March 2018)

# REPORT

## School Based Research Project

### EDUCATIONAL EXCELLENCE – A QUESTION OF VALUES

Sydney Australia 2017





## **Report**

### **School Based Research Project**

#### **Educational Excellence – A Question of Values**

Efrosini Stefanou-Haag  
Wendy Barel  
Peter Fowler

Funded by:

This research was supported by The Association of Independent Schools of NSW. We thank The Association of Independent Schools of NSW for its assistance, and for feedback that supported the research process and publication of this Report.

The Association of Independent Schools of New South Wales, Sydney.

© The Association of Independent Schools of New South Wales.

July 2017

EXECUTIVE SUMMARY	7
INTRODUCTION	9
LITERATURE REVIEW	10
<b>Introduction</b>	<b>10</b>
What are Values?	10
Values in Education across Time and Place	10
Values and Values Education in Eastern and Western European Thought	10
Values Education and International Law	12
Values Education in Australia	12
Values Education and its Implementation in Australian Schools	13
Faith Based Values in Education	15
Jewish schools	17
Greek Orthodox schools	18
Anglican schools	18
Conclusion	19
AIMS AND RESEARCH QUESTIONS	20
METHODS AND DATA COLLECTION APPROACHES	21
LITERATURE REVIEW	21
DOCUMENT ANALYSIS	22
SURVEY QUESTIONNAIRE	23
OBSERVATIONAL DATA	24
ETHICAL CONSIDERATIONS	26
RESULTS	27
DOCUMENT ANALYSIS -VALUES IDENTIFICATION AND CLARIFICATION	27
FIVE COMMON OVERARCHING VALUES	27
SURVEY QUESTIONNAIRE	33
OBSERVATIONAL DATA	61
PROJECT CONCLUSIONS	64
RESEARCH TO PRACTICE IMPACT	66
ACKNOWLEDGEMENT	66
REFERENCES	67
APPENDICES	73

<b>Appendix 1</b>	<b>73</b>
ETHICAL CONSIDERATIONS	73
<b>Appendix 2</b>	<b>77</b>
THE RESEARCH TEAM	77
<b>Appendix 3</b>	<b>78</b>
Literature Review	78
<b>Appendix 4</b>	<b>79</b>
Values Identification – Text Analysis	79
<b>Appendix 5</b>	<b>92</b>
<b>Survey Questionnaires</b>	92
<b>Appendix 6</b>	<b>95</b>
Students as Researchers	95
<b>Appendix 7</b>	<b>106</b>
Research Team Reflections	106

*“I enjoyed working on this AIS Research Project as it provided us with the opportunity to explore the values and experiences of three diverse independent schools, whilst focusing on the way that ethos and values are both constructed and experienced existentially. ”*

Anthony Picardi, St Spyridon College

*“A wonderfully enriching professional experience. To have the opportunity to gain insight which is evidence-based into the heart of each of our schools and to do this with such a spirit of collegiality and academic curiosity was a real career highlight”.*

Suzy Hughes, Masada College

## EXECUTIVE SUMMARY

*“Reflecting on whether we actually walk the talk with our ethos and values was interesting and then rewarding to know that we do.”* Wendy Barel, Masada College

The Educational Excellence – A Question of Values research project set out to investigate how the values of three diverse faith based schools inform and shape responses to social and ethical responsibilities for their students and the wider community. The schools involved in the project were Masada College, an Orthodox Jewish Day School; St Spyridon College, a Greek Orthodox school; and Rouse Hill Anglican College. The aim was to explore how these schools promulgate their stated values, examining what they have in common but also what makes them distinct. The research process also created an opportunity for staff and students to enhance their understandings of self and others, and to build relationships across cultures, faiths and traditions. At its core, this project explored the intertwining of values education with quality teaching.

The researchers were interested in identifying whether there is a set of values that faith based schools share, as well as in what distinctive aspects of education their diverse belief systems may create for students and their school communities.

An eclectic research approach was adopted, that allowed for a mix of qualitative and quantitative methods employed to best target the research questions, and cross-check findings to strengthen the validity of their conclusions. Analysis revealed that all three schools subscribe to five common overarching values. These are:

1. **Belonging and Connectedness**

This includes pastoral care, positive relationships and environment (internal to the school), team building, and shared cultural heritage.

2. **Community Contribution**

This applies to participation in community projects, charities, service -- local and global -- plus student preparedness for taking action by raising awareness and developing qualities such as compassion and responsibility.

3. **Educational and Academic Excellence**

This relates to striving for and recognising achievement.

4. **Faith**

This includes heritage and culture intertwined with belief and related actions.

5. **Whole Person**

This relates to a combination of values, knowledge, actions, qualities and attributes that lead to the development of the individual student.

The project team was interested to explore whether the values promulgated in the schools' public statements were evident to the students, their parents and teachers. In other words, did the schools in fact “walk their talk”? The results of the surveys were unequivocal. All three stakeholder groups perceived the strong emphasis their schools placed on the values articulated in their key documents.

Distinctive characteristics were identified that could be attributed to the schools' unique histories, faiths and cultures. For Rouse Hill Anglican College, faith and community contribution were strongly



linked in the expression of values. For Masada College and St Spyridon College belonging and connectedness, together with whole person development, were so inextricably linked with faith and cultural heritage that it was impossible to separate them in the expression of values – whether in document statements or in the students’ perceptions of their experiences. This is of interest, as both Jewish and Greek Orthodox people, live their faith as a defining aspect of peoplehood.

The identification of common overarching values shared across faith based schools of differing religious beliefs and traditions is considered by the project team to be a significant outcome of the research. It contributes new insights to the existing literature on values in education in independent schools. There is an opportunity for other independent faith based schools to test their relevance or application to their own contexts.

The observational data collected by students-as-researchers validated the findings of the document analysis and confirmed the outcomes of the surveys. The schools’ identified values were readily evident to the students whether they were observing their own school, or each other’s schools. Further research may be able to shed more light as to how these values impact on the students’ personal belief systems in the long term, and beyond their school years.

Results of analysis have led the Project Team to conclude that the three schools do indeed “walk the talk” in terms of their stated values. It is hoped that the findings of this research will inspire other schools to explore values constructions in their contents further. One area that had time allowed would have been studies further is the impact of values on students in the long-term.

## INTRODUCTION

*“The Project provided a platform for me to grow professionally as well as an enriching experience to work collaboratively with colleagues from different educational settings”* Gavin Russell, Masada College

Three project schools undertook a study to examine how their stated values inform and shape their schools’ responses to their students and school communities. Their specific aim was to explore how the values promulgated by them are in fact evident to their school communities. The three schools came together organically, through the professional relationship between three Heads. They shared a deep sense of responsibility to stay true to the aspirations of their founders, to create for the children of their communities a school that reflected their faith and traditions. The research project was also deemed a valuable opportunity for teachers to develop new research skills in collaboration colleagues in diverse contexts.

The three schools that collaborated in this research are: Masada College, St Spyridon College and Rouse Hill Anglican College. Masada College is an ELC to Year Twelve co-educational Orthodox Jewish Day School located in St Ives, established in 1966 to cater for the Jewish population on Sydney’s North Shore. Masada College currently has an enrolment of 550 students. St Spyridon College is a Kindergarten to Year Twelve co-educational Greek Orthodox School located on two campuses in Maroubra and Kingsford, established in 1983 and was the first Greek Orthodox School to be established in New South Wales. St Spyridon College currently has an enrolment of 780 students. Rouse Hill Anglican College is a Kindergarten to Year Twelve co-educational school located in Rouse Hill, established in 2002 to cater for the rapidly growing north western metropolitan corridor. Rouse Hill Anglican College currently has an enrolment of 1275 students. Each of the schools is established with distinct religious foundations, but each also has an open enrolment policy drawing students from broad backgrounds.

This research project contribute to the literature on values in by identifying whether there is a set of values that faith based schools share, as well as what distinctive aspects of education their diverse belief systems may create for students and their school communities. In this way, this research project provides new insight that may be of interest to other faith based schools.

At a policy level, this project has the potential to strengthen the voice of the Association of Independent Schools of NSW in responding to parents’ right to choice. A strong argument for public funding to independent schools is that independent schools serve to affirm *“the right of parents to have their ethos and values reflected in the life of their school community* in ways that are unique and valuable not only for each individual school, but to the community at large. Another area of interest was to see whether the pursuit of a values-rich education impacts favourably on academic focus, as per Lovat’s (2007) extensive research in this area.

*“I thoroughly enjoyed the opportunity to complete further research and watch a new project unfold was fascinating, enjoyable and rewarding. The highlight was getting to know, and working with, staff from other schools and observing their educational environments”*. Trish Wilcox, Rouse Hill Anglican College

# LITERATURE REVIEW

## Introduction

What are Values?

Values are morals, ethics or ideals that guide human behaviour and shape the decisions that we make in response to life's challenges. According to Hill (2004), values are 'the priorities individuals and societies attach to certain beliefs, experiences, and objects, in deciding how they shall live and what they shall treasure' (p. 4). Halstead and Taylor (2000) define them as "the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable" (as cited in Brown, Bereznicki, & Zbar 2003, p. 10).

For the purposes of this literature review, the National Framework for Values Education in Australian Schools (2005) defines values education as: "any explicit and or implicit school-based activity which promotes student understanding and knowledge of values, and which develops the skills and dispositions of students so they can enact particular values as individuals and members of the wider community" (p. 8). This literature review unequivocally indicates that values are essential to "the practical activities of schools" and historically, have been indispensable to "the theory of education" (Halstead 1996 p. 3). The purpose of this literature review is to examine the concept of values in education across three key areas:

*Values in Education across Time and Place*  
*Faith Based Values in Education, and*  
*School-Based Research Models*

Values in Education across Time and Place

In 2005, the National Framework for Values Education in Australian Schools was formulated, identifying nine core values to be incorporated into school curriculums. Whilst the National Framework is a relatively new document, the notion of values and their place in education has played a key role in the overall cultivation of young students for at least 5000 years.

Values and Values Education in Eastern and Western European Thought

In ancient Greece, the term *paideia* referred to the education of the ideal member of the polis (city-state), one who possessed intellectual, moral and physical refinement, the making of the "good and virtuous person" (Constantelos 2000, para. 6; Ornstein & Levine 2006, pp. 66-67). According to Arawi (2002), education embraces a number of elements that all move towards Socrates' "conversion of the soul" the purpose of which is "to ensure that... it is turned the way it ought to be" (as cited in Arawi 2002, p. 1). The role of the teacher, therefore, is not one of indoctrination, but of guidance (Arawi 2002, p. 3).

Constantelos (2000, para. 3), Arawi (2002, p. 2) and Wei, Sun & Shi (2015, pp. 11-12) argue that the ancient Greek maxim 'know yourself' highlights the reality that education is a commitment to the cultivation of the entire person on a path to self-knowledge and ideal *arête* (ideal virtue). Schools play an important task in the moulding of good people. This is evident in Aristotle's Nichomachean Ethics: "character is a matter of potentiality... that can be channelled in different directions and can be moulded" (as cited in Arawi 2002, p. 3). Values are therefore taught so that we can mould our

students into “good and virtuous people” or “global people” in the sense of the entire person (Arawi 2002, p. 3).

The goal of education for the Cappadocian Fathers of the 4th and 5th centuries A.D., Sts. Basil the Great, Gregory of Nyssa, Gregory the Theologian and John Chrysostom, was the cultivation of the entire person into a “god-like image...a person who possesses a core of tried values” (Constanelos 2000, para. 11-12). These include care and compassion, humility, modesty, honesty and trustworthiness, understanding, tolerance, integrity, and a respect for the dignity and human rights of one’s neighbour. The teachings of the aforementioned hierarchs, firmly embedded in the Old and New Testament Scriptures as well as in the Hellenic classics, focused on the purpose of education as the formation, salvation and ultimate deification of the human person (Constanelos 2000, para. 16).

St Basil the Great, in his Address to the Youth on the right use of Greek Literature (4th century A.D.), envisions an education that appeals to the cultivation of the ideal Christian on a path to self-knowledge and ideal virtue via an emulation of values embedded in both the Old and New Testament and in ancient Greek literature: “we must be conversant with poets, with historians, with orators, indeed with all who may further our soul’s salvation” (St. Basil the Great, Chapter II, para. 5). Evident in St. Basil’s discussion of virtues is his implicit discussion of values, many of which are tied into the aforementioned National Framework: the compassion of Socrates, Pericles and Euclid in the face of intimidation; the honesty and trustworthiness of Cleinias who evaded taking an oath in the pursuit of honesty and truth; and the care, integrity and respect shown by Alexander towards the daughters of Darius, among others (St. Basil the Great, Chapter VII, para. 13).

The purpose of education during the Medieval period (500-1400 A.D.) was to develop religious knowledge and to prepare persons for appropriate roles in a hierarchical society (Ornstein & Levine 2006, pp. 78-79). According to Ozolins (2013, p. 10), Thomas Aquinas (1225-1274) taught that the goal of education was God, Jesus Christ, who is the embodiment of wisdom and truth. In his Summa Contra Gentiles, Aquinas taught that “the ultimate end of the whole universe is Truth and this is also the aim of the wise” (as cited in Ozolins 2013, p. 10). Education is a process of learning where the student focuses not merely on what is taught, but that which is practiced by the teacher. Aquinas argued that there is a moral dimension to education which encompasses the teaching of values as well as other kinds of human knowledge. Faith to this extent is important for religious belief and scientific inquiry alike (Carey 2002, p. 17; Ozolins 2013, pp. 10-11).

The Protestant reformation of the 16th and 17th centuries witnessed a reformation of both Church and education in the West (Ornstein & Levine 2006, p. 85; Hanco n.d., p. 1). According to Harran (1990), Martin Luther (1483-1546) taught that “faith and grace allowed education to become the means to realise one’s vocation in the world...one’s gifts and abilities” (p. 321). Luther argued that education serves to prepare students for their future career, and to develop them into ideal Christians and esteemed members of society (Harran 1990, p. 321; Hanco n.d., p. 4). Schools stressed the importance of teaching religious values to young students; whilst the role of the teacher was that of a mentor. Luther further affirmed that the family played an important role in the formation of young characters and therefore encouraged both family Bible reading and prayer (Ornstein & Levine 2006, p. 86).

In the 17th century, the English Philosopher John Locke (1632-1734) taught that the aim of education was to create virtuous individuals by teaching them the principles of virtue and the ability to obey reason in place of one’s desires (Grant & Hertzberg n.d., p. 4). In his book, Some Thoughts

Concerning Education (1692), Locke states, “I place virtue as the first and most necessary of those endowments that belong to a man...requisite to make him valued and beloved by others...tolerable to himself” (para. 135). According to Gianoutsos (2006), Locke compared the minds of children to that of blank slates: their education involved both “instructing their minds and moulding their natural tendencies” (p. 2) by way of habituation, example and respect (Grant & Hertzberg n.d., pp. 4-6). As children are born without a natural knowledge of values, education from an early age is paramount to their development.

#### Values Education and International Law

At an international level, both the Universal Declaration of Human Rights (1948) and the Convention on the Rights of the Child (1989) provide clear value statements and both constitute the bedrock for independent schooling where values are explicitly taught. Article 26 of the Universal Declaration of Human Rights, an international document adopted by the General Assembly of the United Nations (UN) on the 10th of December 1948, highlights the fundamental right of all people to an education that is aimed towards “the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms” (26(2)). Furthermore, the document envisages an education that promotes universal “understanding, tolerance and friendship among all nations, racial or religious groups, and... the maintenance of peace” in the world (26(2)).

Simultaneously, Article 29 of the Convention on the Rights of the Child, adopted by the General Assembly of the United Nations in 1989 and ratified by Australia in 1990, highlights the purpose of education towards the development of respect towards human rights and freedoms (29 (1) (b)); as well as the personal and national values of the child (29 (1) (c)). Furthermore, many of the values that appear in Article 29 (1) (d) of the Convention are tied into the National Framework for Values Education in Australian Schools: “responsible life in a free society...in the spirit of understanding, peace, tolerance, equality of genders, and friendship among all peoples.”

#### Values Education in Australia

Traditionally, formal education in Australia, like Britain and Europe, has been organised around religious institutions placing a strong emphasis on the teaching of moral and ethical values (Halstead 1996, pp. 8-9; Jones 2008, p. 37). By the latter half of the 20th century, the values of young students were seen to be contingent on one’s personal upbringing. A re-examination of this notion affirmed that student values were influenced by the professional expertise of the teacher coupled with individual classroom and school-wide practices (Halstead 1996, p. 3; Lovat 2007, pp. 1-2). This idea placed a renewed emphasis on the role of education in the teaching of values and its influence on the holistic growth of young Australians. At that point in time, however, a national framework for values education in Australia had not been established.

What led to the development of a national framework for values education in Australia? Nelson (‘Schools must’ 2002, para. 13), and Lovat (2007, p. 2) unanimously assert that many schools became increasingly “values neutral” producing “values free adults.” Pursuant to this, Halstead (1996, p. 4) maintains that the values of schools were sparsely articulated as teachers were academically unprepared or often preoccupied for such a task. Jones (2008) argues that schools “cannot be a values-free environment and that teachers are inevitably involved in the conveyance and development of values” (p. 37). In 2003, the Curriculum Corporation was commissioned to conduct the Values Education Study (2003) to help schools identify “current practices in values education”

and “to make recommendations on a set of principles and a framework for improved values education in Australian schools” (Brown et al. 2003, p. 10).

In 2005, the then Federal Government produced a National Framework for Values Education in Australian Schools, identifying nine core values to be incorporated into school curriculums. Pascoe (2007) contends that the National Framework was designed to complement articles from the United Nations Declaration of Human Rights (UNDHR 1948) and the report to UNESCO of the International Commission on Education for the 21st Century, *Learning: The Treasure Within* (Delors 1996). The latter, commissioned by UNESCO in 1993, used a set of underlying principles underpinned by the ultimate goal of building an international community based on established values including: human rights, peace, tolerance and understanding, and democracy among others (Delors 1996).

The Report identified Four Pillars of Education: Learning to Live Together, Learning to Be, Learning to Know and Learning to Do, calling on the education systems of nation-states to incorporate universal values into school curricula to encourage intercultural and interfaith understanding and dialogue (Delors 1996). At a time when education policy and practice were driven by a purely economic rationalist agenda, the Report placed a renewed emphasis on the moral, cultural and spiritual dimensions of education, and together with the UNDHR would provide the impetus for the creation of the National Framework earlier cited (Delors 1996; Pascoe 2007).

Today, the National Framework for Values Education in Australian Schools (2005) possesses a core foundation for improved values education in Australian schools; a set of nine (9) values, based on the National Goals for Schooling in the 21st Century (1999); as well as principles and suggested approaches designed to help schools implement effective values education (Commonwealth of Australia 2005, p. 1; Lovat 2007). Accordingly, school communities are expected to formulate their own approaches to values education within the context of this National Framework.

#### Values Education and its Implementation in Australian Schools

Values education is intrinsic to the practical operation of schools. Concern has been raised however as to whether schools should instil values into their students or whether they should be taught to explore their own (Halstead 1996, p. 9). Varying approaches to values education portray diverse theories as to the purpose of education and its processes (Jones 2008, p. 38). Brown et al. (2003, p. 11) argue that the classification of these approaches can be divided into two contrasting perspectives: character education and the cognitive-developmental approach to values education.

Research seems to agree that character education involves the identification of appropriate values by schools or society and the inculcation of these to young students (Halstead 1996, p. 9; Brown et al. 2003, p. 11; Jones 2008, p. 39). We find support for this theory in the U.S. study, ‘Smart and Good High Schools’ (2006-2007), which explores the two aspects of character education namely performance character and moral character. Qualities such as “initiative, self-discipline, perseverance, and teamwork” develop as students aspire to perform, while moral qualities such as “respect, fairness, kindness, and honesty” develop as students engage in cooperative learning activities and examine ethical issues across curriculums among others (Davidson, Lickona and Khmelkov 2007, para. 11).

Although prevalent in the U.S., there is much debate over the use of this approach. Halstead (1996, pp. 9-10) outlines the difficulty of identifying a universal set of values, ensuring a consistent approach of these within schools. and the competition that may ensue between the values learnt at

school with those taught from other agencies. In contrast, Hill (2004, p. 5) argues in favour of the cognitive-developmental approach to values education, which involves teachers helping students to use rational thinking and emotional awareness to identify their own set of internal values.

The cognitive-developmental approach to values education is focused around developing students “analytical and critical” skills so that they have the resources to make their own values based choices (Brown et al. 2003, p. 11). Hill (2004, pp. 5-6) lends support to this finding in his discussion of the “affective” and “volitional” dimensions of values: teachers are encouraged to enhance student capacities in the way they think and feel in regards to values by giving them the opportunity to experience them existentially. Intrinsic to this is the “right of students to know the nature and sources” of values, the ability to “empathise with these” and to appraise them, and a “commitment” towards honourable values (Hill 2004, p. 6).

Research seems to indicate that values-rich relationships and high quality teaching foster the cultivation of values and enhance the academic achievement of young students (Lovat, Dally, Clement & Toomey et al. 2011, pp. 33-34; Brady 2011, p. 57). Lovat (2006, p. 2; 2007, pp. 2-4) and Lovat et al. (2011, p. 34) make a firm connection between quality teaching and values education. Lovat (2007, pp. 7-8) further asserts that values education involves the use of modelling by teachers to create an “environment of respect, trust and care” that challenges the preconceptions of students; and to make explicit, through direct instruction and the curriculum, why this environment is imperative. Inherent in this is Habermas’ theory of communicative capacity and communicative action (Lovat 2006, pp. 3-4; Lovat 2007, pp. 7-8).

In communicative capacity, the self-reflective student recognises their own values as one that needs to function among others. In communicative action, the self-reflective student embraces the values of justice and integrity (Lovat 2006, p. 4; Lovat 2007, pp. 7- 8). Lovat (2006, p. 7) reinforces the idea that values education has the capacity to focus the attention of teachers on quality teaching portrayed through “knowledge, content and pedagogy;” and on quality leadership, evident in the teacher’s ability to establish relationships of “due care, mutual respect, fairness and positive modelling” (Lovat 2007, p. 5). Paramount to this is the teacher’s ability to model the attitudes and practices of personal integrity and social conscience (Lovat 2006, 2007).

Furthermore, there is firm evidence to support the benefits of values education. Citing the Values Education Good Practice Schools Project, Lovat et al. (2011) notes that values education has the potential to impact on “teacher-student relationships, classroom climate and ethos, student attitudes and behaviour, student knowledge and understanding and student achievement” (p. 36). Similarly, the ACER and ASG Student Social and Emotional Health Report (2007) found that values education plays a decisive role in the social and emotional well-being of students, which in turn, has a direct impact on the overall development and academic achievement of young students.

Teacher education, like values education however, must also focus on “whole person development” and the “interconnections between reason (cognition) and emotion” (Lovat et al. 2011, p. 39). Brady (2011) lends support to Lovat’s finding by arguing that teacher education, and the quality teaching that emanates from this, is the expression of eight teacher values that inform quality values education: “challenging egocentrism, demonstrating sensitivity, practising tolerance, observing neutrality, scaffolding-learning, and encouraging student expression” among others (pp. 62-64). Such values can be taught to prospective teachers via direct instruction and/or modelling in the

context of their education courses (Brady 2011, p. 64). Hill (2004, p. 7) also suggests that values education may be taught to teachers via professional development seminars.

Having examined values in education across time and place and its implementation in Australian schools, the notion of faith based values in education and its articulation will now be explored, as would interest this project, across three diverse independent faith based school communities.

#### Faith Based Values in Education

Whilst all schools have been encouraged to adopt the Nine Values for Australian Schooling, faith based schools will often develop this further, believing that they “have a responsibility to educate the whole person, not just academia” (Toh 2014, p. 1). The prevalence of values in faith and community based schools is displayed in an “opportunity to provide a balance between the physical universe and God who gives character and form to the non-material transcendence” (Stootman 2014, p. 341). There is, Green (2009) believes, a great interest in the contribution that faith based schools make to the community at large given the “declining standards and the breakdown of traditional economic and social models” in society (p. 14). Green further states that “for some parents and teachers schools with a Christian ethos offer grounding in morality and ethics perceived to be missing from wider society” (2009, p. 14).

The argument that education must be based on some type of values system is explicitly stated in the National Framework for Values Education (2005). This is further explained by Stootman (2014, p. 339) who believes that we are “born with a need to make sense of the world we live in” but warns that education itself is not a “self-sufficient discipline that answers all our questions” (p. 340). St Basil the Great encouraged his students to exercise discernment in their academic pursuits with values at the forefront. As well there appears to be strong evidence that education is not merely the accumulation of knowledge but is the emulation of values and the building of virtues (St. Basil the Great, Chapter VII, para. 13) including how they are adopted by a person or persons (Havel 2007, p. 1). So pedagogy implies the art and science of teaching but it is much more than that. It also “includes the teachers’ knowledge and beliefs and the goals that shape their actions” (Cairney 2011, p. 59).

If values are irretrievably linked to education as they appear to be, from where do these values come? Roso (2013, p. 39) completed a case study into culture and character education in a Jewish Day School and found that a “strong sense of community and belonging is the key to building values”. The study demonstrated that the educational institution who taught explicit values, such as respect, sharing and repair of the world had “hands-on projects” associated with the school, such as service to the community. Harkianakis (2001) believes that these moral principles unite Australians of all backgrounds and identified these as being “peace, justice, dignity and compassion”. He particularly identifies compassion as the “practice of Christian love”. Without compassion, he says that all other ideals are rendered useless and “peace will remain an inaccessible ideal, justice will prove hypocrisy and dignity will be a provocative vainglory” (p. 32).

In order to embed a values system into an educational culture, the belief system or world view that informs the values needs to be clearly identified. As can be seen in the Melbourne Declaration, and also in the Board of Studies, Teaching and Educational Standards syllabus documents, it is clear that the skill of critical thinking is valued in Australian education. The Melbourne Declaration (Ministerial Council on Education, Employment, Training and Youth Affairs 2008, pp. 8-9) states that students should be “able to think deeply and logically, and obtain and evaluate evidence in a disciplined way



as the result of studying fundamental disciplines". "Western education emphasises using information as a tool to solve problems and advance knowledge" (Western Education and Critical Thinking retrieved 2016, slide 39) and students are encouraged to evaluate belief systems, then come to their own decision of choosing a particular world view. This is an impossible task according to Havel (2007, p. 2), who takes issue with the Australian Government's values statements, believing that "they want schools to teach a set of identified values that support the growth of civic responsibility without requiring the examination of the sources of these values". Havel (2007, p. 2) is arguing that values cannot stand alone but must be part of the world view held by the institution. Our values appear to be determined by our world view and inherent beliefs which "are ideas about what someone or a group thinks is important in life" (Nayler n.d., slide 4). Values are expressed "in the way we think and act" (Nayler n.d., slide 4) and they play a very important part in our decision making.

Government legislature plays only "a limited role in the religious sphere.....but creates space for religious groups to be active in accordance with their own self-defined aims and aspirations and to advance and promote their values and beliefs in a spirit of respect for the rights of others" (Glenn 2014, p. 11). Faith based schools, while they respond to the values that are embedded in the Nine Values Policy, have additional foundational belief statements that are explicitly stated and articulated in schools specific policy documents. A sample of such can be viewed in the public domain, and includes such statements as "Our purpose is to be a Christian learning community" (Tara Anglican School for Girls), "our faith in Jesus Christ and the mission of the Catholic church are central to the life of the school" (St Joseph's Catholic Primary School), to "lead with courage and act justly" (Our Lady of Mercy, Parramatta), and "a strong sense of community and pride in their Jewish heritage" (Emanuel School).

If a belief system or a specific world view is paramount in shaping values, it would follow that different faith systems may produce variants in values. Striepe, Clarke and O'Donoghue (2014) completed a case study of similar and different factors shaping the school culture of three faith based schools in Western Australia: one Catholic, one Greek Orthodox and one Islamic. The focus of this study was to determine the extent to which cultural, religious and social values influenced and impacted upon each school's educational leadership policies and practices, and the data was collected from four main streams: document analysis, observations, concept mapping and semi structured interviews. The authors suggest that educational leadership within a school context is underpinned by personal or corporate moral or cultural values and therefore the implementation of policies and practices within each school was not "values neutral". It also appears that there exist both common themes and distinctiveness across the three schools due to the particular religious and cultural client base and ethos. The conclusions drawn from the study were that the practices and understandings of leadership are guided by values and that the perspectives on leadership were ultimately shaped by the leaders' personal philosophies and enhanced by the ethos of the school's affiliated faith (Streipe et al 2014, pp. 6-7). The implication of this study is that values are not neutral but rather grounded in both the schools and leadership's world view, and that faith based values do impact on the day to day practices and policies within each school.

It is of particular interest that the word "faith" and its meaning may vary in different faith based schools. A Christian belief system would look at the Biblical writings in Hebrews where it states that "faith is confidence in what we hope for and assurance about what we do not see" (Hebrews 11: 1), and Cowling (n.d., p. 9) cites that "Christian faith is important to the life of our school... Students are

encouraged to explore and reflect on their own views as well as to consider Christian faith". The Catholic Education Office in Sydney has further evolved the meaning and outworking of faith, having developed a working paper on social teaching in relation to faith outlining the social mission of the Church to be at the heart of the Catholic Faith (Catholic Education Office 2012).

Further to the importance placed on teaching values in independent religious schools, the evidence suggests that the grounding received in faith based schools has an impact in later life and the individual's place in society post schooling. One of the findings of the Cardus study on Catholic and Protestant Education (Glenn 2014, p. 46) noted that Protestant Christian graduates have been found to be "uniquely compliant, generous individuals who stabilise their communities by their uncommon and distinctive commitment to their families, their churches and their communities, and by their unique hope and optimism about their lives and the future". It was further noted by Glenn (2014, p. 47) that graduates "include strong commitment to civic values" in their post school lives. If the aim of education in general is to prepare "students for life in the world" (Dowson 2014, p. 43), then the Christian view of education is to prepare students "for life in God's world" (Dowson 2014, p. 43), a subtle but important difference made in the philosophy of faith based schools.

Instilling lifelong values and encouraging learning for living in students is indeed "an enormous window of opportunity to bring about change in culturally pre-programmed pupils" (Winter 2014, p. 111). The evidence above gives great opportunity to develop the concepts of caring for others and an awareness of life outside the student's immediate frame of reference. Learning for living is about "creating a context where young people can operate in practical and life-enhancing ways and where joy comes through being other people centred" (Winter 2014, p. 111). "Just as first century education realised the power of the present moment to determine the future lifestyle outcomes of their students" (Winter 2014, p. 112) so faith based schools also have the same opportunity. While this could be considered one of the main tenets, the paradigm is played out in a diverse manner across the three faiths and their schools represented in this study.

#### Jewish schools

Studies conducted by Graham (2012,2013) show that the Jewish school and education systems have a significant impact on Jewish identity and securing Jewish continuity, thereby reinforcing the suggestion that values are grounded in faith based systems, more commonly referred to in Jewish schools as community and culture. Values and ethical issues were but one part of a whole approach, which included religious practice, ethnocentricity and community engagement among other dimensions. It was noted in both studies that while education is a prime factor in ensuring Jewish continuity and values, the home environment plays a significant part. Parents appeared to have the perception that a Jewish day school education contributes significantly to maintaining Jewish identity and values and that the values based education will only be effective when it mirrors values taught at home. Further the studies suggest that education beyond formal schooling has a direct correlation on religious affiliation.

Graham (2013) noted that the Blair Labor Government in Britain increased the public contribution to faith based schools as politicians saw it was a highly successful sector in exam based results. This factor, combined with the key concern of maintaining Jewish identity, saw the numbers of students attending Jewish schools increase rapidly. An indirect impact of this increased involvement in Jewish schools showed that a huge effort is required to sustain these organisations and the work families put into the school community enhanced that sense of community (Graham 2012). It should be

noted that a study undertaken in Israel by Davidovitch and Soen (2015, p. 16) offers different evidence as they observed the teaching of values through civics, although this may be context specific. They found that “universal and democratic values were held in high regard” and given higher priority by the students over the teaching of the faith based values.

#### Greek Orthodox schools

The Cappadocian Fathers of early Christian thought developed an educational idea that was based on the “training of a human being into a cultivated person, whose ultimate goal was the formation of a god-like ikon (image and likeness of god)” (Constantelos 2000, p. 2). These fathers also addressed the complex question of “when is a person educated” suggesting it is when one has “developed character” and is in possession of a core of tried values, as well as one who has “proper regard for the rights, liberties and the privileges of his fellow man”. Twentieth century schools of thought articulate this further by stating that human values and morality are essential aspects of a person’s identity and schools have an “important role to play in the preservation of one’s identity, faith, culture and values” (Harkianakis 2001). The related concepts of love and compassion give meaning and depth to all actions taken in schools to help students learn to live together.

St Kosmas Aitolos, a missionary priest-monk in Aitolia (Central Greece) during the eighteenth century, was influential in building schools wherever he preached. He believed that an education would enable the Hellenes to maintain their identity, faith, history, values and traditions so as to pass them on to succeeding generations. According to St. Kosmas, the importance of education in the moulding of a person was only possible if the child becomes educated in a system which preserved their faith and freedom (St. Kosmas Aitolos 1977, pp. 77 & 145). Constantelos (2000) further supports this view believing that the Greeks summed up their educational ideas in two words: know thyself which means that “every human being must think rightly about the self, the divinity, the laws of life, and nature” (p. 1). “Earlier traditions of teaching, such as the Greek model when obtaining citizenship, support this view as they involve schooling, culturing and character formation” (Cairney 2011, p. 66). Indeed, the Classical Greek educational ethos was “intentional with its emphasis on core personal values. It was meant to have a profound influence on the students for the rest of their lives” (Winter 2014, p. 102), which also includes the notion of social justice, displaying compassion and love to everyone regardless of their colour, race or gender (Kariatlis 2012, p. 4).

#### Anglican schools

The Anglican schools display the belief that the child needs to be viewed as a whole, that is “an appreciation for their intellectual, physical, emotional and spiritual development” (Cairney 2011, p. 63). Teachers are actively recruited who “possess sound educational knowledge and the ability to teach and a faith in Christ”. Most Anglican schools encourage all students to embrace an authentic Christian life and all have the Bible and the teachings and example of Jesus as the source of beliefs’ (Cowling nd, pp. 9-11). Cairney (2011, p. 72) states that “children learn best when biblical insights are reinforced, explained or unpacked in everyday life” and that the world view and belief system extends to the way the classroom environment is structured and relationships built with students, parents, colleagues and other stakeholders.

The markers of Anglican pedagogy can be seen in the evidence of Christian virtues such as justice, mercy and compassion, and while Christian faith underpins the school educational philosophy and programs, Cowling (n.d., p10) would argue that this should be contextualised, embracing an

authentic Christian life and faith and promoting through education the message of Christ. Contextualisation is a “very important tool for translating the changeless gospel into the current culture in which students live, which is by its very nature, dynamic” (Cowling n.d., p. 20) and ever changing. The foundation of Anglican pedagogy is the belief in a “right view of God and our relationship with him” (Cairney 2011, p. 83), which can be demonstrated in a “safe, balanced and respectable environment to have one’s children educated” (Cowling n.d., p 11).

#### Conclusion

What emanates from this review is that values transcend both time and place. They resonate in the National Framework for Values Education in Australian Schools (2005) with the key aim of engaging the entire person in depth of cognition, emotion and self-knowledge.

Though the schools undertaking this study represent three different traditions, Anglican, Greek Orthodox and Jewish, this literature review found that the Classical Greek philosophers, the Bible, the Old Testament and the policy framework of the Australian Government are shared references in constructing a values-rich experience for their students.

These shared references may be the root cause for the fact that this research project revealed the identification of Five Overarching Values, to which all three schools not only subscribe, but also live by, according to their students, teachers and parents.

## AIMS AND RESEARCH QUESTIONS

The aim of this study was to explore the values and experiences of the three diverse schools, focussing on:

- How values are reflected in the three diverse faith based independent schools, and what is the impact of these on the students and whole school communities.
- How well is this done? How are schools' efforts/actions in this regard perceived by students, teachers and parents?

Such a study created a unique opportunity for principals, teachers, and students to:

- Enhance understanding of ourselves
- Enhance understanding of others
- Build relationships across cultures, faiths and traditions.

Whilst each school pursues its values-focus in its own way, the study also provided an opportunity to identify evidence for the following:

- What are the common values and experiences of the three diverse schools? Is there a set of shared values to which they all subscribe?
- What are the distinctive values and experiences emanating from diverse faiths and traditions?

It is hoped that this study may contribute new insights to the literature evaluating values education in faith based schools and that this may be of interest to other schools.

## **METHODS AND DATA COLLECTION APPROACHES**

*“It was great to work with like-minded colleagues from different school settings on a project that ultimately will bring clearer insights into the way in which we reinforce the teaching of values in our schools.”* Peter Fowler, Rouse Hill Anglican College

The main aims of this research are to study the values and experiences of three diverse schools focussing on: how ethos and values are constructed in three diverse independent schools, and the impact of these on students and whole school communities, as well as how the schools’ efforts are perceived by the students, teachers and parents. There is a wealth of literature both of an academic and non-academic that is highly critical of school-based research, as well as a proliferation of guidebooks and frameworks intended to shape the practice by academics (see for example, Lewis 2003; and Cohen, Manion & Morrison 2015).

Taking into account the many criticisms levelled at school based research, careful consideration was given to research design that would provide valid results, but that would also honour the qualitative experience and voices of all stakeholders in the school communities involved. A practice based multi-dimensional research approach, otherwise referred to as mixed methods study, was adopted for the project. Mixed methods was deemed a valuable and appropriate approach, as it offers flexibility in the selection and analysis of data and allows both quantitative and qualitative elements to be explored. In addition the use of a variety of data collection methods enabled the research teams to triangulate findings, thus strengthening validity.

The Project was inspired to adopt this approach by an eclectic model advocated by Furlong and Oancea (2005) which was presented at the first AISNSW Symposium in October 2014. This model incorporates traditional empirical methods as well as more qualitative approaches to school based research. Johnson and Onwuegbuzie (2004) also propose mixed methods research, as an alternative to the traditional choice of two diametrically opposed paradigms – quantitative and qualitative methods.

## **LITERATURE REVIEW**

A logical starting point for the team of researchers was to develop a shared knowledge and understanding of the existing literature on three connected elements: values in education across time and place; faith based values in schools; and school-based research models. A literature review was also important, as it allowed us to ascertain how this study might contribute new insights to existing wisdom on how values are articulated in diverse independent schools, and the perceptions of these by their communities. Subsequently, this study will also contribute to the way that schools enhance their capacities to endorse values in the experiences of their students.

A group of five researchers comprised the Literature Review Team, which was responsible for the co-ordination of the literature search and review process. A pro-forma for individual reviews was established and used by all Project Team members to summarise their readings (see Appendix 3). This team was also responsible for the compilation literature review section and bibliography of the final report.

## DOCUMENT ANALYSIS

### VALUES IDENTIFICATION AND CLARIFICATION

Values identification and clarification was fundamental to this study as it provided essential data in the process of “enhancing an understanding of ourselves and others” through an analysis of common texts of each of the schools. This process enabled us to address the key questions:

- What are the stated values of each school?
- What are the common values at the three schools?
- What are the distinguishing values emanating from the diverse faiths and traditions?

Each school submitted five categories of documents where statements on values are most usually mentioned. These were Curriculum Policy Documents, Principals’/or Heads’ Speeches, Staff Handbooks, Prospectus, and the School Websites. In the first Project meeting, led by the Special Mentor Mrs Susi Brieger, teacher researchers undertook a preliminary examination of these key school documents. A list of shared or **Consolidated Values** was thereby generated. Through this process, the researchers developed clearer shared understandings of their own school’s values and each other’s schools.

However, it was agreed that though this was a useful process, a more objective method was needed in conducting a systematic analysis of key texts. The task of the Values Identification Team was to engage in a deeper and more rigorous analysis of the texts that would enable us to address the key research questions.

NVivo – a Computer Assisted Qualitative Data Analysis Software platform – was selected for this purpose. According to Krueger (2007), “in qualitative research ... the term generally means that you are using the actual wording of your informants, rather than creating a code that represents what it is they're saying. So NVivo is a little play on the words "in vivo" (Latin term for “in real life”).”

NVivo supports qualitative and mixed methods research and is designed to help organise, analyse and find insights in unstructured or qualitative data. An external consultant, Saba Shafakat (Royal Melbourne Institute of Technology (RMIT)), was engaged to assist in this task.

The external consultant conducted an initial analysis of the raw data, and identified nine key nodes. This enabled the team to undertake the systematic analysis of the unstructured information within the texts.

The consultant then used the NVivo program to extract data showing the **percentage coverage of references to values** within each of the **nine nodes**. In the example below, from the Masada College Principal’s Valedictory Speech 2014, there was one reference to the node Culture, making up 3.12% coverage in that speech. In this case the **‘consensus descriptor’** term selected was the Jewish idea of active learning.

*“Active questioning is a core idea not just in our Harvard Project Zero based Culture of Thinking but in the core Jewish idea of active questioning, where parents are obliged and teachers encouraged to train students to ask questions. Traditional Jewish learning has always been designed to reinforce to students and teachers alike that there are multiple interpretations or views, and hence the Talmudic saying, “Much wisdom I have learnt from my teacher, more from my colleagues but most from my students.” So, thank you Year 12 for teaching us all so much over your time at Masada.”*

The data on all nine nodes was analysed. A recurring set of values or themes emerged though the terminology varied in some cases, across the three schools – for example community service, community contribution. A very high level of consistency between the list of NVivo generated **Consensus Values** and the **consolidated list of shared values** identified by teacher researchers in their preliminary examination of documents was also noted as was the strong resonance with the Nine Australian Values (Commonwealth of Australia 2005).

Given the scope of this study, the three most frequently occurring nodes were selected for detailed analysis, having been identified as the most important values of the three schools. These were: Culture; Values; and Vision. The data for each individual school was tabled into a **Consensus Descriptor list** with the associated percentage coverage. The **Consensus Descriptor** table was then summarised under headings that were considered most appropriate by the teacher researcher from the particular school. For example:

#### **Node**

- Culture

#### **Consensus Descriptors**

- Whole person education (1.09%)
- Resilience (0.99%)
- Humility and Self-Respect (2.67%)

#### **School Core Value Heading**

- Whole person (4.75%)

A final cross check of each school's **Values** and **Consensus Descriptors** was made by going back to the references within each of the three nodes. What emerged was a set of five common overarching values.

The information obtained from the document analysis provided the basis of analysing the extent to which school statements about values reflect the lived experience of students, teachers and parents. In other words, if this is 'the talk', are we 'walking the talk'? A survey questionnaire was selected to check the alignment between the schools' stated values as they emerged from the NVivo document analysis and the perceptions of major stakeholders.

## **SURVEY QUESTIONNAIRE**

### **SCHOOL COMMUNITY PERCEPTIONS**

The purpose of the survey was to check the alignment of the values identified through document analysis, and the perceptions of students, teachers and parents on the extent to which the values promulgated in the school texts are experienced existentially. In addition, the survey results would assist us to "enhance understanding of ourselves".

### **Data Collection**

A group of five teacher researchers took responsibility to construct surveys and analyse the results. The whole project team developed a clear understanding of the process through shared readings, as well as professional input from the School Based Research Network Team. The Surveys were



carefully crafted after Relevant training in survey design was also undertaken. Together these measures helped ensure the team developed a robust survey to produce targeted and useable data.

Surveys were distributed to all parents of Year 9 and 10 students in Masada College, St Spyridon College and Rouse Hill Anglican College. Additionally, all Year 9 and 10 students and all Senior School staff received surveys that covered the same areas of inquiry. Surveys were adjusted in their terminology so that each parent body, student body and staff would understand the questions relevant in their particular school context. Each sample/group was asked a series of 13 questions.

Students were given time at school to complete the survey which guaranteed a high response rate of 78%. Parents and staff also had a high response rate. Sample size for all cohorts were high as a result, helping to ensure robustness in conclusions drawn from the data analysis.

This method of research was chosen so that the perceptions of all three groups could be considered, providing broader insight into the perception of the values espoused by all three schools.

### **Data Analysis**

Data were analysed using descriptive statistics. Data analysis results were collated in a data report to summarise the findings from the three groups at each of the three schools. The data report covers the responses of all three groups to each question in comparative tables and graphs. Conclusions for each question based on the similarities or differences noted. Comparisons have been made between each group surveyed (i.e. students, parents and staff) as well as between each of the three schools.

## **OBSERVATIONAL DATA**

### **STUDENTS AS RESEARCHERS-EVIDENCE OF LIVED VALUES**

#### **Introduction**

Once survey data were collected it was important to engage students on a deeper level in the collection of more qualitative data, as they are the ones who are living the experience of each of the three schools.

During early meetings of the research team (which were conducted at each of the schools) team members reflected on the ways in which values can be observed, such as through images and activities that take place in the day to day life of a school. It was agreed that the collection of observational data was a helpful way of validating the assertion of the research project that our diverse faith based schools share common overarching values as well as a unique experience emanating from their distinctive faiths and cultures.

The term “student voice” (Cook-Sather 2006, p. 360) with respect to educational research and reform refers to students expressing their opinions on education and having an active role in discussions and implementation of educational policies and practices. Advocates of “student voice” believe that young people have unique perspectives on learning, teaching and schooling.

Observation as a research methodology has been increasingly used over the recent years for its ability to enable the researcher to describe exactly what has been experienced by the senses. It also allows the participants to learn about the activities of the people under study in a natural setting – in this case, our schools. Observations were selected to firstly engage students further as researchers

themselves, and secondly to increase the validity of the study in gaining a better understanding of the values context of each school.

They visited each other's schools and collected and shared their observations on aspects of the lived experience of school life they observed. This allowed opportunities for interschool relationships and a developing understanding of different faith perspectives. This was an aspect of the project that in their evaluation of their role, all students appreciated.

Students as researchers employed observational data so that this study may be enriched by the perceptions of young people looking "inwards" at their own schools and then "outwards" from their schools, into someone else's. This provided an opportunity to see their own schools in a new light, as well as to build relationships with one another across schools.

*"The thing that I have enjoyed the most about being involved in this project, is getting to see my own school in a different way. I think more of the school now."* RHAC student

### **Data Collection**

As Year 9 & 10 students were previously selected to complete the survey, the students as researchers were drawn from this same group of students (students who were in Year 9 in 2015 and are Year 10 students in 2016).

A mix of students was selected from each of the three schools and underwent training before the first observation date. Students chosen were nominated by their Year Advisers to provide a gender balance, and also to reflect the diversity of students within each of the participating schools. The students also reflected a range of academic achievement within their cohort. It was important that they would be willing and comfortable engaging with students from visiting schools. The aim of the training was to provide them with an overview of the research project, to familiarise them with the different schools and to brief them on how to collect the observational data. Once students arrived at the other schools, the host school gave a brief presentation on the key features of the school and faith as an introduction and context to their visits. The host school then took students on a tour around their school, where the visiting schools observed the manifestation of values in the environment. Students were asked to observe and note the frequency of values. These observational checklists were adjusted slightly based on the host school to ensure the relevant terms were used in reference to school context.

Once students completed the tour, they came together in mixed groups (6 students from each school) and identified the most distinguishing values that were observed. Students were then asked to sort their observations into similarities and differences between the schools. On the last school visit, students were asked to move into school groups and identify what were the key values that really stood out at the other two respective schools. Students were also given an evaluation survey on the overall process and asked what aspects of the visit they found to be the most beneficial.

### **Data Analysis**

Once school visits were completed, the data that was collected was collated. Two types of data were collated; firstly, the observations that were made and the frequency and value noted during the school tours and secondly, the main values that came from the tours and the similarities and differences compared to the other schools. The values that were particularly observed were those which were highlighted through the document analysis and through the staff, student and parent surveys which had previously been conducted. The data was analysed by looking at a particular value

and noting the frequency across the three schools. However, it was noted that students became more adept at identifying values during the latter student visits. Additionally, students were asked to provide written feedback on their experience as researchers within the project. Many of their comments were insightful and provided helpful observations of values in action within the three project schools.

Students found value in *“meeting people from different cultural backgrounds and getting to know the environment that they learn in because in the end, we are all students and we all go to school for the same reason.”* MC student

## **ETHICAL CONSIDERATIONS**

From the early discussions with Special Mentor Mrs Susi Brieger, the importance of meeting ethical standards was emphasised. Professional integrity was valued by all teacher researchers who embraced the opportunity to work together to develop new research skills and widen their knowledge through extensive reading. This included becoming familiar with the preparation of literature review, NVivo analysis, survey design and observational data. As educators, they all shared a commitment to ensure the safety and well-being of all stakeholders – students, fellow teachers and parents. Thus, their consent and privacy was protected throughout. Parents were alerted via email that they would have the opportunity to participate in a survey on values in the school, and that their responses would be anonymous. Consent was implicit in their voluntary completion of the survey. Students completed the survey during class time and their participation was also voluntary and anonymous. The AISNSW has been acknowledged throughout all communications regarding the Project as the funding body and professional support. The AISNSW Ethical Guidelines inform all actions to ensure ethical considerations are addressed. (For a fuller description, see Appendix 1).

## RESULTS

### DOCUMENT ANALYSIS -VALUES IDENTIFICATION AND CLARIFICATION

#### FIVE COMMON OVERARCHING VALUES

*“A highlight of the Research Project was analysing qualitative results from the NVivo software analysis in a quantitative manner. It was very valuable to be able to work with the teachers in the other schools involved.”* Judith Breedon, Rouse Hill Anglican College

Through a comparative of patterns in the data in three selected nodes, five Overarching Values clearly emerged to which all three schools subscribed and which the researchers readily identified. The five Common Overarching Values provided an invaluable framework for further analysis, allowing for the identification of differences as well as similarities across the three schools. These were:

1. **Belonging and Connectedness**

This applies to Pastoral Care, incorporating positive relationships and environment (internal to the school) and team building and shared cultural heritage.

2. **Community Contribution**

This applies to participation in community projects, charities, and service – local and global – plus student preparedness for taking action by raising awareness and developing qualities such as compassion and responsibility.

3. **Educational and Academic Excellence**

This relates to striving for and recognising achievement.

4. **Faith**

This includes heritage and culture intertwined with belief and related actions.

5. **Whole Person**

This relates to a combination of values, knowledge, actions, qualities and attributes that lead to the development of the individual student.

The tables and graphs for each of the three nodes (Culture, Values, and Vision) from the three schools were merged for this purpose (see Appendix 4). It was found that St Spyridon College had a much greater number of references and higher associated percentages across the three nodes. This was of interest as a point of difference, which may be attributed to a distinctive cultural characteristic of the school.

This made comparisons across the three schools using these references and percentages difficult. It was agreed that more useful insights would emerge if the analysis focussed on the comparative rankings **within each school**. When this distinctive aspect of St Spyridon is contextualised this way, new and interesting insights did indeed emerge.

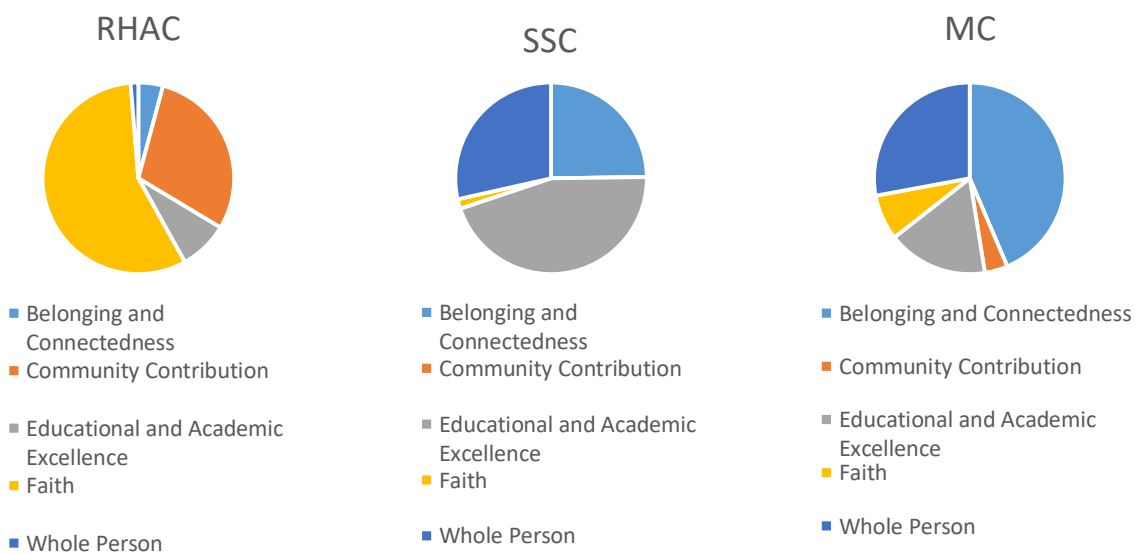
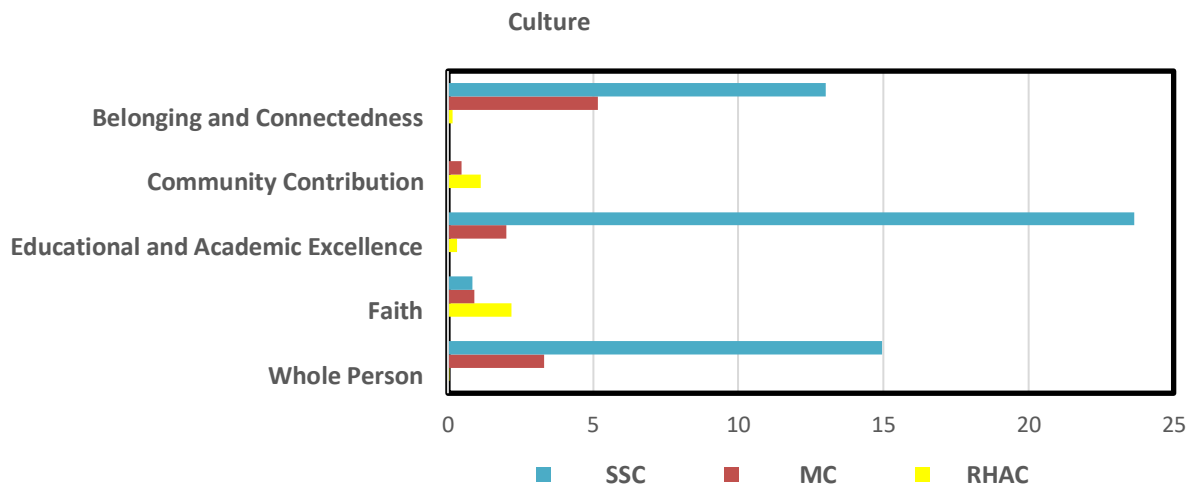
The analysis of the comparative data allowed for an examination of what was the same, similar and distinctive across the three schools in each node from which conclusions could be drawn on the uniqueness of each school's values.

## 1. Culture Node

Culture is defined as the ideas, customs, beliefs and social behaviours of particular groups of people in society. It can incorporate the morals, outlook, capabilities, habits, ways of life, ways of thinking and behaving that exist and distinguish one group of people from another in a place or organisation such as a school (Graham 2012; Graham 2013). Culture can be transmitted through rituals, language, material objects, art, ceremonies and or a set of norms that make up the character or identity of a school.

Culture can also define the guiding beliefs and values evident in the way a school operates. School culture can play an important role in its success and can foster improvement, collaborative decision making, professional development and staff and student learning.

Each node is made up of different weightings of the 5 values for each school, and the NVivo output is a ranked list.



## **DISCUSSION**

In terms of school culture, it is clear that the culture at Rouse Hill Anglican College is anchored by its faith. Whilst the school demographic incorporates a wide range of beliefs, the Christian Ethos remains a unifying strength. The school places great emphasis on the practical implementation of Faith through good deeds as manifested through the Community Contribution or College Service Program.

The data reinforces that the culture at Masada College is very much centred on the Jewish family and community. The importance of ensuring all feel part of the College and can contribute is paramount. Masada College strives to develop in all students the ability to effectively function and contribute to not only the local community but the wider world community, hence the focus also on developing the whole person. The Jewish Faith is a way of life at Masada College and hence is not looked upon as a separate entity but as part of the educational environment.

It is evident from the data that the culture at St Spyridon College places emphasis on Educational and Academic Excellence combined with the development of the Whole Person. Similarly to Masada College, at St Spyridon College, Faith and Community are embedded in the very fibre of the whole person and not seen as separate entities.

Building a sense of Belonging and Connectedness affirms the cultural importance of faith and family in fostering a sense of identity and connectedness across the school community within both Masada College and St Spyridon.

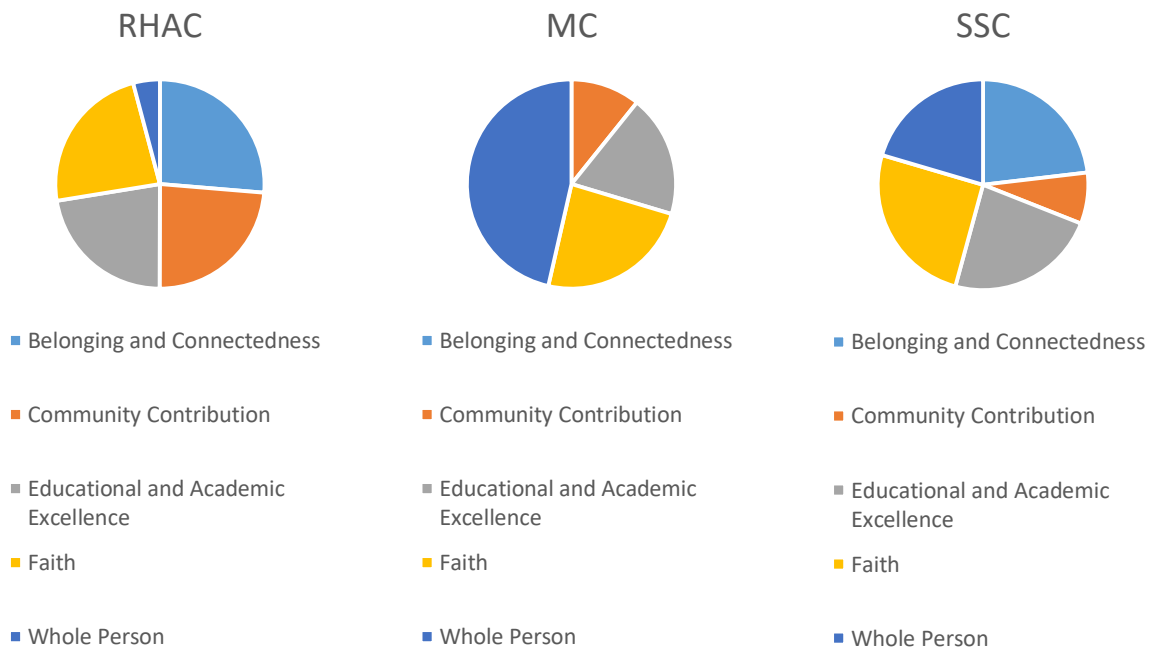
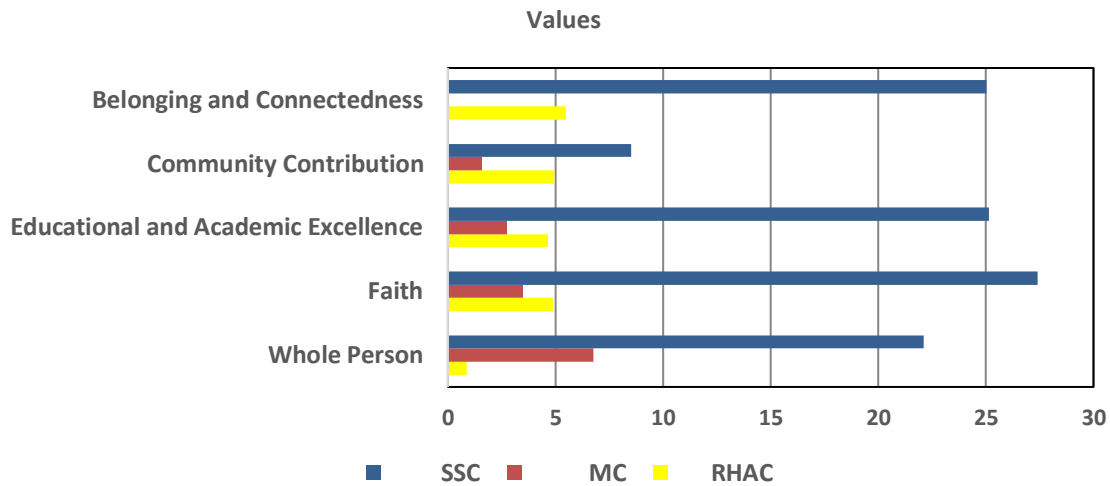
Analysed this way, data from the culture node presents each school as particularly distinctive with respect to how culture manifests at each site and is promulgated out to whole school communicates through official documents.

### **2. Values Node**

Halstead and Taylor (2000) define values as “the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable” (as cited in Brown, Bereznicki, & Zbar 2003, p. 10).

Values are important and lasting beliefs that influence our attitudes and serve as guidelines in all situations. Values can be explicit in their nature or implicit, masked or suggested in people’s behaviour, attitudes and actions.

Toomey (2006) in his paper on ‘Values as the Centrepiece of The School’s Work’ uses the metaphor of the double helix to describe the link between values education and quality teaching practice. He makes reference to the positive impact of values on improved learning, improved student and teacher relationships and the development of more effective partnerships between the school and the home.



**DISCUSSION**

In terms of the values node, it is interesting to note that both Faith and Educational and Academic Excellence are within the first three rankings in all three schools.

At Rouse Hill Anglican College, as evidenced in the data, the Whole Person develops through the practical aspects of doing community work through Faith, which is why Community Contribution is ranked first. This combination complements the school’s Core Values that are documented around the College.

The data collected ranks Whole person first for Masada College, with Jewish Values embedded in the way of life of the students which again has this focus on developing their all-round education. The student wellbeing program at Masada College demonstrates a care for students beyond academic success.

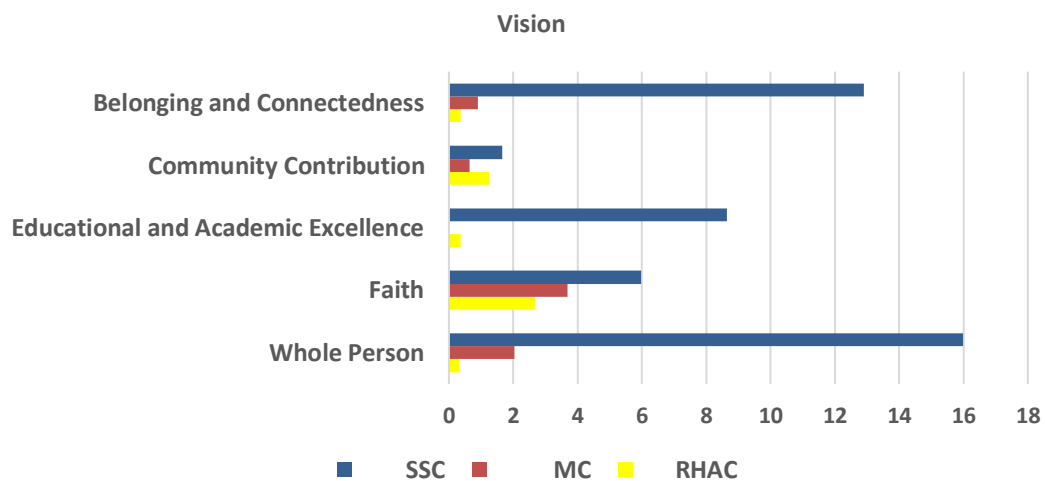
At St Spyridon College, the data reflects Faith as being key to the values of the College with Educational and Academic Excellence ranked second. At St Spyridon College, the Greek Orthodox Faith is inextricably linked to the school's Hellenic cultural heritage which places heavy emphasis on excellence. This union is at the forefront of values acting as guidelines to all that is deemed important.

Again, each school reflects a distinctive pattern in how its values are expressed, but of note at all sites is the centrality of faith and academic/educational excellence. This perhaps reflects Toomey's (2006) assertion of the intertwined nation of faith and quality teaching.

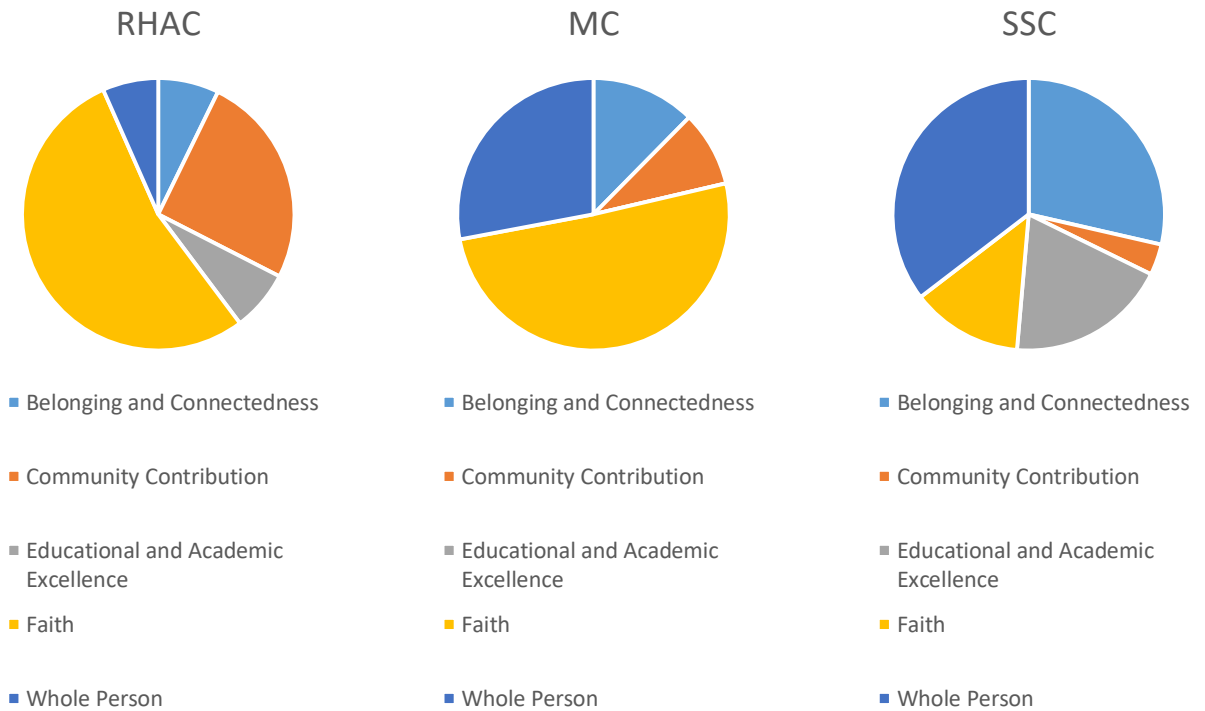
### 3. Vision Node

Vision is defined as the ability to think about and plan the future with wisdom and imagination. It provides an aspirational description of what an organisation such as a school would like to accomplish over a period of time thereby serving as a clear guide for choosing current and future courses of action.

Vision can synthesise learning about self-awareness, self-regulation and motivation and can define an individual's and school's value system. Vision incorporates goal setting, where goals are targets and objectives help to reach these.







**DISCUSSION**

The data collected reinforces the Christian faith vision of Rouse Hill Anglican College while also emphasising the importance of community contribution, particularly provided through the extensive Service Learning program. Within the vision node, Belonging and Connectedness, Educational and Academic Excellence and Whole Person received a very similar rating which may reflect an interconnectedness of these three values.

At Masada College, the data reveals that faith is also clearly expressed in the vision of the College which seeks to instil in students a love for their Jewish heritage and faith. Whole Person is also clearly identified as a distinct value within the vision node, which also aligns with the importance of this value in the culture and values node.

At St Spyridon College, as evidenced in the data, the Whole Person is most strongly represented, reinforcing the vision of strength in mind, body and soul. Belonging and Connectedness as well as Educational and Academic Excellence, are then featured as the next most represented in the data.

As with the culture node, vision reflects the distinctiveness of each school. This is perhaps unsurprising given the intertwined nature of these two aspects within organisations generally.

Having developed a clear view of each school’s stated values through the document analysis, the research team were interested in the extent to which these values were evident to the students, teachers and parents of each school. Survey questionnaires were selected to test where there was an alignment between stated values, and stakeholder’s perceptions of their lived experience.

## SURVEY QUESTIONNAIRE

### Introduction

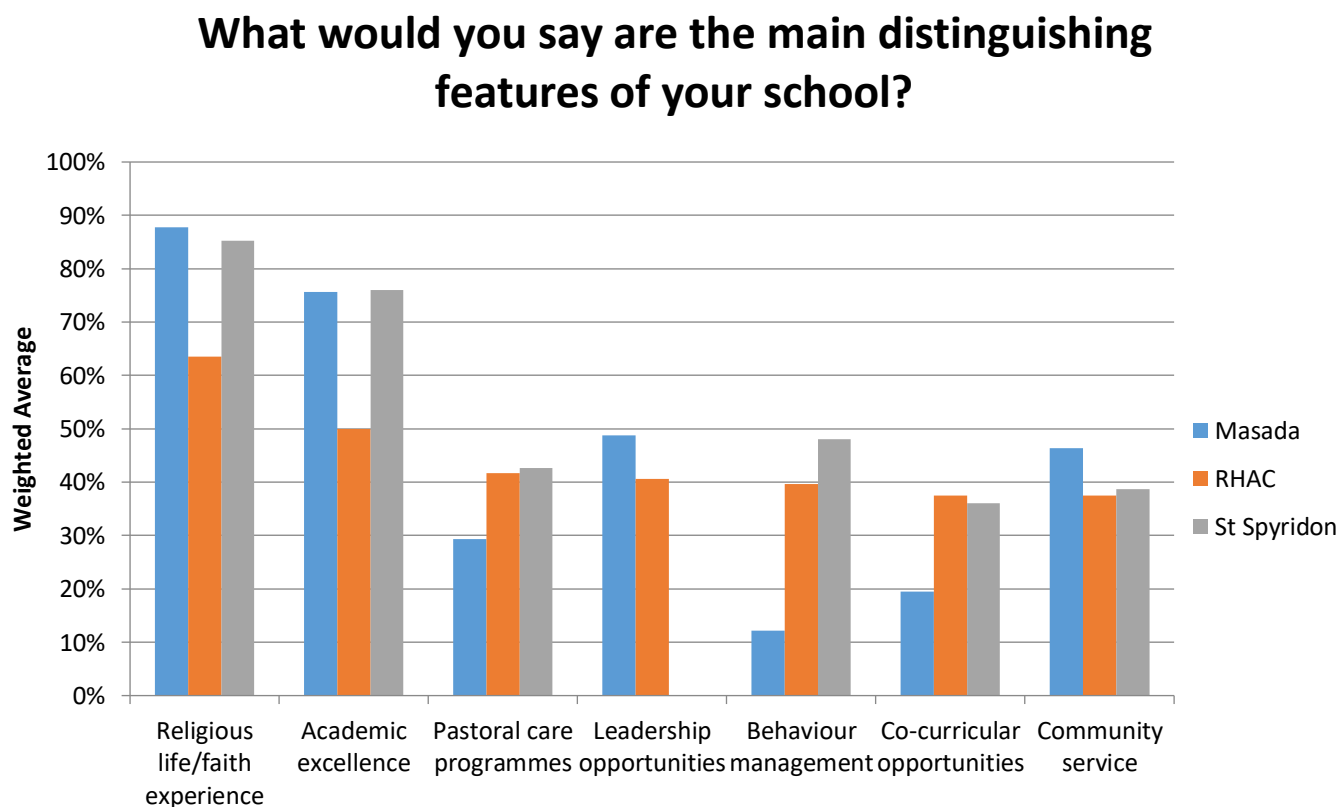
Surveys were chosen as an effective research instrument to determine how the stated values identified through the document analysis intersected with the perceptions of students, staff and parents of the three school communities.

### Question 1: What would you say are the main distinguishing features of your school?

Parents, teachers and students were asked to select from a series of features including religious life, academic excellence, pastoral care, leadership opportunities, behaviour management, co-curricular opportunities and community service. Multiple selections were permitted. Below we contrast and compare responses across the schools and sample groups for three attributes – religious life, academic excellence and pastoral care.

### Parents

The chart below plots the responses from parents at each of the three schools.

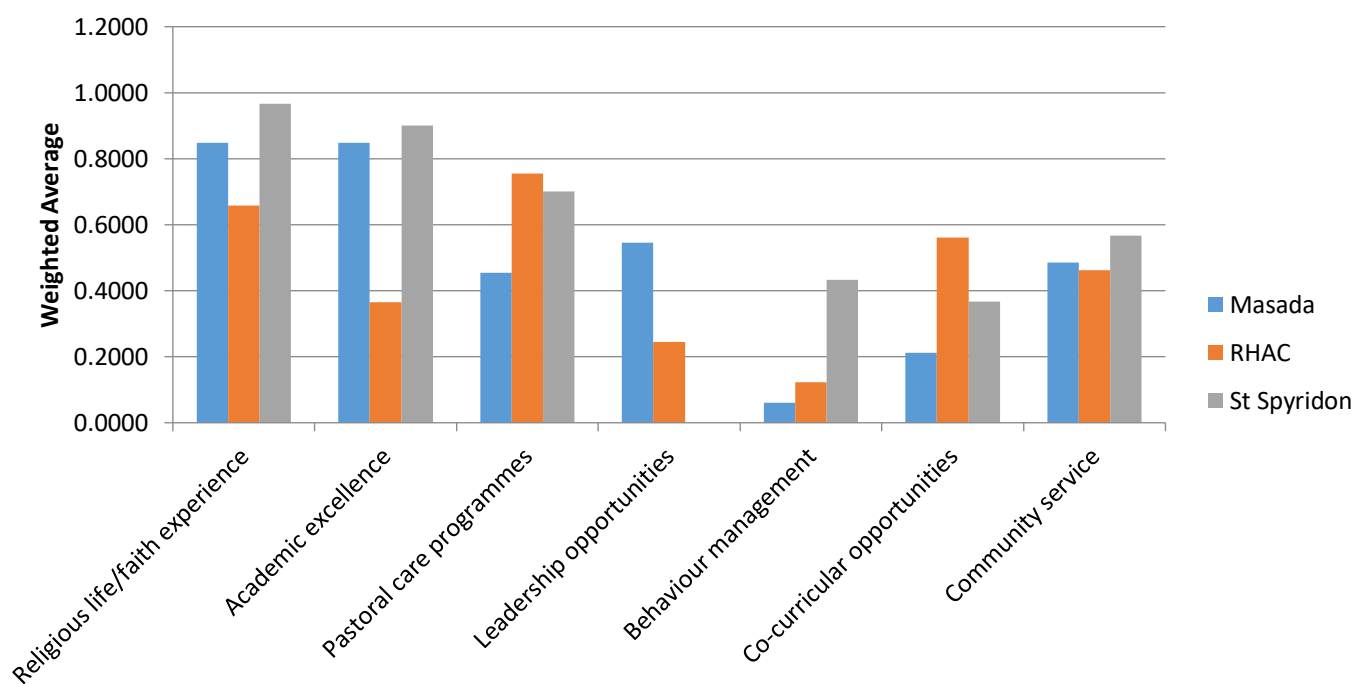


A number of observations are drawn based on the data above:

- Parents at both SSC and MC appear to value the religious life aspects of these schools above other factors and also materially more than at RHAC. This result is not unexpected given the parent & student body profiles for each of the schools.
- All parents seem to value the academic excellence aspect of the school and again MC and SSC parents appear to see this as a more critical factor than RHAC parents. This result does not seem to intuitively make sense and would be interesting to explore further.
- Pastoral care seems to be less critical for parents at all 3 schools than the first 2 factors.

**Staff**

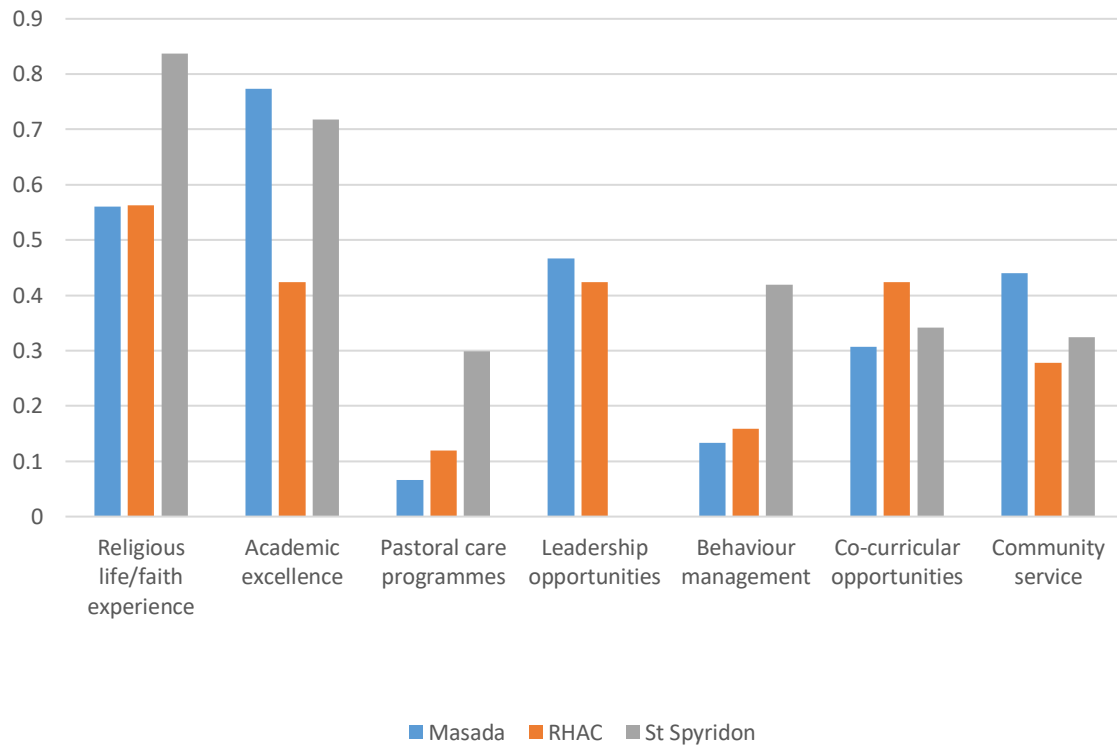
### What would you say are the main distinguishing features of your school? Mark all that apply?



The pattern of responses from the teachers is very similar to those from parents although notably higher than parent responses for all categories. This is probably not unexpected given teachers are more invested in delivery of the “product” and therefore probably perceive that each school is doing marginally better in these areas than what the parents/students feel. Interestingly the MC teachers value religious life slightly less than the SSC teachers despite the fact that MC parents value this aspect higher.

## Students

### What would you say are the main distinguishing features of your school?



- Students At MC appear to rate the Religious life aspect of the school materially lower than parents/staff
- Students at RHAC and MC both appear to rate the pastoral care element of the school lowly. This is interesting given both teachers & parents at these schools rated this factor highly particularly teachers at RHAC.
- Students at SSC seem to demonstrate responses that are more consistent with parents/staff than the other schools.

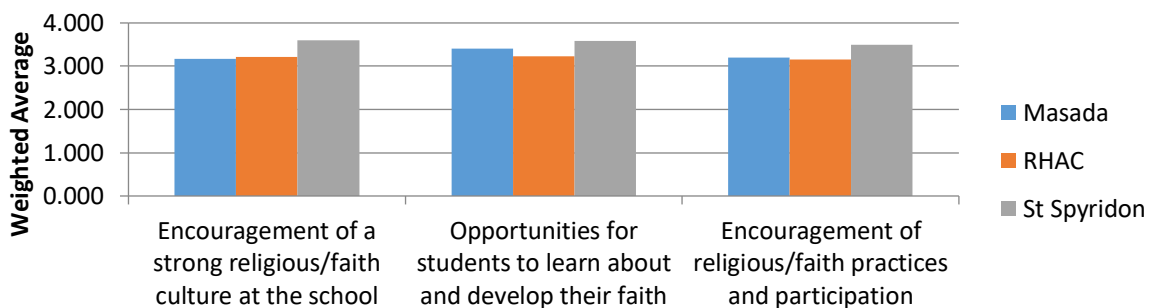
Question 2: Where would you place the religious experience of your school on the following scale for each of the following aspects:

- Encouragement of a strong religious/faith culture at the school?
- Opportunities for students to learn about and develop their faith?
- Encouragement of religious/faith practices and participation?

**Parents**

The chart below plots the responses from parents at each of the three schools.

**Where would you place the Religious experience of your school on the following scale for each of the following aspects:**

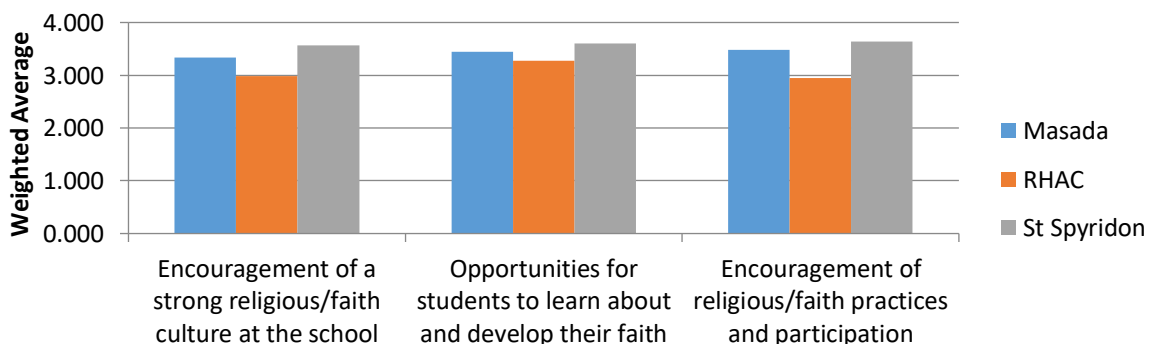


The weighted averages for the responses to these questions are high overall, with particularly high scores recorded for St Spyridon College. Given the parent profile of this College, which aligns very closely to the Greek Orthodox community, their expectations of a strong religious experience for students within their school context are also high.

**Staff**

The chart below plots the responses from the staff at each of the three schools.

**Where would you place the Religious experience of your school on the following scale for each of the following aspects:**

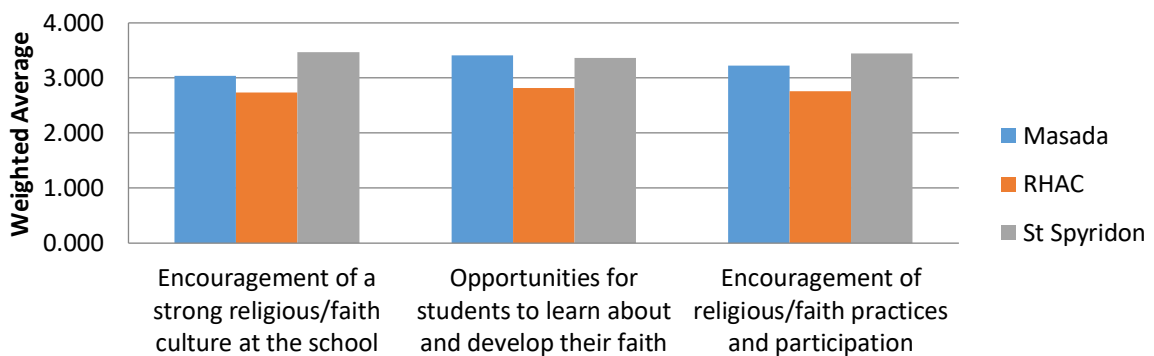


The weighted averages for the responses to these questions from staff members across all three schools are high, reflecting the operational knowledge that staff members have of the opportunities for students to engage and be involved in the development of their faith as reflected by the school culture.

### Students

The chart below plots the responses from the students at each of the three schools.

## Where would you place the religious experience of your school on the following scale for each of the following aspects:

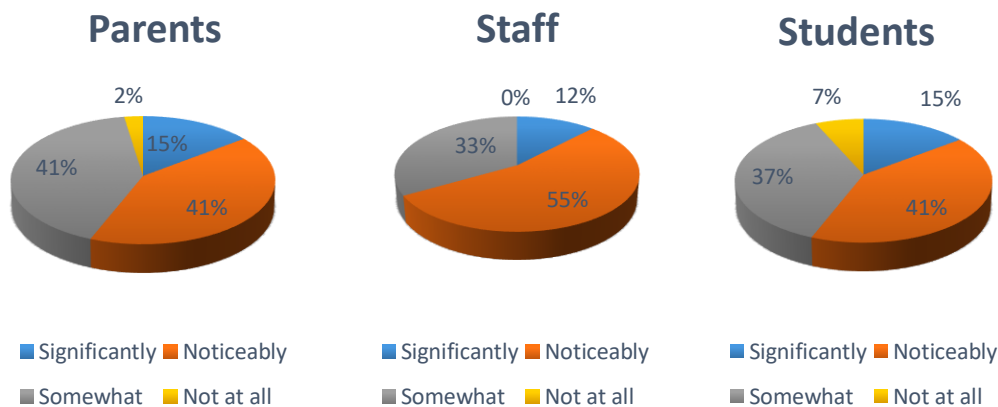


The student responses to this question show higher levels at Masada College and St Spyridon College compared to Rouse Hill Anglican College. There are higher proportions of students from Masada and St Spyridon that personally identify with the faith position of their schools, while the student population at Rouse Hill are much more diverse, which may explain some of these differences.

Question 3. How much do you believe the religious experience of your school has impacted you and your fellow students?

### Masada

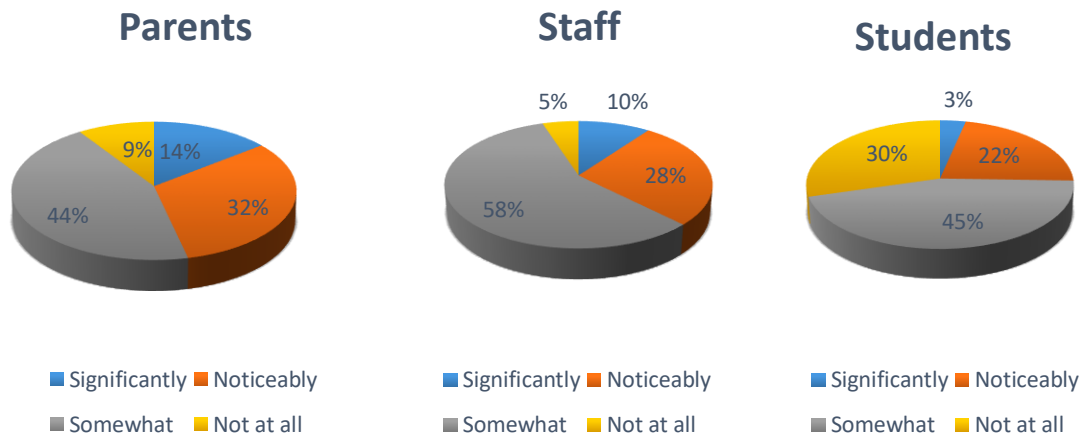
The charts below plot the responses from parents, staff and students at Masada College.



At Masada College, there are quite consistent responses in terms of the degree of impact of the religious experience, particularly there is a strong correlation between students and parents of this experience.

### Rouse Hill Anglican College

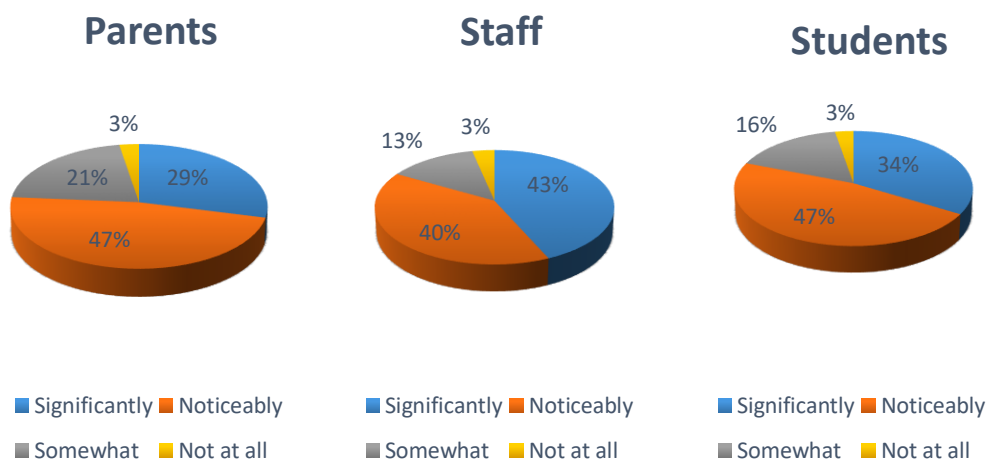
The charts below plot the responses from parents, staff and students at Rouse Hill Anglican College.



At Rouse Hill Anglican College, there are reasonably consistent responses in terms of the degree of impact of the religious experience, though a larger proportion of students have indicated that they do not believe that the religious experience of the school has impacted them. This again could be attributed to the more diverse student enrolment pattern at Rouse Hill compared to the other schools.

### St Spyridon College

The charts below plot the responses from parents, staff and students at St Spyridon College.



At St Spyridon College, there are very consistent responses in terms of the degree of impact of the religious experience, particularly there is a strong correlation between students and parents of this experience.

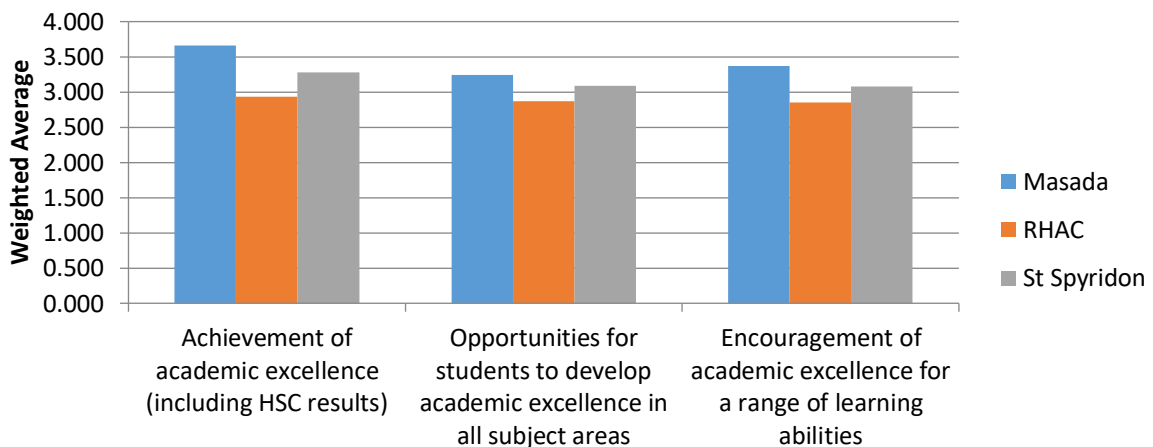
Question 4. Where would you place the importance of academic excellence of your school on the following scale for each of the following aspects:

- Achievement of academic excellence (including HSC results)?
- Opportunities for students to develop academic excellence in all subject areas?
- Encouragement of academic excellence for a range of learning abilities?

### Parents

The chart below plots the responses from parents at each of the three schools.

## Where would you place the importance of academic excellence of your school on the following scale for each of the following aspects

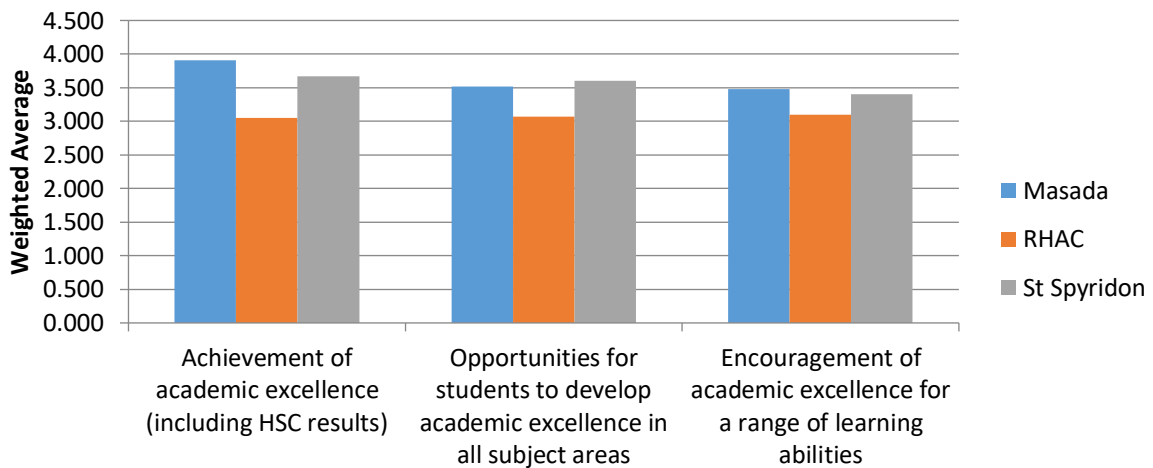




## Staff

The chart below plots the responses from the staff at each of the three schools.

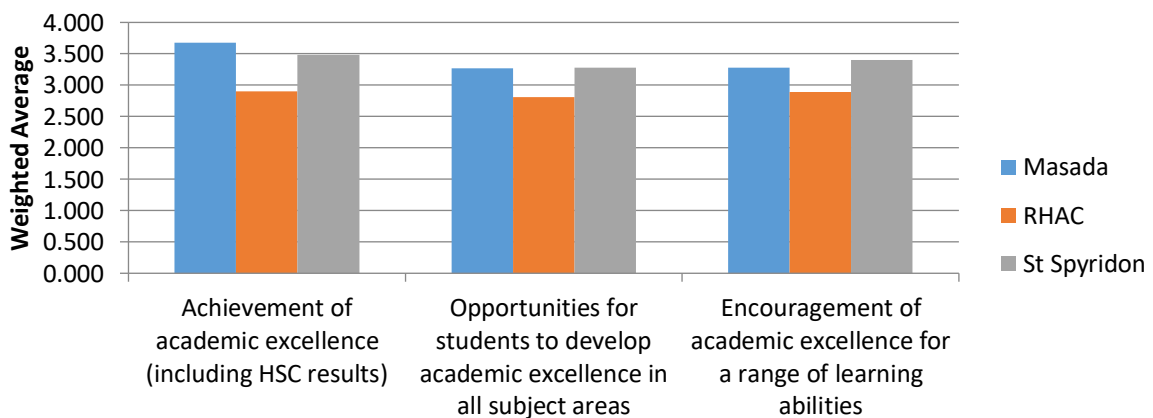
### Where would you place the importance of academic excellence of your school on the following scale for each of the following aspects



## Students

The chart below plots the responses from the students at each of the three schools.

### Where would you place the importance of academic excellence of your school on the following scale for each of the following aspects

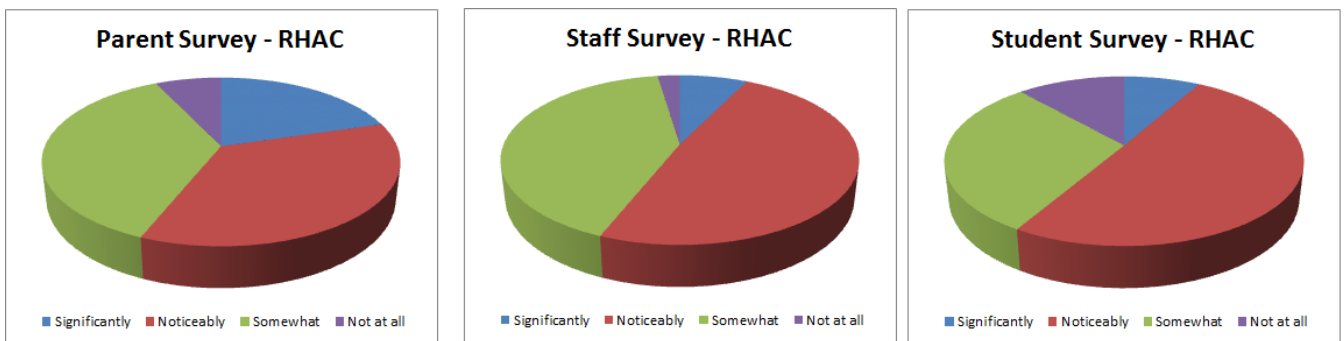


Overall, the strongest responses on the where would you place the importance of academic excellence of your school came from staff members of each of the three schools. While all results for each of the categories were positive, there was a stronger expectation of academic excellence at Masada College, followed by St Spyridon College. The student, staff and parent perceptions for each of the schools followed a similar pattern for each of the three subcategories.

**Question 5: To what degree has the emphasis on academic excellence within our school impacted your child?**

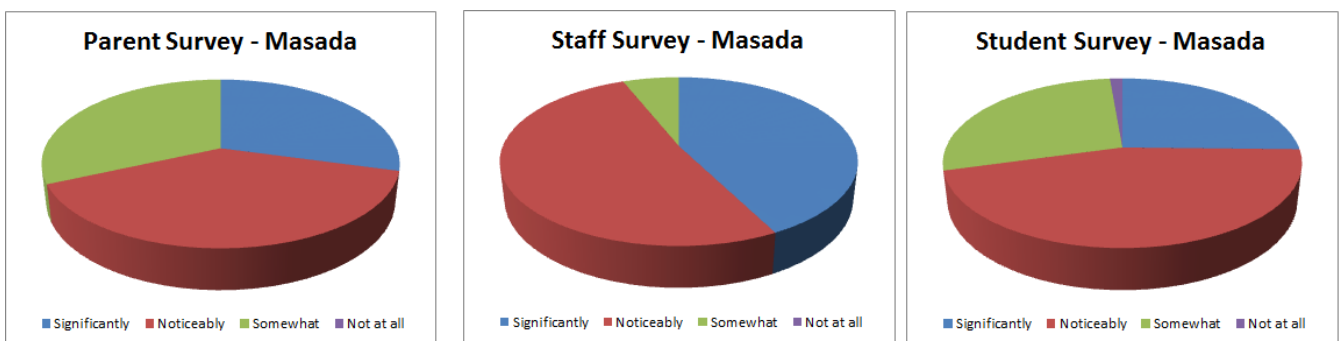
Respondents were asked to respond nominate to what degree the school’s emphasis on academic excellence has had an impact on the student experience. Given most parents, students and teachers rated academic excellence as a key distinguishing factor within the school it is to be expected that most respondents would confirm a material impact.

**Rouse Hill Anglican College**



- As the charts above show, the vast majority of students, staff and parents felt that the emphasis on academic excellence had at least somewhat of an effect on the student experience.
- Interestingly a large number of parents appeared to feel that it had a significant effect (more than staff and students).
- There were a small number of students that responded that the emphasis had no effect on their experience at all, possibly they struggled academically and felt the school was unable to assist.

**Masada**



- As the charts above show, almost 100% of students, staff and parents felt that the emphasis on academic excellence had at least somewhat of an effect on the student experience.

- The staff clearly felt the emphasis on academic excellence had a greater impact that perceived by parents and students, possibly because they have a greater appreciation of the amount of “behind the scenes” work required to achieve the academic results within the student body.
- A very small amount of students (<1.5%) felt that the emphasis on academic excellence had no impact at all on their experience.

### St Spyridon College



- As with the other schools, almost all SSC parents, staff and students indicated that the emphasis on academic excellence within the school had at least somewhat of an impact with most indicating a noticeable or significant impact.
- Once again the staff seemed to indicate more of a material impact than students or parents possibly due to knowledge of behind the scenes work on the academic product.
- There was a small minority (5%) of parents that seemed to indicate that it had no effect at all. This seems strange given no staff or students indicated that it had no effect so possibly could be due to a communication issue.

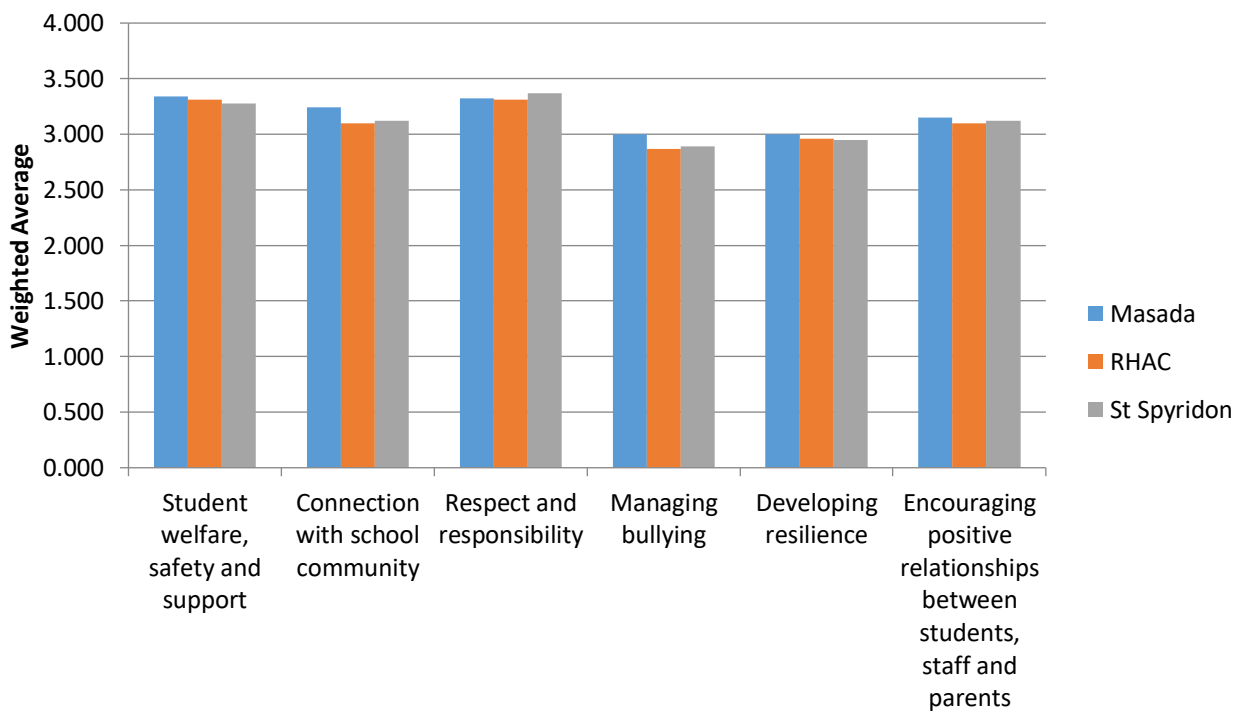
Question 6. Where would you place the importance of Pastoral Care/well-being/welfare for your school for each of the following aspects:

- Student welfare, safety and support?
- Connection with school community?
- Respect and responsibility?
- Managing bullying?
- Developing resilience?
- Encouraging positive relationships between students, staff and parents?

**Parents**

The chart below plots the responses from parents at each of the three schools.

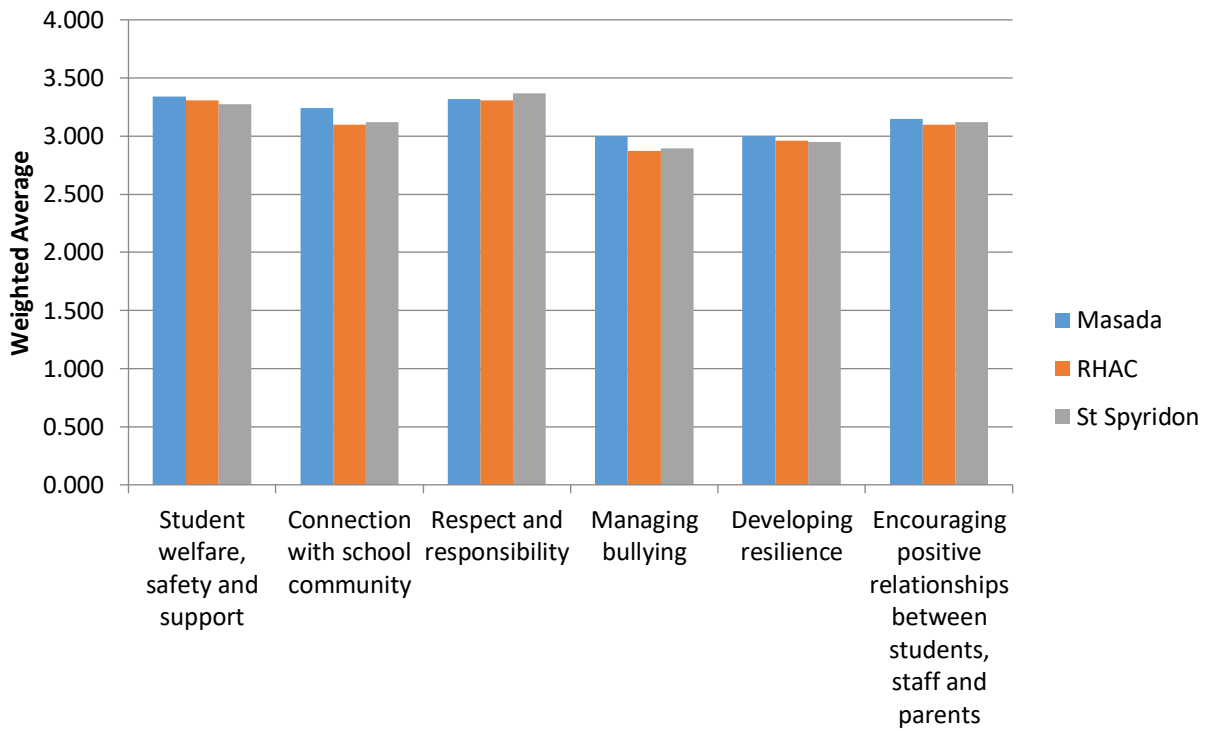
**Where would you place the importance of Pastoral Care/well-being/welfare for your school for each of the following aspects:**



## Staff

The chart below plots the responses from the staff at each of the three schools.

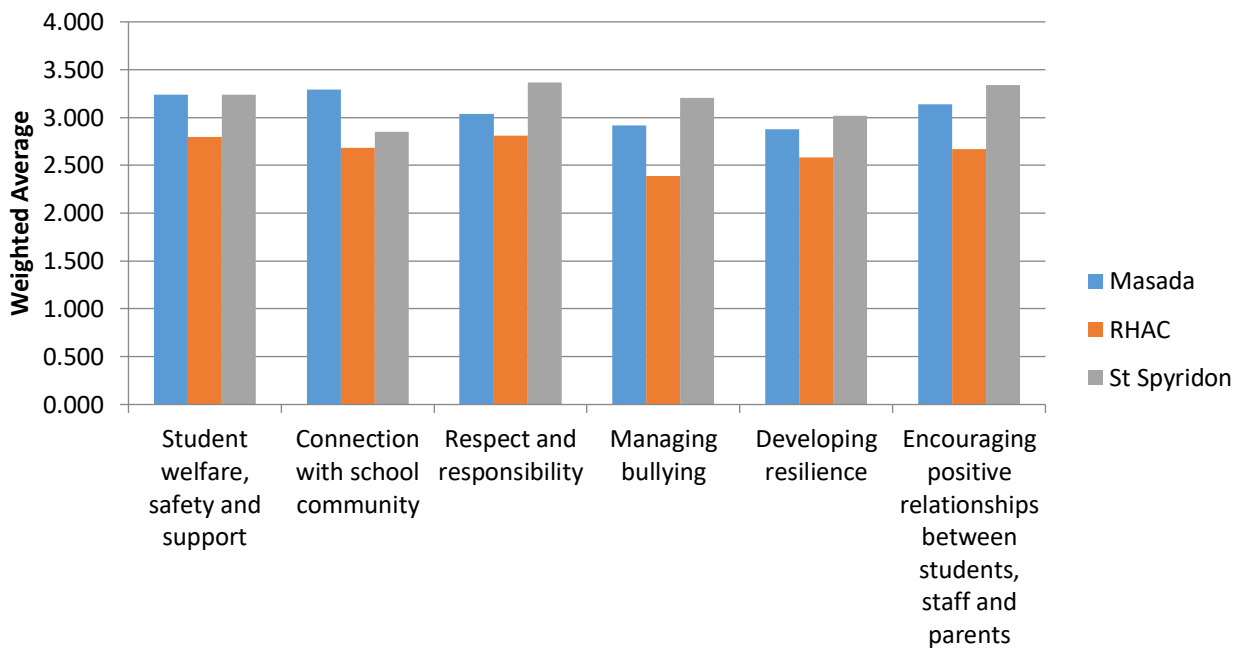
### Where would you place the importance of Pastoral Care/well-being/welfare for your school for each of the following aspects:



## Students

The chart below plots the responses from the students at each of the three schools.

### Where would you place the importance of Pastoral Care/well-being/welfare for your school for each of the following aspects:

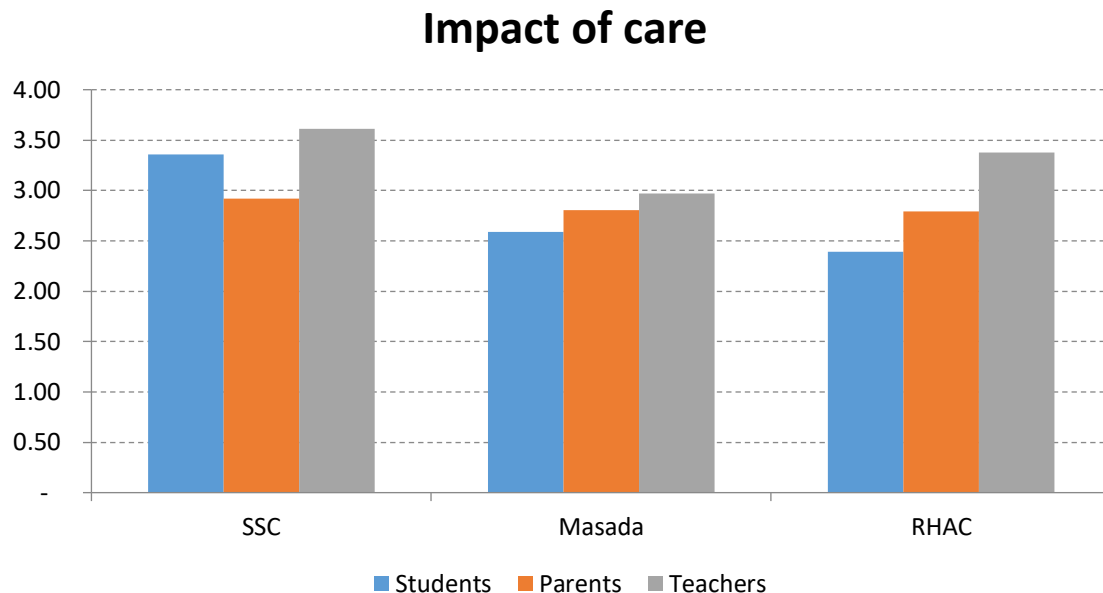


Parent responses from each of the participating schools revealed differing levels of importance of the individual elements of pastoral care, well-being or welfare programs, while the staff and student responses revealed that each of these elements have a similar degree of importance, likely reflecting the deliberate teaching and emphasis of these elements within the schools. The element with the strongest parent response was respect and responsibility, reflecting the desire of parents for these values for their children.

## Question 7: To what degree has the emphasis on care within your school impacted your child?

Respondents were asked to respond with Significantly, Noticeably, Somewhat or Not at all. The results have been summarised in the chart below (4 = Significantly, Not at all = 0).

There are a number of interesting observations regarding the question of the impact of care on the students.



- In all of the schools the impact of care on the children is clearly a material factor with most responses scoring > 2.5 on average.
- Teachers again seemed to understand that care had a greater impact on children than both parents and students. Possibly due to misunderstanding from students as to what the meaning of pastoral care is or lack of awareness due to discreet enquiries by teachers “behind the scenes”.
- Interestingly for SSC, teachers and students both rated the impact of care very highly (~3.5) whereas parents did not seem to place the same level of materiality although clear it was an important factor for them
- Masada and RHAC teachers, students and parents appeared to feel that pastoral care was less of a significant factor than parents, teachers and students at SSC.

Question 8. How would you rate the school’s Student Leadership Opportunities in each of the following aspects:

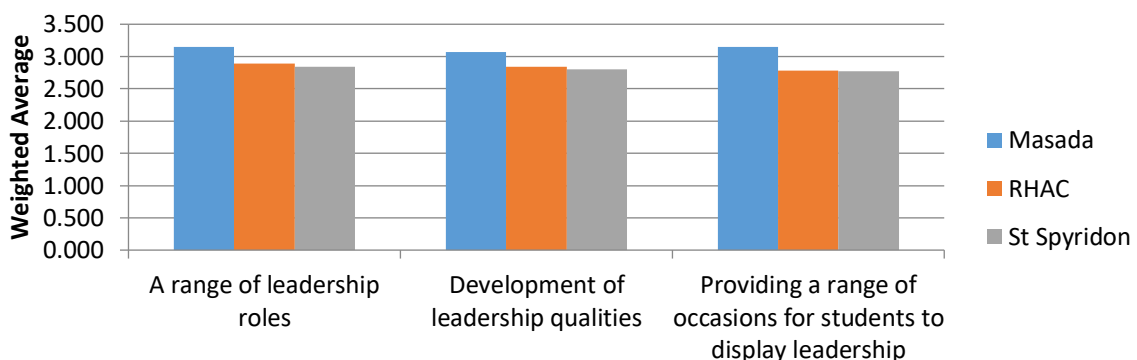
- A range of leadership roles?
- Development of leadership qualities?
- Providing a range of occasions for students to display leadership?

Parents, staff and students were asked to evaluate the school’s student leadership opportunities across a variety of measures including the range of leadership roles available, the development of leadership qualities and the provision of opportunities for students to display leadership. The results are summarised in the charts below. A rating of 4 represents excellent and 1 represents poor.

**Parents**

The chart below plots the responses from parents at each of the three schools.

**How would you rate the school’s Student Leadership Opportunities in each of the following aspects:**



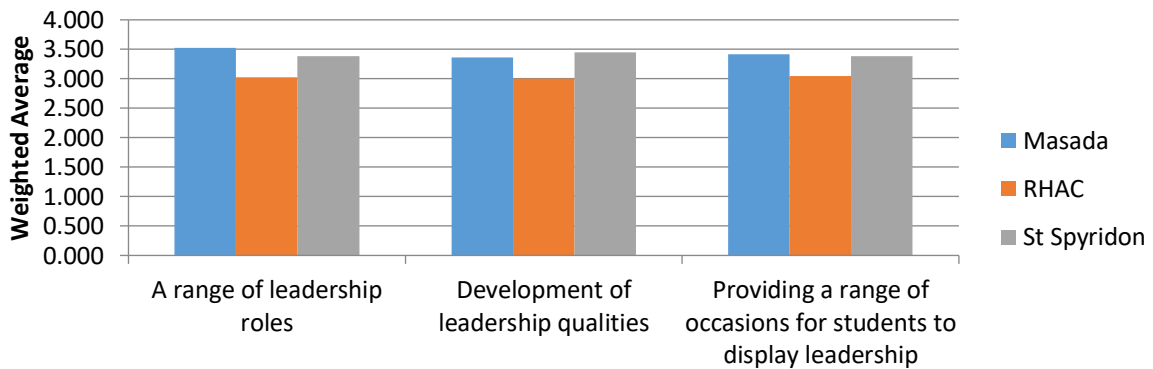
Parents clearly rated the provision of leadership opportunities lower than both students & staff across all 3 schools. Possibly this indicates they are unaware of smaller day-to-day leadership opportunities that don’t necessarily result in the award of a title / award.



## Staff

The chart below plots the responses from the staff at each of the three schools.

### How would you rate the school's Student Leadership Opportunities in each of the following aspects:

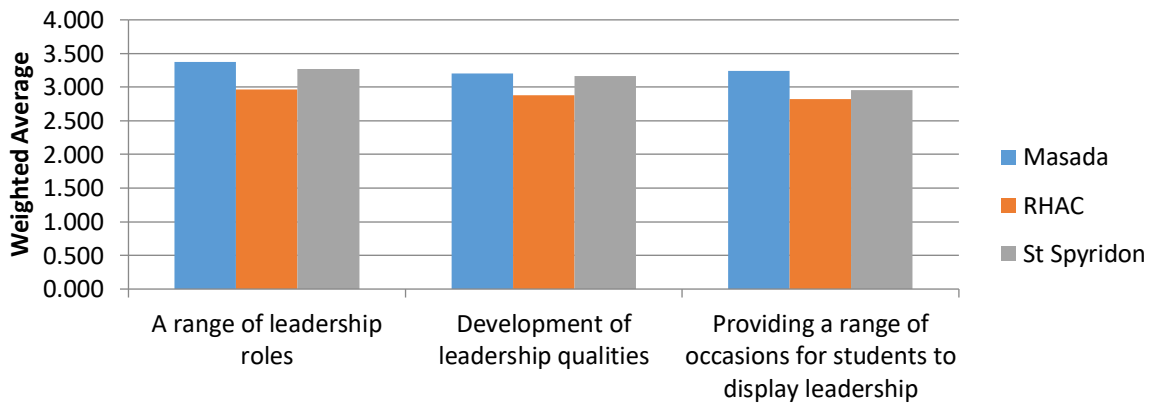


- Staff generally rated the availability of leadership opportunities higher than students
- Interestingly RHAC students felt that the school did a better job of providing a range of occasions for students to display leadership roles than staff did.
- Again staff from all 3 schools indicated that the schools are doing a good job of providing leadership opportunities (> 2.5 score).

## Students

The chart below plots the responses from the students at each of the three schools.

### How would you rate the school's Student Leadership Opportunities in each of the following aspects:



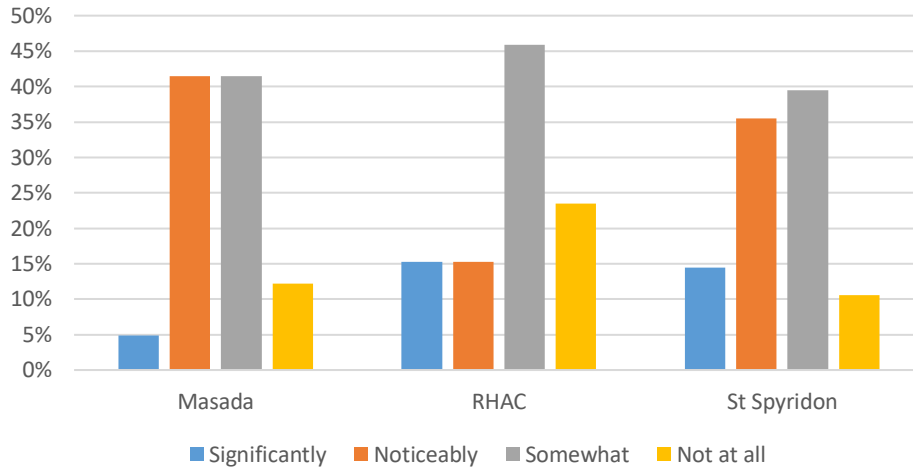
- Students from all three schools rated the access to leadership opportunities within the schools relatively highly (>2.5).
- In most cases the ratings for Masada and SSC were above 3.
- It seems students all agreed that the range of leadership roles was excellent however only some thought that the opportunities to display leadership were readily available.

This question provided some diverse responses, however, parents, teachers and students from Masada consistently rated leadership opportunities highly compared to St Spyridon and Rouse Hill. At St Spyridon, it was interesting to note that parent perceptions of leadership opportunities were quite different to those of students and staff, who rated these opportunities more consistently.

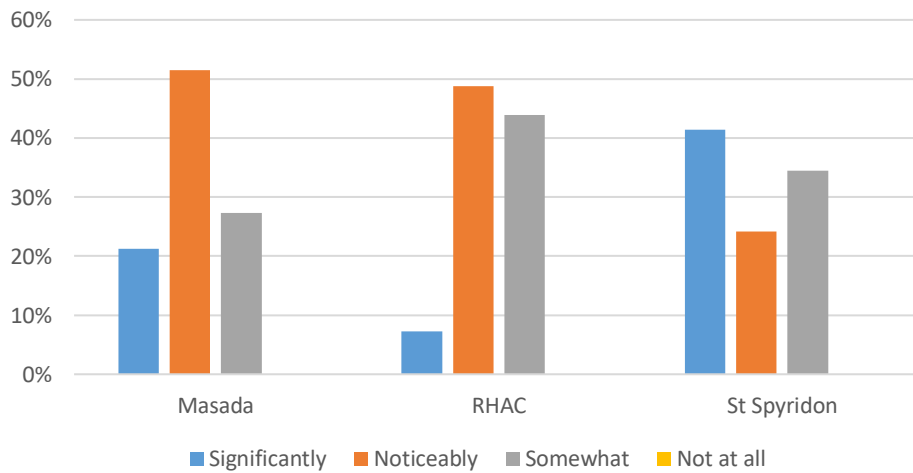
**Question 9: To what degree do you believe the emphasis on student leadership within your school has impacted you and your fellow students?**

Respondents were asked to respond with Significantly, Noticeably, Somewhat or Not at all. The results have been summarised in the chart below (4 = Significantly, Not at all = 0).

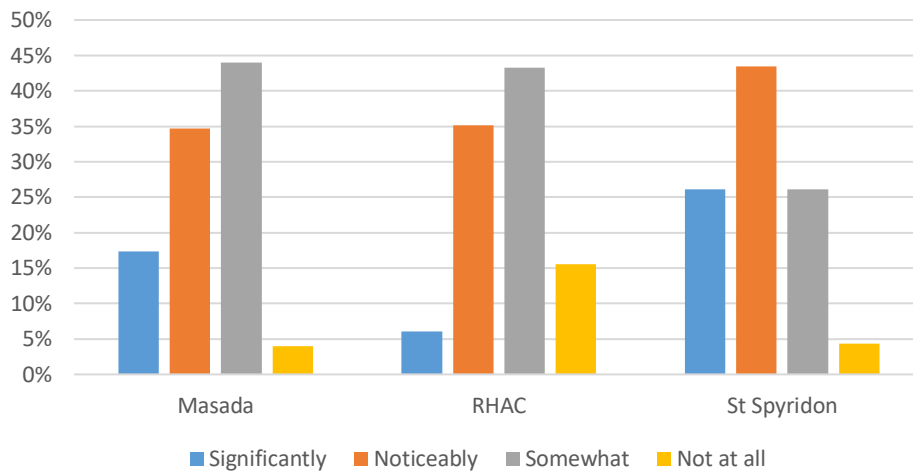
Impact of Student Leadership - Parents



Impact of Student Leadership - Staff



## Impact of Student Leadership - Students



There are a number of interesting observations regarding the question of the impact of students leadership development on the students.

- Most noticeably, staff from each of the schools recognise that leadership programs have some benefit on students, with no one expressing that there is no benefit.
- A proportion of parents and students identified no benefit at all of student leadership programs, which would likely indicate that either their own children or themselves were not involved in any leadership opportunities.
- The highest level of impact of student leadership programs was evident at St Spyridon, which was contrary to the importance of leadership which featured much more strongly at Masada.

### **Q10: How would you rate the school's encouragement of positive behaviours and student responsibility in each of the following aspects?**

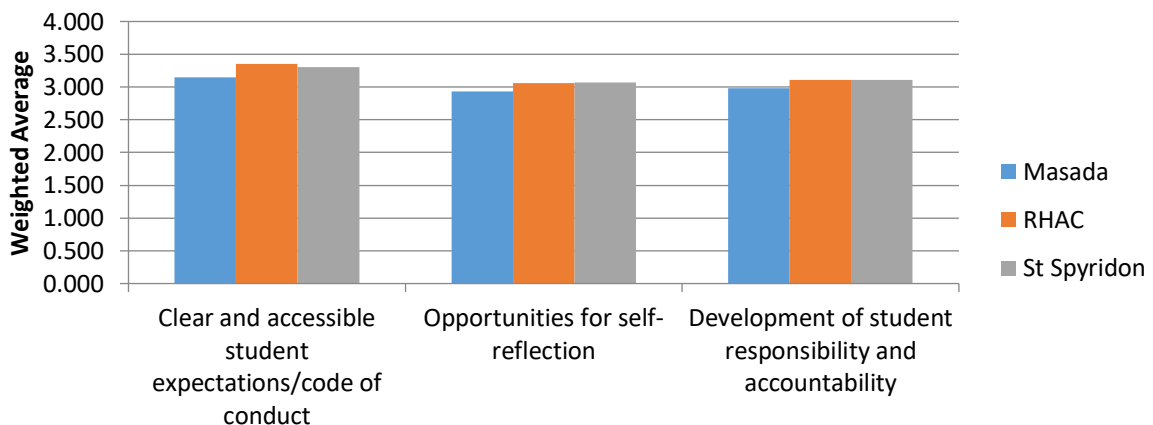
Parents, staff and students were asked to rate the school's encouragement of positive behaviour across a variety of different aspects including:

- having a clear and accessible student code of conduct;
- providing opportunities for student self reflection; and
- development of student responsibility and accountability.

The results are shown in the charts below split across staff, students and parents. A rating of 4 represents excellent and 1 represents poor.

## Parents

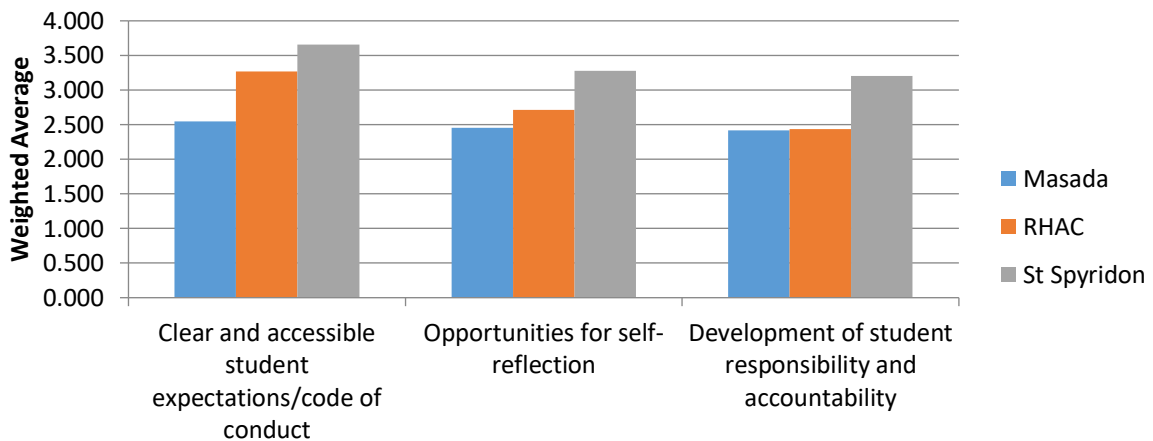
### How would you rate the school's encouragement of positive behaviours and student responsibility in each of the following aspects:



- Parents at Masada and RHAC typically rated the school's encouragement of positive behaviour higher than staff. This is an interesting observation and again possibly due to lower expectations from parents around management of their child's behaviour at the school.
- The answers across the various aspects students were asked to rate were very consistent with little variation in student response.
- Masada and RHAC parents responded with higher ratings than students at their schools although the ratings for the other SSC were more similar across parents and staff. It is not clear why this should be the case and would warrant further investigation.
- The ratings across the schools were generally relatively consistent and all averaged excellent ratings.

## Staff

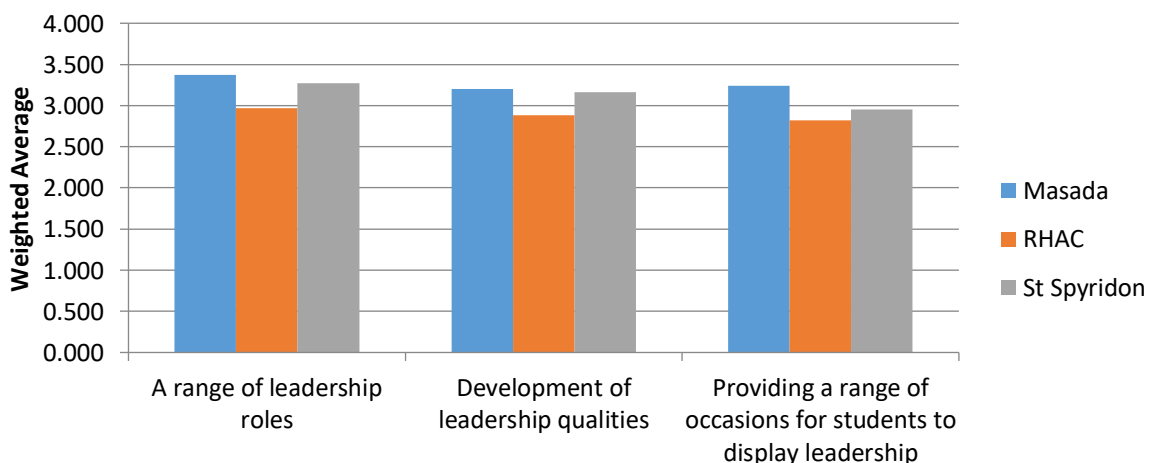
### How would you rate the school's encouragement of positive behaviours and student responsibility in each of the following aspects:



- In general the staff tended to rate the accessibility of a clear code of conduct higher than the other aspects. This appears to indicate that staff felt that the rules were clear but the mechanism for enforcement / responsibility were not working as well.
- SSC staff are a clear outlier indicating very high performance across all aspects. It is interesting to see such material deviation amongst responses.
- In general as note above staff ratings tended to be lower than students and parents perhaps reflecting different behavioural expectations.

## Students

### How would you rate the school's Student Leadership Opportunities in each of the following aspects:

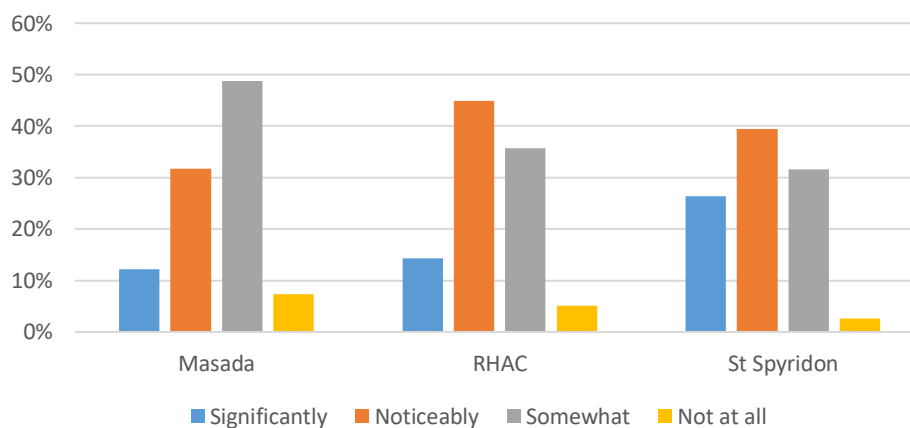


- The answers across the various aspects students were asked to rate were very consistent with little variation in student response.
- RHAC students generally allocated lower ratings than SSC and Masada, with students at SSC and Masada on average feeling that the school’s performance in this area was excellent. RHAC students appeared to indicate there was room for improvement in this area..
- Masada student responses were significantly more favourable than staff, perhaps reflecting different behaviour expectations across the student and staff body. The other schools did not show as much variation although student responses for RHAC were lower than for both parents and staff.

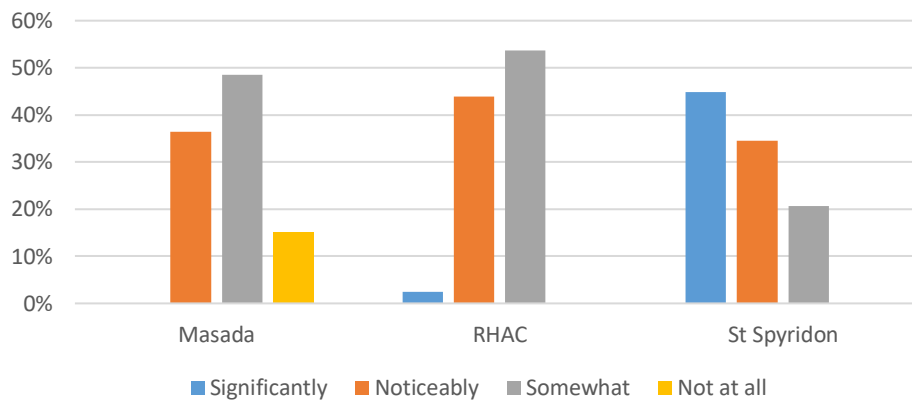
**Question 11: To what degree do you believe the emphasis on positive behaviours and student responsibility within your school has impacted you and your fellow students?**

Respondents were asked to respond with Significantly, Noticeably, Somewhat or Not at all. The results have been summarised in the chart below (4 = Significantly, Not at all = 0).

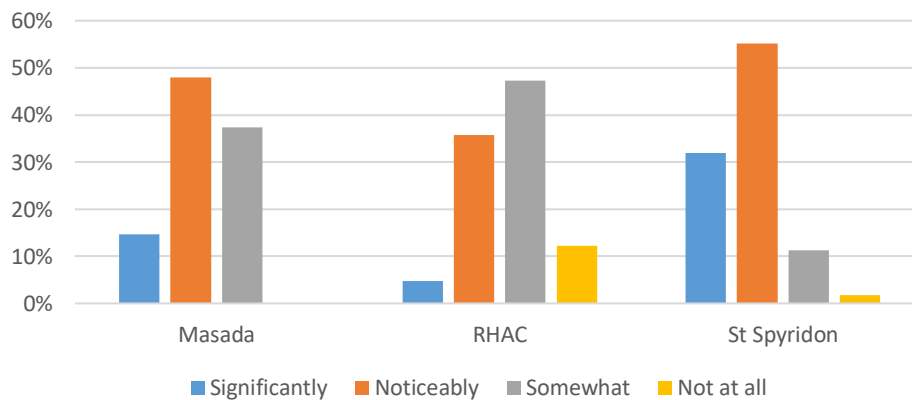
**Impact of positive behaviours and student responsibility - Parents**



## Impact of positive behaviours and student responsibility - Staff



## Impact of positive behaviours and student responsibility - Students



There are a number of interesting observations regarding the question of the impact of positive behaviours and student responsibility on the students.

- Most noticeably, staff responses from the three schools are diverse. Of particular note, staff at St Spyridon identify a much stronger impact, while staff at Masada see a weaker impact.
- Student and parent perceptions are quite different to those of staff, particularly in the case of Masada College, where both students and parents identify a greater impact.
- The highest level of overall impact of positive behaviours and student responsibility was evident at St Spyridon.



**Question 12: How would you rate the encouragement for students to be involved in opportunities beyond the classroom at your school?**

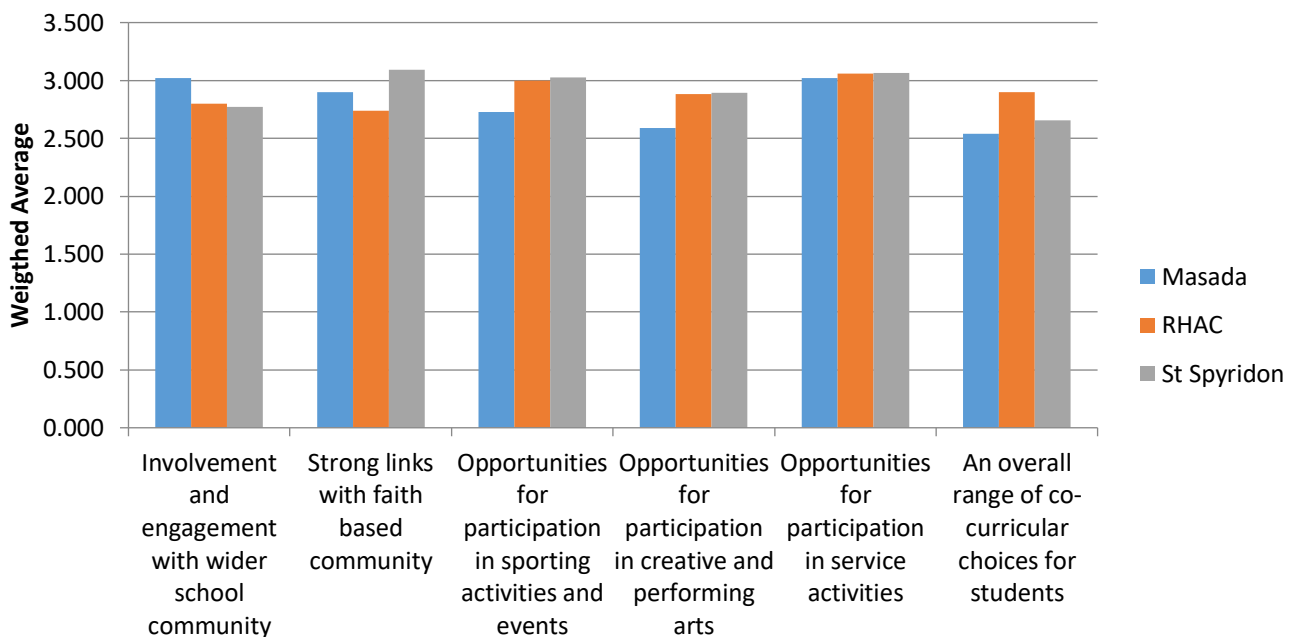
Parents, staff and students were asked to rate the school’s encouragement for students to be involved in opportunities beyond the classroom across a variety of different aspects including:

- Involvement and engagement with wider school community
- Strong links with faith based community
- Opportunities for participation in sporting activities and events
- Opportunities for participation in creative and performing arts
- Opportunities for participation in service activities
- An overall range of co-curricular choices for students

The results are shown in the charts below split across staff, students and parents. A rating of 4 represents excellent and 1 represents poor.

**Parents**

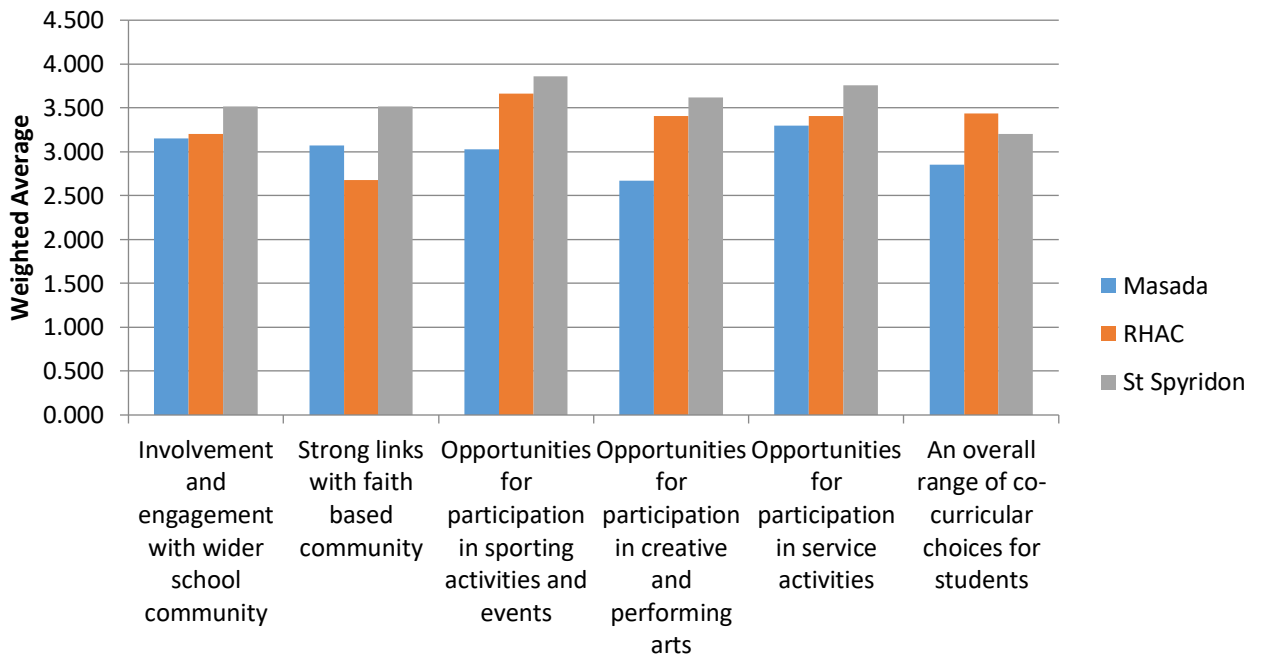
**How would you rate the encouragement for students to be involved in opportunities beyond the classroom at your school:**



While there are consistently strong responses from parents for each of the aspects of student involvement in opportunities beyond the classroom, it is interesting to note that the strongest responses appear in service activities followed by sporting activities.

**Staff**

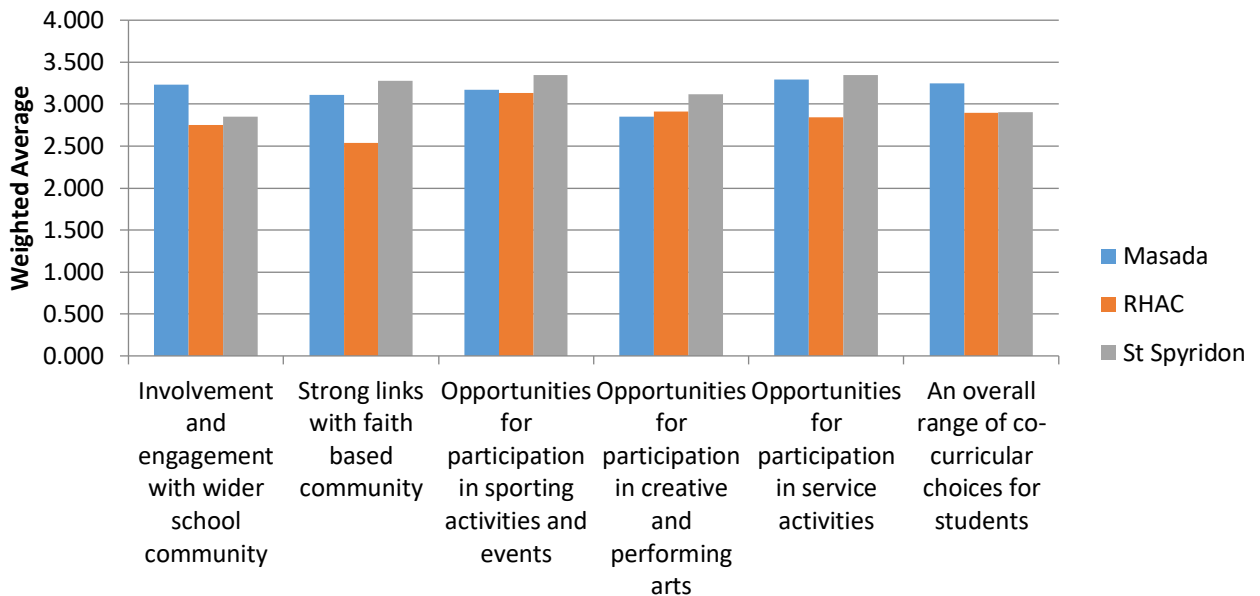
**How would you rate the encouragement for students to be involved in opportunities beyond the classroom at your school:**



Staff have indicated a differing perspective to parents in the encouragement of involvement of students in opportunities beyond the classroom, though sporting activities, service activities and wider community involvement feature quite strongly.

## Students

### How would you rate the encouragement for students to be involved in opportunities beyond the classroom at your school:

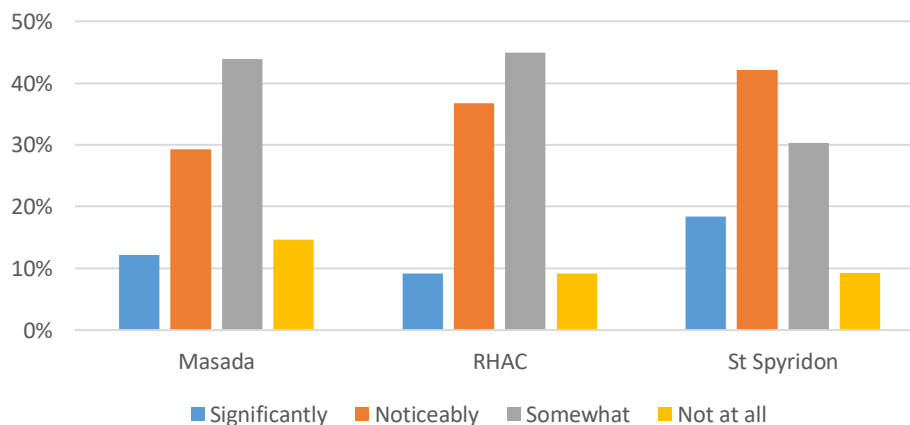


Again, students have identified strong encouragement for participation in sporting activities and events, as well as service activities, though they also appear to appreciate an overall range of co-curricular activities.

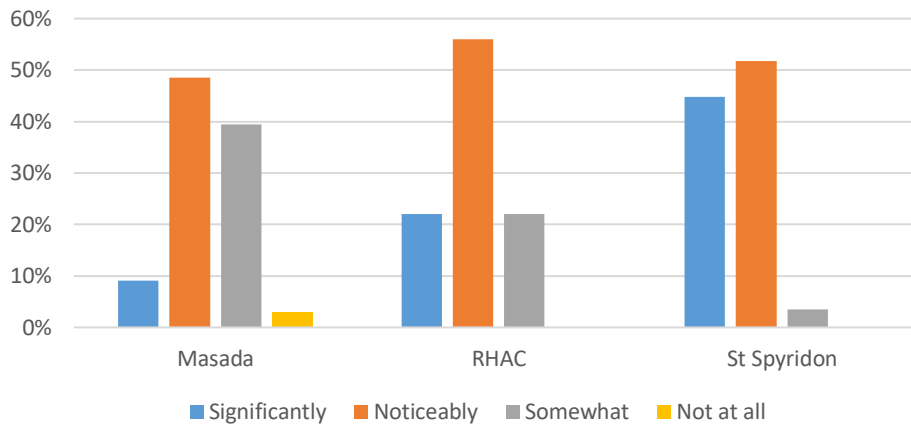
### Question 13: To what degree has the emphasis on opportunities beyond the classroom within your school impacted you and your fellow students?

Respondents were asked to respond with Significantly, Noticeably, Somewhat or Not at all. The results have been summarised in the chart below (4 = Significantly, Not at all = 0).

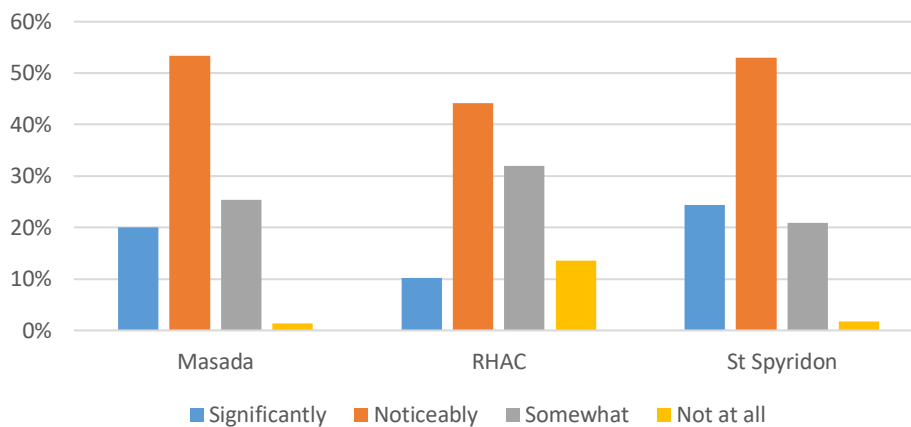
### Impact of opportunities beyond the classroom - Parents



### Impact of opportunities beyond the classroom - Staff



### Impact of opportunities beyond the classroom - Students



There are a number of interesting observations regarding the question of the impact of opportunities beyond the classroom.

- Most noticeably, staff from each of the three schools see a greater impact than parents or students. Of particular note, staff at St Spyridon identify a much stronger impact, while staff at Masada see a weaker impact.
- Student and parent perceptions are quite consistent across the three schools in terms of the impact of the co-curricular opportunities.

### Conclusion

A key aim of this study was to ascertain how values are reflected in the three diverse schools and how the schools' efforts and actions in this regard are perceived by the school community. The data collected through the surveys unequivocally confirmed that students, staff and parents of each of the three school communities identified the focus on values as a distinguishing characteristic of their schools. The survey responses also clearly confirmed that the overarching values identified through the document analysis were readily evident to the parents students and teachers.

The impact of the school's efforts and actions in regard to values was not as clearly evident to the students and parents as they were to the teachers. This is unsurprising given that teachers are embedded in the ethos of each school in ways that parents and students are not – for example, leadership discussions regarding the schools ethos and vision. There is an opportunity, however, for schools to evaluate and communicate the impact of the schools' efforts more clearly to both students and parents.

Students as researchers had the opportunity to gather observational data to locate how and where schools lived out their values.

## **OBSERVATIONAL DATA**

### **Caring Environment and Positive Relationships (Overarching Value 1)**

Across all three colleges, students commented that there were warm and friendly interactions between students and teachers. Student wellbeing was also acknowledged through all three colleges. Particularly in Rouse Hill Anglican College and St Spyridon College there was an emphasis on recognition of student achievement, and the presence of support staff, whether Counsellors or Careers Advisors. Masada College was particularly recognised for their warm, caring and colourful environment. One way this was shown is through motivational quotes and posters. This visual representation of a caring environment was also mirrored at Rouse Hill Anglican College through posters displaying their Core values in every room. Again, these observations mirror the perceptions expressed by all stakeholders in response to the survey questions.

### **Cultural Heritage (Overarching Value 1)**

St Spyridon College and Masada College students seemed to have difficulty distinguishing between the faith experience and the cultural heritage of the schools. This confirmed the document analysis finding, that these elements are inextricably linked in both schools. The main observations in regards to cultural heritage at St Spyridon College was found to be the presence of Greek culture, shown through artwork, literature, language, posters and images of cultural events and celebrations which are found in various parts of the school. At Masada College there was an emphasis on Jewish background and history displayed through memorials and commemorations, and also a focus on various Jewish festivals and celebrations. At Rouse Hill Anglican College, however, the idea of cultural heritage was seen as separate from the religious experience. The Australian culture of the College was mainly seen by students through the presence of the Australian flag, however the overall idea of cultural heritage was not observed as being as central as it was at St Spyridon College and Masada College.

### **Community Activities and Involvement (Overarching Value 2)**

Students observed that at all three colleges there was a strong emphasis on service, both to the local and global communities. Although each college had different ways of enabling service activities and involvement, it was evident to the students that it was present in all three schools. At Rouse Hill Anglican there was an emphasis on performing community service activities and the promotion of these activities were noticed through service awards, posters of sponsor children, and information about an upcoming overseas service trip. Students also noted acknowledgment of community service through awards at Masada, as well as active links to the local community through the synagogue. St Spyridon was singled out for its celebration with the Greek community on Greek Independence Day. Both St Spyridon and Masada had community involvement with donations to their college.

### **Academic Excellence (Overarching Value 3)**

As in the document analysis, at all three schools academic excellence was observed by students as being significant and was seen through the display of academic achievement. At St Spyridon College and Masada College this included honour boards, awards, trophies and photos acknowledging various academic achievements. At Rouse Hill Anglican College, academic excellence was seen

predominantly through displays of awards and trophies, as opposed to photographs. Students also noted posters of academic encouragement and the core values of Rouse Hill Anglican College displayed throughout the campus, thereby emphasising its importance.

#### **Religious Life/Faith Experience (Overarching Value 4)**

The faith experience at St Spyridon College was predominantly observed visually by students. Visible symbols of the Orthodox faith, such as icons, religious artworks of saints and the school emblem were noted numerous times by the student observation groups as being prominent in all areas of the school. Similarly, at Masada College, Jewish symbols and artwork were found to be a prominent feature of the faith experience. The students also commented on the use of the Hebrew language through prayers and other documents. Faith practice also stood out as a key feature of the school, for example, the daily prayer service. Religious life at Rouse Hill Anglican College was primarily observed through the presence of Bible quotes and passages displayed around the school and the consistent references to Chapel services which occur on a regular basis. The school emblem, containing the symbolic cross, was also found to be a visible reminder of the religious life of the school, which was seen in most areas of the school campus.

#### **Co-curricular Opportunities (Overarching Value 5)**

Students noted that recognition of student co-curricular achievement was paramount in all three colleges with subtle differences on emphasis. Masada was considered to offer a wide range of co-curricular opportunities, at Rouse Hill Anglican students observed the amount of promotion or advertising for co-curricular opportunities and at St Spyridon students mentioned an emphasis on sport and creative arts as predominant co-curricular opportunities. Service involvement and opportunities were also noticed and a common theme at both St Spyridon and Rouse Hill Anglican.

#### **Conclusion**

A main aim of the project was to identify how values are reflected in the three schools. Students were able to clearly identify that the Overarching Values that emanated from the document analysis were visible in various ways and tangible to the observers in the warmth and hospitality they experienced in their interactions across the three schools. The schools' values were articulated on posters, the faiths evident in the religious images and symbols in public spaces, in the classrooms, in the artwork and in the photos of religious and historical events and celebrations. In the case of Masada and St Spyridon the welding of faith experience and cultural heritage noted in the document analysis, was confirmed by students, who had difficulty distinguishing faith from cultural heritage in the two schools.

Through this process the students fulfilled the project aims of enhancing an understanding of "ourselves and others". The impact of the participation aspect of the project is evident in this student comment: *"the thing that I enjoyed most is getting to see my own school in a different way. I think more of my school now"*.

Another project aim was to build relationships across the cultures, faiths and traditions. All the students who participated in the data collection process greatly enjoyed the research process and the opportunity to interact and collaborate with students from other schools. A characteristic student comment on this: *"I have had some great laughs and met some great people. I have already*

*exchanged social medias in order to keep in touch. It was a great experience to mingle with people from different cultures/ religions and realise how alike we are."*



## PROJECT CONCLUSIONS

*“We were able to add new insights to the existing research on values in education-identifying a set of Overarching Values to which we all subscribe. This was exciting.”* Efrosini Stefanou-Haag, St Spyridon College

In order to explore how values are reflected in the three diverse faith based schools a mixed methods approach was undertaken in order to gather a wide range of data from whole schools communities. The document analysis was conducted to firstly identify what values each school effectively promulgated in their public documents. The researchers were interested in what common values they might share despite their differences in faith and heritage. Five Common Overarching Values were clearly identified in the document analysis, and then subsequently confirmed in the survey and observation data, and all three schools subscribe to these:

- 1. Belonging and connectedness**
- 2. Community contribution**
- 3. Educational and academic excellence**
- 4. Faith**
- 5. Whole Person**

The study has found that while the culture and heritage of distinct faith and education communities differ, they each engender and build upon these Overarching Values. The fact that three diverse schools share common Overarching Values may be partly attributed to their drawing upon a set of shared references, as was evident from the review of the literature. The Classical Greek philosophers with the emphasis on knowledge, excellence and civic duty, leading to whole person development inform all schools as well as Government policy statements on education. The Old Testament and the Bible which focus on faith, right conduct and good works are also fundamental.

The identification of Common Overarching Values is considered a significant outcome of the research, as it contributes new insights to the existing literature on values in education in independent schools. There is an opportunity for other independent faith based schools to use these in analysing their relevance or application to their own contexts. It would be interesting to see if other faith based schools confirm these shared values.

The aim was also to explore what is unique or distinctive to each school. A distinguishing feature of Rouse Hill Anglican College is that ‘Faith’ together with ‘Community Contribution’ is always ranked highest. This reinforces the teaching emphasised in the Anglican tradition, from the New Testament Book of James which states that “faith by itself, if it is not accompanied by action, is dead.” (James 2: 17 NIV) More similarities were noted between St Spyridon College and Masada College, particularly in relation to the high ranking of ‘Whole Person’ and ‘Belonging and Connectedness’. This may be due to both schools having a strong community-based foundational cultural heritage which is universal and that is inextricably linked to each school’s faith. At Rouse Hill Anglican College on the other hand, a mainstream or broader Australian context is more noticeably being portrayed. St Spyridon College had a much greater number of references and higher associated percentages linked to the three nodes. This may be a distinguishing characteristic of the College that relates to its historical and cultural influences. Before being able to do anything, the Hellenic ethos dictates the need for deep understanding and clear expression of terms and beliefs. This is encapsulated in the Greek axiom “*Αρχή σοφίας ή των όνομάτων έπίσκεψις*”, which roughly translates as “*the first step to wisdom is the analysis of the terms*”. (Harkianakis 2005, p.10)

Survey questionnaires were used to see how the schools' efforts and actions in providing a values rich education experience were perceived by their school communities. The survey results confirmed that students, staff and parents of each of the three schools, identified the focus on values as a distinguishing characteristic of their schools. The survey responses also clearly confirmed that the overarching values identified by the document analysis were readily evident to parents, students and teachers. The impact of these efforts was not as clearly evident to parents in contrast to teachers. Though this may not be surprising, schools may choose to review how they communicate impacts with parents and students. There may also be an opportunity for a future longitudinal study on how a school's values impacts on members of the school community.

Students as researchers collected observational data to address the aim of identifying how values are reflected in the three diverse schools. Their findings confirmed that while the faith based practices and other activities of each of the three schools may differ in the ways in which they are presented, the Overarching Values identified through the document analysis process were clearly evident in the visible images, interactions, instructions and representations across the three schools.

Another aim of the project was to enhance "understanding of ourselves." The observation process highlighted many aspects of values reinforcement in each of the students' own schools which they had previously not observed or had taken for granted. The student teams worked particularly effectively through the process and all expressed the desire to continue with the research process and were able to suggest further ways in which they could continue to gather additional evidence through ongoing interactions and school visits.

All three research methods – document analysis, surveys and observations – evinced that in each of the school communities, faith was identified as a leading distinguishing feature, followed by academic excellence and pastoral care. This pattern correlates with the views expressed by the AISNSW Institute in their Research Briefing on Qualities Parents Value in Choosing a School which identifies that "the academic and employment success of students from faith based schools is in some studies attributed to the value systems of the schools, described in terms of paying greater attention to teacher-student relationships, fostering stronger parent-school interactions based on shared values, an underlying philosophy of caring and commitment, and a strong work ethic." (AISNSW Institute, 2016). In this respect this research project provides distinctive insight into this aspect of school choice as a material, experiential aspect of school and community life that is not only of objective importance, but has subjective value to students and parents across their school life.

## **RESEARCH TO PRACTICE IMPACT**

*“The most satisfying aspect was seeing the analysis of data gathered from a variety of sources affirm and align with our beliefs and the perceptions of the other key stakeholders.”* Gina Kokinelis, St Spyridon College

For the teacher researchers the Project presented a unique opportunity to increase engagement in and with research, and to build their capacity as individuals and as members of teams. The shared reflections and built on each other’s professional discourse. The Project created an opportunity to enhance an understanding of their own schools, as expressed by one of the researchers. *“Through working on the Values in Education Project there has been the opportunity to re-affirm what Masada College stands for in its educational leading learning package”* (David Cook, Masada College). In addition school leaders had a rare chance to see their teachers flourish in a new context: *“I am very proud of all of our teachers who were involved, for their diligence and enthusiasm, over the course of this Project”* (Amelia Katsogiannis, St Spyridon College).

Teachers and student researchers confirmed that they appreciated the opportunity to enhance their understandings of their schools and their understandings of others. A highlight for many and indeed almost all teachers and students was the opportunity to build relationships across cultures, faiths and traditions.

## **ACKNOWLEDGEMENT**

The Project Team gratefully acknowledges the funding support from the AISNSW, which made this research study possible. We also acknowledge the research assistance provided to us by our Special Mentor Susie Brieger OAM, Tiffany Roos and Lesley Wright of the AISNSW Research and Data Division, and Saba Shaffakat (RMIT).

## REFERENCES

- ACER and Australian Scholarships Group 2007, *The State of Student Social and Emotional Health Excerpts and findings from the ASG Student Social and Emotional Health Report for media, parents, educators and the community: 2007*, viewed 24 April, 2015, [http://www.asg.com.au/assets/files/asg\\_state\\_student\\_social\\_emo\\_health\\_short](http://www.asg.com.au/assets/files/asg_state_student_social_emo_health_short)
- AISNSW Institute 2016, *Qualities Parents Value in Choosing a School: The Research*, August 2016, pp.1-2. <https://www.aisnsw.edu.au/Services/EducationResearch>
- Arawi, T 2002, 'Values in Education', *Journal of College and Character*, vol. 3, no. 6, pp. 1-4.
- Australian Government Department of Education Science and Training 2005, *National Framework for Values Education in Australian Schools*, DEST, Canberra.
- Baker, L 2006, 'Observation: A Complex Research Method', *Library Trends*, vol. 55, no.1 pp. 171-89.
- Billig, S 2000, 'Research on K-12 School-Based Service-Learning: The Evidence Builds', *Phi Delta Kappan*, May 2000, pp. 658-664.
- Brady, L 2011, 'Teacher Values and Relationship: Factors in Values Education', *Australian Journal of Teacher Education*, vol. 36, no. 2, p. 56.
- Brown, D, Bereznicki, B, & Zbar, V 2003, 'A Can of Worms and Other Stories: The Values Education Study 2003', *Ethos*, vol. 11, no. 3, pp. 8-13.
- Cairney, T 2011, 'A Biblical View of Pedagogy', in Cairney, Cowling and Jensen (eds.), *New Perspectives on Anglican Education, Reconsidering Purpose and Plotting a Future Direction*, Anglican Education Commission, Sydney, NSW.
- Carey, T 2002, 'Educating the Person: A Catholic Perspective', *Catholic School Studies*, October 2002, pp. 16-19.
- Casbon, C & Walters, L 2004, 'Using an action research model to bring about school improvement through PE and school sport', in *Proceedings of the Australian Association for Research in Education Conference*, AARE, Freemantle, Vic, viewed 27 March 2015, <http://www.aare.edu.au/publications-database.php/4126/using-an-action-research-model-to-bring-about-school-improvement-through-pe-and-school-sport>.
- Catholic Education Office 2012, *Catholic Social Teaching: A Framework for Faith in Action*, Catholic Education Office, Sydney, NSW.
- Check J & Schutt R 2011, *Research Methods in Education*, Sage Publications Inc., Thousand Oaks, CA, viewed 20 June, 2015, [https://www.sagepub.com/sites/default/files/upm-binaries/43589\\_8.pdf](https://www.sagepub.com/sites/default/files/upm-binaries/43589_8.pdf).
- Cohen, L Manion, L & Morrison, K 2011, *Research Methods in Education*, Routledge, New York.
- Colosi, L 2006, *Designing an Effective Questionnaire*, Cornell Cooperative Extension, New York, viewed 20 June 2015, <http://www.human.cornell.edu/pam/outreach/parenting/parents/upload/Designing-20an-20Effective-20Questionnaire.pdf>.

- Constantelos, D 2000, *Hellenic Paideia and Church Fathers – Educational Principles and Cultural Heritage*, Greek Orthodox Archdiocese of America, NY, viewed 24 February 2016, <http://www.goarch.org/ourfaith/ourfaith8143>.
- Cook-Sather, A 2006, 'Sound, presence, and power: "Student voice" in educational research and reform', *Curriculum Inquiry*, vol. 36, no.4, pp. 359-390.
- Cooling, T, Green, E, & Revell, L 2015, 'Final report summary: The influence of Christian ethos on teaching and learning in Church secondary schools', in *What if Learning*, Canterbury Christ Church University, UK, viewed 15 May 2015, <http://www.whatiflearning.co.uk/files/files/NICER-report-HI-RES-3mm-bleed-crops.pdf>
- Cowling, B n.d., *A Vision of Wholeness: Contextualising the Gospel in a Contemporary Anglican School*, Anglican Education Commission, Sydney, Australia.
- Davidovitch, N and Soen, S 2015, 'Teaching Civics and instilling democratic values in Israeli high school students: The Duality of National and Universal Aspects', *Journal of Educational Research*, vol. 11, no. 1, pp.7-20.
- Davidson, M, Lickona, T, & Khmelkov, V 2007, 'Smart and Good Schools: A Paradigm Shift for Character Education', *Education Week*, vol. 27, no. 27, p. 40.
- Dowson, M 2014, 'A Biblical Philosophy of Education', in K Goodlet & J Collier (eds.), *Teaching Well: Insights for Educators in Christian schools*, Barton Books, Canberra, ACT.
- Emmanuel School Randwick: [http://www.emmanuel.school.nsw.edu.au/about\\_emanuel](http://www.emmanuel.school.nsw.edu.au/about_emanuel)
- Evans, J & Benefield, P 2001, 'Systematic Reviews of Educational Research: does the medical model fit?' *British Educational Research Journal*, vol. 27, no. 5, pp. 527-541.
- Fielding, M 2004, 'Transformative Approaches to Student Voice: Theoretical Underpinnings, Recalcitrant Realities', *British Educational Research Journal*, vol. 30, no. 2, pp. 295–311.
- Furlong, J & Oancea, A 2005, *Assessing Quality in Applied and Practice-Based Research in Education: a framework for discussion*, Oxford University Department of Educational Studies, UK, viewed: 22 July 2015, <http://www.birmingham.ac.uk/Documents/college-social-sciences/education/projecots/esrc-2005-seminarseries5.pdf>
- Fyffe, L 2006, 'An Investigation of Primary School children with high and low values scores and the development of an instrument to measure children's values', PhD thesis, Griffith University, viewed 22 July 2015, <https://www120.secure.griffith.edu.au/rch/file/3f543936-8f9a-77a0-0c2f-2bd1a047502c/1/02Main.pdf>
- Gianoutsos, J 2006, 'Locke and Rousseau: Early Childhood Education', *The Pulse*, vol. 4, no. 1, pp. 1-23.
- Glenn, C L 2014, 'The Impact of Faith-based Schools on Lives and on Society: Policy Implications', in J Chapman, S McNamara, M Reiss, Y Waghid (eds.), *International Handbook of Learning, Teaching and Leading in Faith-based Schools*, Springer, NY.
- Goodlet, K & Collier, J 2014, *Teaching Well: Insights for Educators in Christian Schools*, Barton Books, Canberra, ACT.
- Gold, R.L 1958, 'Roles in sociological field observations', *Social Forces*, vol. 36, pp. 217-223.

- Graham, D 2014, 'The Impact of Communal Intervention Programs on Jewish Identity: An Analysis of Jewish Students in Britain', *Contemporary Jewry*, vol. 34, no. 1, pp. 31-57.
- Graham, DJ 2013, 'The Impact of Communal Intervention Programs on Jewish Identity: An Analysis of Jewish Students in Britain', *Contemporary Jewry*, vol. 34, no. 1, pp. 31- 57.
- Graham, D 2012, '*Report Series on the GEN08 Survey: Education a Statistical Analysis*', Australian Centre for Jewish Civilisation, report 5, pp. 1-39.
- Grant, R.W. and Hertzberg, B.R. n.d., *John Locke on Education*, viewed: 8 June 2016, <http://mfile.narotama.ac.id/files/Jurnal/Jurnal%202011/John%20Locke%20on%20Education.pdf>
- Green, E 2009, 'Mapping the Field: A Review of the Current Research Evidence on the Impact of Schools with a Christian Ethos', *Theos*, London, UK.
- Guenther, K 2007, '*Full meaning of NVIVO*', discussion list message, 4 July 2007, QSR International Forum, viewed 23 August 2016, <http://forums.qsrinternational.com/index.php?showtopic=2006>.
- Halstead, M. 1996, Values and Values Education in Schools, in M. Halstead and T. Monica (eds.), *Values in Education and Education in Values*, Falmer Press, Bristol, PA.
- Hammersley, M 2001, 'On 'Systematic' Reviews of Research Literatures: a 'narrative' response' to Evans & Benefield', *British Educational Research Journal*, vol. 27, no. 5, 2001. pp. 543-554.
- Hanko, R n.d., *Christian Education: A Reformation Heritage*, viewed 8 June 2016, [www.lyndenprc.org/jm/PDF/The%20Reformation%20&%20Education.pdf](http://www.lyndenprc.org/jm/PDF/The%20Reformation%20&%20Education.pdf)
- Harkianakis, Stylianos (Archbishop) 2001, 'Address of His Eminence Archbishop Stylianos on the occasion of Greek Independence Day – Sydney Opera House Forecourt, Sunday March 25, 2001, at the 25th March Greek National Day', *The Voice of Orthodoxy*, vol. 23, no. 3, pp. 32-33.
- Harkianakis, Stylianos (Archbishop) 2005, *2nd Biennial Appreciating Culture Lecture – Priorities in True Culture*, St Spyridon College, Sydney, New South Wales
- Harran M.J 1990, 'The Contemporary Applicability of Luther's Pedagogy: Education and Vocation', *Concordia Journal*, vol. 16, October, pp. 319-332.
- Havel, PA 2007, 'Christian World View Statement: A Tool for Examining the Construction of a World View', in *Proceedings of the Australian Association for Research in Education Conference*, AARE, Freemantle, viewed 27 March 2015, <http://www.aare.edu.au/publications-database.php/5394/values-education-a-christian-world-view-statement>.
- Hilal, AH & Alabri, SS 2013, 'Using NVivo for data analysis in qualitative research', *International Interdisciplinary Journal of Education*, vol. 2, no. 2, pp. 181-186.
- Hill, B. 2004, Values Education in Schools: Issues and Challenges, Keynote address presented at the *National Values Education Forum*, Melbourne, Victoria, 28 April.
- Johnson, RB & Onwuegbuzie, AJ 2004, 'Mixed methods research: A research paradigm whose time has come', *Educational Researcher*, vol. 33, no.7, pp. 14-26.
- Jones, T M 2008, Framing the framework: discourses in Australia's national values education policy, *Educational Research Policy and Practice*, vol. 8, no. 1, pp. 35-57.

- Kariatlis, P 2012, 'The Parable of the Good Samaritan', *The Voice of Orthodoxy*, vol. 34, no. 7-9, pp. 41-43.
- Kawulich, B 2005, 'Participant Observation as a Data Collection Method', *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, vol. 6, no.2, art. 43.
- Kennedy-Lewis B.L 2012, 'When a Teacher Becomes a Researcher: Using Self-Narrative to Define One's Role as Participant Observer', *Theory into Practice*, vol. 51, pp. 107–113.
- Kepreotes, D (ed.) 2011, *St Basil the Great: Address to Youth on How They Might Benefit from Classical Greek Literature*, St. Andrew's Orthodox Press, Sydney, NSW.
- Korjenevitch, M, & Dunifon, R 2006, *Improving Survey Questions*, Cornell University, New York, viewed 5 May 2015, [http://www.human.cornell.edu/pam/outreach/parenting/research/upload/Improving-Survey-Questions\\_FINAL.pdf](http://www.human.cornell.edu/pam/outreach/parenting/research/upload/Improving-Survey-Questions_FINAL.pdf).
- Leichsenring, A 2010, 'Values-based Education in Schools in the 2000s: The Australian Experience', Masters thesis Queensland University of Technology, viewed 25 March, 2015, <http://files.eric.ed.gov/fulltext/ED540361.pdf>.
- Lemin, M, Potts, H and Welsford, P, 1994, *Values Strategies for Classroom Teachers*, ACER, Melbourne, Vic.
- Lewis, J 2003, 'Design Issues', in J Lewis & J Ritchie (eds.), *Qualitative Research Practice – A guide for Social Science Students and Researchers*, SAGE, London.
- Lovat, T, Dally, K, Clement, N, Toomey, R 2011, 'Values Pedagogy and Teacher Education: Reconceiving the Foundations', *Australian Journal of Teacher Education*, vol. 36, no. 7, pp. 31-44.
- Lovat, T 2007, 'Values education and quality teaching: Two sides of the learning coin', in T. Lovat & R. Toomey (eds.), *Values education and quality teaching: The double helix effect*, David Barlow Publishing, Terrigal, NSW.
- Lovat, T. 2006, 'Values education: the missing link in quality teaching', Keynote address presented at the *Values Education National Forum*, Canberra, ACT, May.
- Ministerial Council on Education, Employment, Training and Youth Affairs 2008, *Melbourne Declaration on Educational Goals for Young Australians*, MCEETYA, Melbourne, Vic.
- National Framework for Values Education in Australian Schools* 2005, viewed 18 Sept 2015, [http://www.curriculum.edu.au/verve/\\_resources/framework\\_pdf\\_version\\_for\\_the\\_web.pdf](http://www.curriculum.edu.au/verve/_resources/framework_pdf_version_for_the_web.pdf)
- Morse, JM 1994, 'Design in funded qualitative research', in N Denzin and YS Lincoln (eds.), *Handbook of Qualitative Research*, Sage, Thousand Oaks, California.
- National Health and Medical Research Council 2007, *National Statement on Ethical Conduct in Human Research 2007* – updated May 2015, viewed 20 July 2015, <https://www.nhmrc.gov.au/guidelines-publications/e72>.
- Nayler, J n.d., *ValuABLE teaching: All About Learning Equity*, lecture PowerPoint slides, viewed 18 September 2015, <https://www.aisnsw.edu.au/Services/PL/SW/Documents/ValuABLE+teaching.pdf>

- Nixon, L, Gregson, M, & Spedding, T 2007, 'Values for Evaluation', in *Proceedings of the Australian Association for Research in Education Conference*, AARE, Freemantle, viewed 27 March 2015, <http://www.aare.edu.au/data/publications/2007/nix07256.pdf>.
- Oancea, A 2005, 'Criticisms of Educational Research: Key Topics and Levels of Analysis', *British Educational Research Journal*, vol. 31, no. 2, pp. 157-183.
- Olitsky, S & Weathers, J 2005, 'Working with Students as Researchers: Ethical Issues of a Participatory Process', *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, vol. 6, no. 1, art. 38.
- Ornstein, A, & Levine, D 2006, *Foundations of Education*, 9th edition, Houghton Mifflin Company, Boston, NY.
- Our Lady of Mercy School Parramatta: <http://www.olmc.nsw.edu.au/school/about/mission>
- Ozoliņš, JT 2013, 'Aquinas and His Understanding of Teaching and Learning,' in T.B Mooney and M Nowacki (eds.), *Aquinas, Education and the East*, Springer Netherlands.
- Pascoe, S. 2007, 'Values Education in Australia's Government Schools and Non-Government Schools', in D.N Aspin and J.D. Chapman (eds), *Values Education and Lifelong Learning: Principles, Policies, Programmes*, Springer, The Netherlands.
- Roso, CG 2013, 'Culture and Character Education in a Jewish Day School: A Case Study of Life and Experience', *Journal of Research on Christian Education*, vol. 22, no.1, pp. 30-51.
- Schensul, SL, Schensul, JJ and LeCompte, MD 1999, *Essential Ethnographic Methods: observations, interviews, and questionnaires*, AltaMira Press, Walnut Creek, California.
- 'Schools must teach values' 2002, *The Age*, 23 September 2002, viewed 23 February 2015, Fairfax Media Database.
- St Joseph's Catholic Primary School Moorebank: <https://sites.google.com/a/syd.catholic.edu.au/stjpsmoorebank/about-us/school-community>
- Stootman, F H 2014, 'The Sciences', in K Goodlet & J Collier (eds.), *Teaching well: Insights for educators in Christian schools*, Barton Books, Canberra, ACT.
- Striepe, M, Clarke, S, & O'Donoghue, T 2014, 'Spirituality, values and the school's ethos: Factors shaping leadership in a faith based school', *Issues in Educational Research*, vol. 24, no. 1, pp. 85 – 97.
- Tara Anglican School for Girls: [www.tara.nsw.edu.au](http://www.tara.nsw.edu.au)
- Thayer-Hart, N, Dykema, J, Elver, K, Schaeffer, NC and Stevenson, J 2010, *Survey Fundamentals: A Guide to Designing and Implementing Surveys*, Office of Quality Improvement, University of Wisconsin-Madison, viewed 12 June 2015, [http://oqi.wisc.edu/resource/library/uploads/resources/Survey\\_Guide.pdf](http://oqi.wisc.edu/resource/library/uploads/resources/Survey_Guide.pdf).
- The Association of Independent Schools of NSW Limited 2015,  *AISNSW Ethical Guidelines*, viewed 28 August, 2016, <http://www.aisnsw.edu.au/Services/EducationResearch/Documents/AISNSWEthicalGuidelines.pdf>
- The Ohio State University, *The College of Education and Human Ecology*, viewed 20 July 2015, AISNSW Member Network.



*The Holy Bible New International Version* 1978, The Zondervan Corporation, Grand Rapids, Michigan, USA.

Thomson, P & Gunter, H 2006, 'From 'Consulting Pupils' to 'Pupils as Researchers': A Situated Case Narrative', *British Educational Research Journal*, vol. 32, no. 6, pp. 839–856.

Toh, J 2014, 'The Elephants in the (class) Room: Why faith-based religious education has a place in public schools', *ABC Religion and Ethics*, viewed 18 May 2015, <http://www.abc.net.au/religion/articles/2014/03/05/3957229.htm>

Toomey, R 2006, 'Values as the Centrepiece of the School's Work A Discussion Paper on Learnings from VEGPSP Stage 1', *Curriculum Corporation*, viewed 28 August 2016, [www.curriculum.edu.au/verve/\\_resources/Dr\\_Ron\\_Toomey\\_Discussion\\_Paper\\_final\\_2.pdf](http://www.curriculum.edu.au/verve/_resources/Dr_Ron_Toomey_Discussion_Paper_final_2.pdf)

Trinity Western University n.d., *Western Education and Critical Thinking*, lecture PowerPoint slides, viewed 20 March 2016, <https://acts.twu.ca/library/critical.ppt>.

UNESCO 1996, *Report to UNESCO of the International Commission on Education for the 21st Century*, UNESCO, France.

United Nations General Assembly 1948, *Universal Declaration of Human Rights*, United Nations General Assembly, France.

United Nations General Assembly 1989, *Convention on the Rights of the Child*, United Nations General Assembly, France.

Vaporis, Nomikos Michael 1977, *Father Kosmas, the Apostle of the Poor: The Life of St. Kosmas Aitolos together with an English translation of his teaching and letters*, Holy Cross Orthodox Press, Brookline, MA.

Vinik, J, Johnston, M, Grusec, JE & Farrell, R 2013, 'Understanding the learning of values using a domains-of-socialization framework', *Journal of Moral Education*, vol. 42, no. 4, pp. 475-493.

Wei, M, Sun J, Shi Y. 2015, 'Research on the Higher Education Ideas in Ancient Greece and Its Modern Values', *CS Canada: Cross-Cultural Communication*, vol. 11, no. 8, pp. 11-14.

Wikipedia 2016, *Nvivo*, viewed 14 June 2016, <https://en.wikipedia.org/wiki/NVivo>.

## Appendices

### Appendix 1

#### ETHICAL CONSIDERATIONS

The Ethical Guidelines published by the Association of Independent Schools of NSW have been addressed in carrying out this research project.

##### 1. Professional Integrity

- a. "Researchers should only conduct research for which they have the appropriate levels of competence and ensure that in areas of unfamiliarity they are trained to an appropriate level of competence for the research context. Currency in developments within the appropriate field must be maintained. This includes developments in theory, methods and methodologies." (AISNSW)

Researchers participated in a workshop on structuring survey questionnaires and were provided with sample questionnaires that had been tested in the field. A trained researcher was employed to carry out the document analysis. Teachers also participated in a workshop on observational data as a research instrument.

A mentor with experience in school based research was engaged in monitoring the process. All survey participants received a clear explanation of the aims of the research and the methods employed. Anonymity was guaranteed to all participants through the survey process. The questionnaire did not measure performance, nor did it require accountability, therefore mitigating any possible negative impact on either researchers or participants.

The investigation did not solicit information from individual researchers with respect to "aspects of identity such as, age, gender, religion, disability, sexual orientation, race/ethnicity, culture and other identity aspects, many of which are protected under policy and legislation." (AISNSW)

- b. "Researchers have a responsibility to raise ethical issues with team members, whether aspects of research design and/or implementation, or researcher behaviour. Research can come with risks not only for participants but for researchers themselves. Researchers have a responsibility to ensure their own welfare during the research process." (AISNSW)

Researchers were encouraged to consult with the Principals of their schools or the Mentor if they had concerns with "*aspects of research design and/or implementation, or researcher behaviour.*" (AISNSW)

##### 2. Research Participants

- a. "Researchers have a responsibility to ensure that the physical, psychological, social and academic wellbeing of research participants is not adversely affected by the research." (AISNSW)

Field Observation in this project is considered a low risk instrument.

- b. “Methods and instruments should be adjusted if they are not wholly appropriate to the particulars of the participants, or if they increase the likelihood of vulnerability and risk for participants, in order to protect both rights and wellbeing.” (AISNSW)

The enrolment at each school is multi-cultural and multi ethnic. Although each school has a specific faith base, each has a policy of open enrolment. The survey questionnaires were structured to ensure that participants (including parents, staff and students) who do not share the faith of the school will not feel vulnerable.

- c. “Although researchers work to ensure they do not cause harm during the research process, adverse effects can be unanticipated. Should adverse effects occur the researcher has an obligation to take steps to minimise harm and address the situation.” (AISNSW)

Each participating school has a pastoral program in place. Students involved in the process have opportunity to consult the teacher researcher on any matter related to the research, who can take steps to address the situation.

Every attempt was made to ensure that the students’ study program was not interrupted and students are not disadvantaged through participating in the research process.

### **3. Consent, Confidentiality and Anonymity**

- a. ‘Participants should be aware that they are taking part in research...’ (AISNSW)

Staff, students and parents participating in the survey questionnaire were informed of the purpose of the research, the manner of reporting the outcomes and the use that may be made of the research data. Participation is optional.

- b. “Post-study consent, informing and debriefing is advisable.” (AISNSW)

The communities at each school were informed of the outcomes of the research.

- c. “Research participation should be, where possible, based on freely-given informed consent. Participants should be made aware of their right to refuse participation and/or their ability to withdraw consent and participation at any point, without negative consequences...Where possible consent, or assent, should be sought from children and young people... In low/no risk conditions, tacit consent may be acquired. This does not absolve the researcher of the requirement to fully inform parents/guardians of the research being undertaken.” (AISNSW)

Consistent with the National Statement on Ethical Conduct in Human Research 2007, consent was implied with the return of the survey questionnaire. “In some circumstances, consent may be implied by participation, for example the return of a survey, or the answering of a verbal question.” (3.1.17)

The National Statement affirms,

“The process of communicating information to participants and seeking their consent should not be merely a matter of satisfying a formal requirement. The aim is mutual understanding between researchers and participants. This aim requires an opportunity for participants to ask questions and to discuss the information and their decision with others if they wish.” (2.2.4)

This opportunity was provided to students participating in the Observation.

Students and parents were informed of the purpose of the research, the manner of reporting the outcomes and the use that may be made of the research data. Participation was optional. As noted in 2 Research Participants above, field observation is considered a low risk research instrument.

- d. "All efforts should be made to ensure that a participant's desire to, or not to, participate will have no impact on their academic future or relationships with researchers and school staff, and that this is understood by participants." (AISNSW)

This was made clear to all participants, parents, staff and students.

- e. "...If data is shared, then the researcher should ensure everyone accessing the data is aware of the conditions of confidentiality, anonymity and privacy attached to it. Again, limitations should be communicated to participants with respect to restrictions on the ability to de-identify data completely under some circumstances. For example, some details may be too specific to completely mask. This is particularly pertinent when research results are disseminated to the local community familiar with the school context and population. For this reason, issues of anonymity and confidentiality should not be taken lightly." (AISNSW)

Teacher researchers and staff assisting with data management were alerted to the issues of confidentiality.

#### **4. Researcher and Funder/Sponsor Relationships**

- a. "Researchers must acknowledge the support of funders, host institutions and other support organisations and individuals in publications and communications to ensure research transparency, avoid conflicts of interest, and to honour any terms and conditions of contract between the researcher and funders/hosts/sponsors." (AISNSW)

All terms and conditions of the agreement with the AIS were honoured.

#### **5. Publications, Reports and Artefacts**

Consistent with the ethical guidelines published by the AIS:

- Research findings were disseminated as widely as possible.
- Research participants were provided with access to research results in the form of a research summary.
- Contributors to the research were listed in interim and final reports and summaries.
- Care was taken to accurately cite the work of others.
- Care was taken to "fully disclose all relevant information about the research, such as methods and methodology, theoretical perspectives and underlying assumptions, and any other factors that may bear upon interpretation and understanding of findings." (AISNSW)
- Care was taken to "represent research honestly and transparently – relevant findings and data (will) not be omitted, conflicts of interest and funding sources (will) be declared." (AISNSW)
- Sufficient information was made available to ensure others may verify their research results without compromising the anonymity of participants.

- If errors were subsequently found in the research or publications arising from the research, every effort was made to correct them.
- Care was taken to mitigate possible adverse outcomes for participants and researchers “who are more at risk of negative impacts due aspects of diversity and difference”. (AISNSW)

## Appendix 2

### THE RESEARCH TEAM

The Project Team comprised fifteen people (five people per School Team) in addition to the members of the Leadership Team. The selection of two of the people was based on their key responsibilities in the school, as this was important in terms of knowledge on school religion, and pastoral care. The other three were the keenest volunteers with others who wanted to be a part of the project volunteering as reference group members to the team.

Members of the Leadership Team are the Principal/Head of each school and the Special Mentor. Special Mentor, Mrs Susi Brieger has extensive experience in education, ranging from classroom practice to educational leadership and administration, serving on various syllabus committees, writing of submissions to government and consultancy to private schools and government schools nationally over many decades. She has been recognized with an OAM for services to education in the field of syllabus development and assessment.

#### Leadership Team

Wendy Barel	Masada College
Peter Fowler	Rouse Hill Anglican College
Efrosini Stefanou-Haag	St Spyridon College
Susi Brieger OAM	Special Mentor

#### Values Identification Team/NVIVO Analysis

Judith Breedon	Rouse Hill Anglican College
David Cook	Masada College
Gina Kokinelis	St Spyridon College
Saba Shaffakat	Expert Consultant, Royal Melbourne Institute of Technology

#### Literature Review Team

Suzy Hughes	Masada College
Anthony Picardi	St Spyridon College
Trish Wilcox	Rouse Hill Anglican College

#### Survey and Observational Data Team

Natalie Batkov	Masada College
Lisa Cohen	Masada College
Anthony Condous	St Spyridon College
Wayne Conoulty	Rouse Hill Anglican College
Jason Davies	Rouse Hill Anglican College
Amelia Katsogiannis	St Spyridon College
Belinda Keast	Rouse Hill Anglican College
Laura McCoy	St Spyridon College
Gavin Russell	Masada College

### **Appendix 3**

#### Literature Review

##### Pro forma for Reading

- Title of paper:
- Full reference:
- Section or theme:
- Summary of main ideas:

Links/ Relevance/Relationship to/Of interest or not our Project:

Comments:

Name of Reviewer:

Email for quick reference:

## **Appendix 4**

Values Identification – Text Analysis

**(i) NVivo Tables**

**a. Rouse Hill Anglican College (Values/Culture/Vision)**



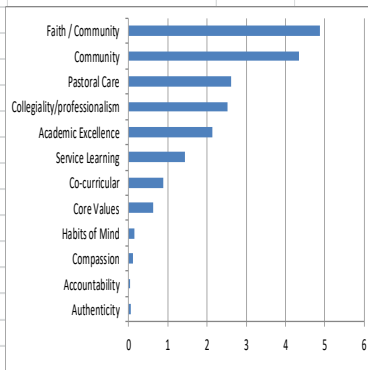
**ROUSE HILL ANGLICAN COLLEGE VALUES NODE - Consensus Descriptors**

RHAC		%
Staff Policies	Authenticity	0.05
	Accountability	0.04
	Compassion	0.11
	Community	0.07
	Faith	0.03
	Collaboration	0.17
	Core values	0.04
	Pastoral Care	0.07
Principals address 2012	Service learning	1.44
	Community	0.89
Principals address 2013	Community	1.09
	Faith based community	0.76
	Collegiality	0.93
	Collegiality & professionalism	1.43
Principal's address 2014	Parent Partnership	2.30
	Faith based community	1.54
	Faith based community	1.54
Prospectus 2013	Pastoral Care	0.96
	Pastoral Care	1.41
	Academic excellence	1.08
	Academic excellence	0.74
	Co-curricular	0.61
Website	Pastoral care	0.17
	Service to God	0.17
	Service to God	0.30
	Service to God	0.29
	Core values	0.26
	Service to God	0.25
	Co-curricular	0.28
Diary	Core values	0.24
	Core values	0.06
	Academic excellence	0.03
	Organisational skills	0.07
	Habits of mind	0.01
	Respect	0.02
	Academic excellence	0.03
	Academic excellence	0.01
	Academic excellence	0.03
	Academic excellence	0.03
	Habits of mind	0.02
	Academic excellence	0.03
	Academic excellence	0.04
	Academic excellence	0.03
	Academic excellence	0.03
	Imagination	0.03
	Responsible risk taking	0.02
	Academic excellence	0.01
	Academic excellence	0.02
	Academic excellence	0.02
	<b>Total</b>	<b>19.80</b>

**RHAC VALUES NODE - School Core Values**  
(Incorporating Consensus Descriptors)

	%
Authenticity	0.05
Accountability	0.04
Compassion	0.11
Habits of Mind	0.15
Core Values	0.62
Co-curricular	0.89
Service Learning	1.44
Academic Excellence	2.13
Collegiality/professionalism	2.53
Pastoral Care	2.61
Community	4.35
Faith / Community	4.88
<b>Total</b>	<b>19.8</b>

**RHAC VALUES NODE - School Core Values Graph**

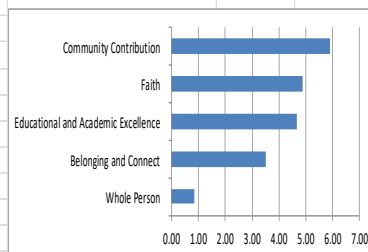


**RHAC VALUES NODE - Common Overarching Values**  
Common Categories for Comparative Data Table

	%
Whole Person	0.86
Belonging and Connect	3.50
Educational and Academic Excellence	4.66
Faith	4.88
Community Contribution	5.90
<b>Total</b>	<b>19.8</b>

**RHAC VISION NODE - Common Overarching Values**

Comparative Data Graph



**RHAC VALUES NODE - School Combined Consensus Descriptors**  
(Re-coded into Common Categories for Comparative Data)

	%	
Pastoral Care	0.07	1
Pastoral Care	0.96	1
Pastoral Care	1.41	1
Co-curricular	0.61	1
Pastoral care	0.17	1
Co-curricular	0.28	1
Compassion	0.11	2
Community	0.07	2
Service learning	1.44	2
Community	0.89	2
Community	1.09	2
Community	1.09	2
Parent Partnership	2.30	2
Collegiality	0.93	3
Collegiality & professionalism	1.43	3
Academic Excellence	1.08	3
Academic Excellence	0.74	3
Academic Excellence	0.03	3
Academic Excellence	0.03	3
Academic Excellence	0.01	3
Academic Excellence	0.03	3
Academic Excellence	0.03	3
Academic Excellence	0.03	3
Academic Excellence	0.04	3
Academic Excellence	0.03	3
Academic Excellence	0.03	3
Academic Excellence	0.01	3
Academic Excellence	0.02	3
Academic Excellence	0.02	3
Collaboration	0.17	3
Faith	0.03	4
Faith based community	0.76	5
Faith based community	1.54	4
Faith based community	1.54	4
Service to God	0.17	4
Service to God	0.30	4
Service to God	0.29	4
Service to God	0.25	4
Authenticity	0.05	5
Accountability	0.04	5
Core values	0.04	5
Core values	0.26	5
Core values	0.24	5
Core values	0.06	5
Habits of mind	0.01	5
Habits of mind	0.02	5
Organisational skills	0.07	5
Respect	0.02	5
Imagination	0.03	5
Responsible risk taking	0.02	5

**Five Common Overarching Values**  
Codes for Common Categories

- 1: Belonging and Connectedness
- 2: Community Contribution
- 3: Educational and Academic Excellence
- 4: Faith
- 5: Whole Person

ROUSE HILL ANGLICAN COLLEGE VISION NODE - Consensus Descriptors

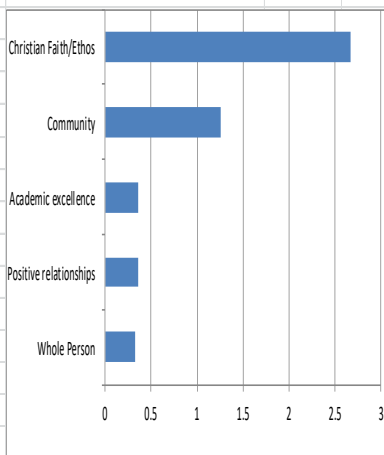
RHAC		%
Staff Policies	Welfare	0.07
	Christian Faith	0.06
	Academic excellence	0.05
	Positive relationships	0.11
Principal's address 2013	Christian vision	0.66
Principal's address 2014	Christian vision	0.88
Prospectus	Community	1.26
Website	Whole child	0.33
	Diverse Opportunities	0.31
	Christian Ethos	0.29
	Christian Ethos	0.78
	Care	0.18
<b>Total</b>		<b>4.98</b>

RHAC VISION NODE - School Core Values

(Incorporating Consensus Descriptors)

	%
Whole Person	0.33
Positive relationships	0.36
Academic excellence	0.36
Community	1.26
Christian Faith/Ethos	2.67
<b>Total</b>	<b>4.98</b>

RHAC VISION NODE - School Core Values Graph



RHAC VISION NODE - School Combined Consensus Descriptors

(Re-coded into Common Categories for Comparative Data)

	%	
Welfare	0.07	1
Positive relationships	0.11	1
Care	0.18	1
Community	1.26	2
Academic excellence	0.05	3
Diverse Opportunities	0.31	3
Christian Faith	0.06	4
Christian vision	0.66	4
Christian vision	0.88	4
Christian Ethos	0.29	4
Christian Ethos	0.78	4
Whole child	0.33	5
<b>Total</b>		<b>4.98</b>

Five Common Overarching Values

Codes for Common Categories

- 1: Belonging and Connectedness
- 2: Community Contribution
- 3: Educational and Academic Excellence
- 4: Faith
- 5: Whole Person

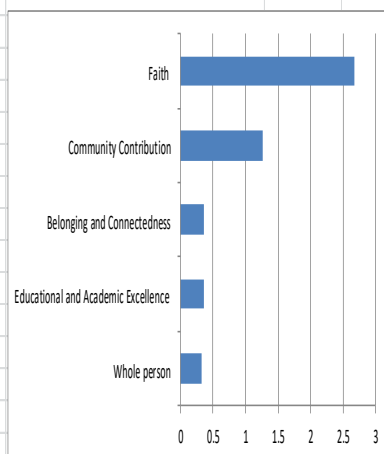
RHAC VISION NODE - Common Overarching Values

Common Categories for Comparative Data Table

	%
Whole person	0.33
Educational and Academic Excellence	0.36
Belonging and Connectedness	0.36
Community Contribution	1.26
Faith	2.67
<b>Total</b>	<b>4.98</b>

RHAC VISION NODE - Common Overarching Values

Comparative Data Graph



**ROUSE HILL ANGLICAN COLLEGE CULTURE NODE - Consensus Descriptors**

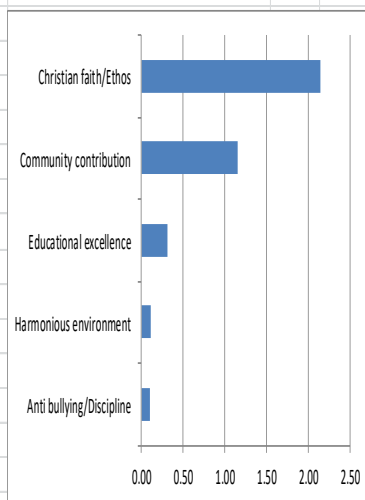
RHAC			%
Staff Handbook	Active service/community contribution		0.03
	Christian faith		0.07
	Professional conduct		0.07
	Communication		0.03
	Harmonious environment		0.05
	Discipline		0.05
	Positive relationships		0.06
Prospectus 2013	Community/Faith involvement		1.71
	Experiential education		1.13
Website	Community/Faith involvement		0.37
	Classroom support		0.22
Diary	Anti-bullying		0.05
<b>Total</b>			<b>3.84</b>

**RHAC CULTURE NODE - School Core Values**

(Incorporating Consensus Descriptors)

	%
Anti bullying/Discipline	0.10
Harmonious environment	0.11
Educational excellence	0.32
Community contribution	1.16
Christian faith/Ethos	2.15
<b>Total</b>	<b>3.84</b>

**RHAC CULTURE NODE - School Core Values Graph**



**RHAC CULTURE NODE - School Combined Consensus Descriptor**

(Re-coded into Common Categories for Comparative Data)

	%	
Harmonious environment	0.05	1
Positive relationships	0.06	1
Experimental learning	1.13	2
Active service/Community contribution	0.03	2
Professional conduct	0.07	3
Communication	0.03	3
Learning support	0.22	3
Christian faith	0.07	4
Community/Faith involvement	1.71	4
Community/Faith involvement	0.37	4
Discipline	0.05	5
Anti bullying	0.05	5
<b>Total</b>	<b>3.84</b>	

**Five Common Overarching Values**

Codes for Common Categories

- 1: Belonging and Connectedness
- 2: Community Contribution
- 3: Educational and Academic Excellence
- 4: Faith
- 5: Whole Person

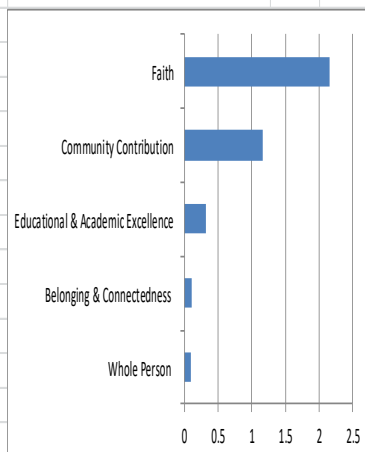
**RHAC CULTURE NODE - Common Overarching Values**

Common Categories for Comparative Data Table

	%
Whole Person	0.1
Belonging & Connectedness	0.11
Educational & Academic Excellence	0.32
Community Contribution	1.16
Faith	2.15
<b>Total</b>	<b>3.84</b>

**RHAC CULTURE NODE - Common Overarching Values**

Comparative Data Graph



- (ii) **NVivo Tables**
  - b. **Masada College (Values/Culture/Vision)**

**MASADA COLLEGE VALUES NODE - Consensus Descriptors**

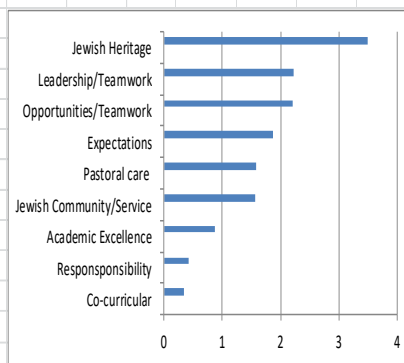
MC		%
Jnr Insert	Pastoral care	1.48
Snr Insert	Expectations	0.22
	Expectations	1.25
	Expectations	0.4
Speech Night	Opportunities/Teamwork	0.66
	Jewish Community/Service	0.73
	Opportunities/Teamwork	1.55
	Leadership/Teamwork	0.55
	Community Service	0.15
	Jewish Community/Service	0.69
	Co-Curricular	0.19
	Co-Curricular	0.15
	Leadership	1.67
Staf Handbook	Academic excellence	0.56
	Responsibility	0.27
	Jewish Heritage	3.12
	Social responsibility	0.15
	Pastoral care	0.1
	Jewish Heritage	0.11
	Jewish Heritage	0.26
	Academic excellence	0.32
	<b>Total</b>	<b>14.58</b>

**MC VALUES NODE - School Core Values**

(Incorporating Consensus Descriptors)

	%
Co-curricular	0.34
Responsibility	0.42
Academic Excellence	0.88
Jewish Community/Service	1.57
Pastoral care	1.58
Expectations	1.87
Opportunities/Teamwork	2.21
Leadership/Teamwork	2.22
Jewish Heritage	3.49
<b>Total</b>	<b>14.58</b>

**MC VALUES NODE - School Core Values Graph**



**MC VALUES NODE -School Combined Consensus Descriptors**

(Re-coded into Common Categories for Comparison Data)

	%	
Jewish Community/Service	0.73	2
Community Service	0.15	2
Jewish Community/Service	0.69	2
Expectations	0.22	3
Expectations	1.25	3
Expectations	0.4	3
Academic excellence	0.56	3
Academic excellence	0.32	3
Jewish Heritage	3.12	4
Jewish Heritage	0.11	4
Jewish Heritage	0.26	4
Pastoral care	1.48	5
Pastoral care	0.1	5
Co-Curricular	0.19	5
Co-Curricular	0.15	5
Responsibility	0.27	5
Social responsibility	0.15	5
Leadership/Teamwork	0.55	5
Leadership	1.67	5
Opportunities/Teamwork	0.66	5
Opportunities/Teamwork	1.55	5
<b>Total</b>	<b>14.58</b>	

**Five Common Overarching Categories**

Codes for Common Categories

- 1: Belonging and Connectedness
- 2: Community Contribution
- 3: Educational and Academic Excellence
- 4: Faith
- 5: Whole Person

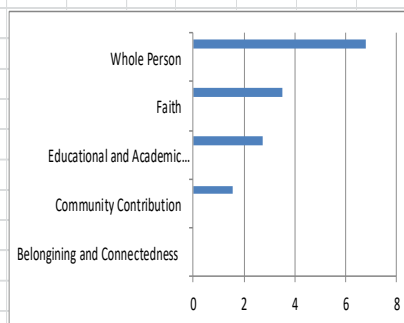
**MC VALUES NODE - Common Overarching Values**

Common Categories for Comparative Data Table

	%
Belonging and Connectedness	0
Community Contribution	1.57
Educational and Academic Excellence	2.75
Faith	3.49
Whole Person	6.77
<b>Total</b>	<b>14.58</b>

**MC VALUES NODE - Common Overarching Values**

Comparative Data Graph



**MASADA COLLEGE CULTURE NODE - Consensus Descriptors**

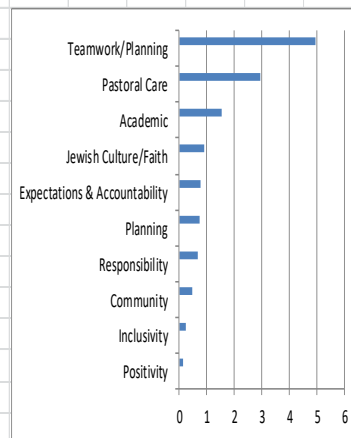
MC		%
	Junior Insert	Planning 0.72
	Senior Insert	Expectations 0.52
		Accountability 0.26
		Academic 0.29
		Faith 0.70
	Speech Night	Collegiality 2.95
		Teamwork/Planning 1.55
		Academic 0.59
		Pastoral care 1.76
	Staff Handbook	Responsibility 0.68
		Individual care 0.84
		Culture of thinking 0.64
	Website	Partnerships 0.09
		Inclusivity 0.10
		Partnerships 0.04
		Positivity 0.14
		Jewish culture 0.21
		Inclusivity 0.12
		Caring environment 0.15
		Teamwork 0.17
		Caring environment 0.20
		Teamwork 0.15
		Community 0.46
		<b>Total 13.33</b>

**MC CULTURE NODE - School Core Values**

(Incorporating Consensus Descriptors)

	%
Positivity	0.14
Inclusivity	0.22
Community	0.46
Responsibility	0.68
Planning	0.72
Expectations & Accountability	0.78
Jewish Culture/Faith	0.91
Academic	1.52
Pastoral Care	2.95
Teamwork/Planning	4.95
<b>Total</b>	<b>13.33</b>

**MC CULTURE NODE - School Core Values Graph**



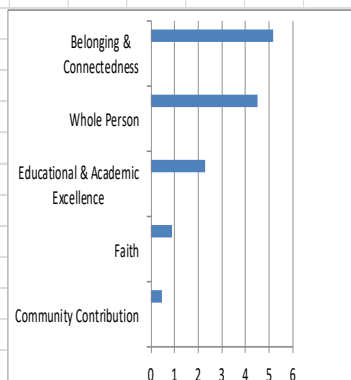
**MC CULTURE NODE - Common Overarching Values**

Common Categories for Comparative Data Table

	%
Community Contribution	0.46
Faith	0.91
Educational & Academic Excellence	2.3
Whole Person	4.49
Belonging & Connectedness	5.17
<b>Total</b>	<b>13.33</b>

**MC CULTURE NODE -Common Overarching Values**

Comparative Data Graph



**MC CULTURE NODE - School Combined Consensus Descriptors**

(Re-coded into Common Categories for Comparative Data)

	%	
Partnerships	0.09	1
Partnerships	0.04	1
Collegiality	2.95	1
Teamwork/Planning	1.55	1
Teamwork	0.17	1
Teamwork	0.15	1
Inclusivity	0.10	1
Inclusivity	0.12	1
Community	0.46	2
Expectations	0.52	3
Accountability	0.26	3
Academic	0.29	3
Academic	0.59	3
Culture of thinking	0.64	3
Faith	0.70	4
Jewish culture	0.21	4
Pastoral care	1.76	5
Individual care	0.84	5
Caring environment	0.15	5
Caring environment	0.20	5
Positivity	0.14	5
Responsibility	0.68	5
Planning	0.72	5
<b>Total</b>	<b>13.33</b>	

**Five Common Overarching Categories**

Codes for Common Categories

- 1: Belonging & Connectedness
- 2: Community Contribution
- 3: Educational & Academic Excellence
- 4: Faith
- 5: Whole Person

**MASADA COLLEGE VISION NODE - Consensus Descriptors**

MC		%
Speech Night	Opportunities	1.08
	Jewish Culture	1.48
	Jewish Culture	0.55
	Teamwork	0.90
	Planning	2.30
Staff Handbook	Citizenship	0.36
	Nurture	1.00
Website	Student leadership	0.20
	Citizenship	0.29
	Meeting Individual needs	0.18
<b>Total</b>		<b>8.34</b>

**MC VISION NODE - School Core Values**

(Incorporating Consensus Descriptors)

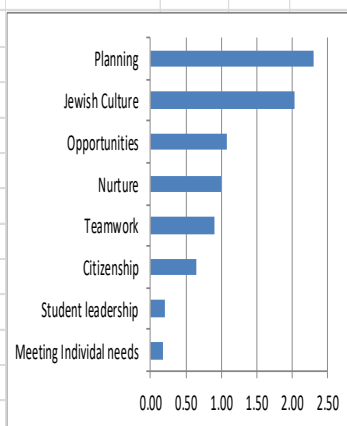
	%
Meeting Individual needs	0.18
Student leadership	0.20
Citizenship	0.65
Teamwork	0.90
Nurture	1.00
Opportunities	1.08
Jewish Culture	2.03
Planning	2.30
<b>Total</b>	<b>8.34</b>

**MC VISION NODE - School Combined Consensus Descriptors**

(Re-coded into Common Categories for Comparative Data)

	%	
Teamwork	0.90	1
Citizenship	0.36	2
Citizenship	0.29	2
Jewish Culture	1.48	4
Jewish Culture	0.55	4
Planning	2.30	5
Nurture	1.00	5
Student leadership	0.20	5
Meeting Individual needs	0.18	5
Opportunities	1.08	5
<b>Total</b>	<b>8.34</b>	

**MC VISION NODE - School Core Values Graph**



**Five Common Overarching Categories**

Codes for Common Categories

- 1: Belonging and Connectedness
- 2: Community Contribution
- 3: Educational and Academic Excellence
- 4: Faith
- 5: Whole Person

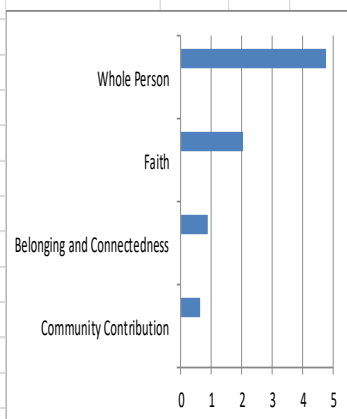
**MC VISION NODE - Common Overarching Values**

Common Categories for Comparative Data Table

	%
Educational and Academic Excellence	0
Community Contribution	0.65
Belonging and Connectedness	0.9
Faith	2.03
Whole Person	4.76
<b>Total</b>	<b>8.34</b>

**MC VISION NODE - Common Overarching Values**

Comparative Data Graph



- (ii) **NVivo Tables**
  - c. **St Spyridon College (Values/Culture/Vision)**



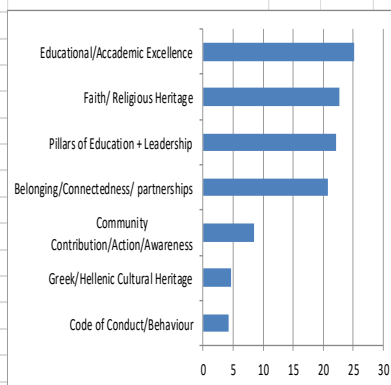
**ST SPYRIDON COLLEGE VALUES NODE - Consensus Descriptors**

SSC			%
Middle School Handbook	Pillars of Ed/ Cornerstones		0.21
	Cornerstone/ Love		0.46
Stylus	Sense of belonging/identity		0.6
The MAPLE	Religious & Cultural Heritage		0.98
	Code of Conduct/Hierarchy		0.12
	Behaviour		0.14
	Parent partnerships		0.04
	Code of conduct		0.16
	Leadership		0.22
	Leadership		0.11
Parent Handbook	Community Action/Service		0.09
	Social responsibility		0.18
	Pillars/Cornerstones		0.12
Website	Hellenic values/Culture		1.59
	Hellenic heritage /Culture		1.89
	Belonging-Student Principles		4.37
	Parent Partnerships		0.25
	Professionalism		0.66
	Educational/Academic excellence		1.96
	Educational/Academic excellence		0.61
	Academic development		0.49
Upper school handbook	Academic development		0.08
ANZAC Day speech	Australian identity		1.25
	Citizenship		1.49
	Community		2.19
	Sacredness of life		1.03
	Resilience		1.3
Aroney Assembly	Pillars		17.62
	Compassion/forgiveness/Faith		5.13
	Learning to Love/Faith		1.81
	Faith/belonging		5.54
Academic Awards	Positive relationships		3.82
	Educational/Academic excellence		0.9
	Academic excellence		1.37
	Faith		5.07
	Academic excellence		1.58
Twilight Tours	Educational/Academic excellence		14.05
Parent Forum	Belonging/one school		3.59
	Responsibility/Rights		3.86
	Belonging/Student Principle		4.12
	Positive relationships		2.66
Prospectus	Belonging - School/Community		0.44
	Hellenic ideals /faith		0.64
	Four pillars		1.85
	Educational/Academic excellen		1.55
	Educational/Academic excellen		1.89
	Acceptance/Diversity		1.62
	Community Service/Action		0.45
	Global citizenship		1.24
	Relationships/Belonging		0.89
	Cultural Identity		0.61
	Leadership		0.23
	Sacredness of person		3.1
	<b>Total</b>		<b>108.19</b>

**SSC VALUES NODE - School Core Values**  
(Incorporating Consensus Descriptors)

	%
Code of Conduct/Behaviour	4.25
Greek/Hellenic Cultural Heritage	4.73
Community Contribution/Action/Awareness	8.51
Belonging/Connectedness/ partnerships	20.78
Pillars of Education + Leadership	22.12
Faith/ Religious Heritage	22.66
Educational/Accademic Excellence	25.14
<b>Total</b>	<b>108.19</b>

**SSC VALUES NODE - School Core Values Graph**



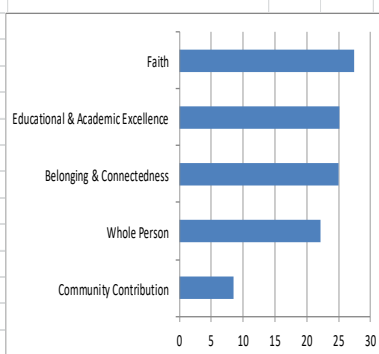
**SSC VALUES NODE - Common Overarching Values**

Common Categories for Comparative Data Table

	%
Community Contribution	8.51
Whole Person	22.12
Belonging & Connectedness	25.03
Educational & Academic Excellence	25.14
Faith	27.39
<b>Total</b>	<b>108.19</b>

**SSC VALUES NODE - Common Overarching Values**

Comparative Data Graph



**SSC VALUES NODE - School Combined Consensus Descriptors**  
(Re-coded into Common Categories for Comparative Data)

	%	
Code of Conduct/Hierarchy	0.09	1
Behaviour	0.14	1
Code of conduct	0.16	1
Responsibility/Rights	3.86	1
Sense of belonging/identity	0.6	1
Parent partnerships	0.04	1
Belonging-Student Principles	4.37	1
Parent Partnerships	0.25	1
Positive relationships	3.82	1
Belonging/one school	3.59	1
Belonging/Student Principle	4.12	1
Positive relationships	2.66	1
Belonging - School/Community	0.44	1
Relationships/Belonging	0.89	2
Community Action/Service	0.09	2
Social responsibility	0.18	2
Australian identity	1.25	2
Citizenship	1.49	2
Community	2.19	2
Community Service/Action	0.45	2
Global citizenship	1.24	2
Acceptance/Diversity	1.62	3
Professionalism	0.66	3
Educational/Academic excellence	1.96	3
Educational/Academic excellence	0.61	3
Academic development	0.49	3
Academic development	0.08	3
Educational/Academic excellence	0.9	3
Academic excellence	1.37	3
Academic excellence	1.58	3
Educational/Academic excellence	14.05	3
Educational/Academic excellence	1.55	3
Educational/Academic excellence	1.89	4
Hellenic values/Culture	1.59	4
Hellenic heritage /Culture	1.89	4
Hellenic ideals /faith	0.64	4
Cultural Identity	0.61	4
Sacredness of life	1.03	4
Compassion/forgiveness/Faith	5.13	4
Learning to Love/Faith	1.81	4
Faith/belonging	5.54	4
Faith	5.07	4
Sacredness of person	3.1	4
Religious & Cultural Heritage	0.98	5
Pillars of Ed/ Cornerstones	0.21	5
Cornerstone/ Love	0.46	5
Leadership	0.22	5
Leadership	0.11	5
Pillars/Cornerstones	0.12	5
Resilience	1.3	5
Pillars	17.62	5
Four pillars	1.85	5
Leadership	0.23	5
<b>Total</b>	<b>108.19</b>	

**Five Common Overarching Values**  
Codes for Common Categories

- 1: Academic & Educational Excellence
- 2: Belonging & Connectedness
- 3: Community Contribution
- 4: Faith
- 5: Whole Person

**ST SPYRIDON COLLEGE VISION NODE - Consensus Descriptors**

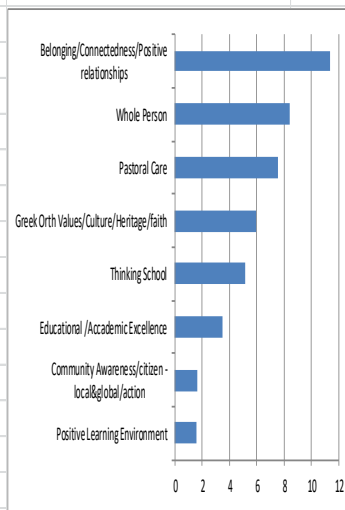
SSC			
	Middle School Handbook	Community Awareness/Confidence	0.15
		Leadership	0.38
	Stylus	Thinking	0.74
	Maple	Justice/Truth/ Responsibility	0.16
		Opportunities	0.15
		Collaboration/Teamwork	0.32
		Positive learning Environment	0.18
	Parent Handbook	Thinking School	0.08
		Positive Learning Environment	0.18
		Global citizenship/community	0.33
		Leadership	0.06
		Positive Learning Environment	0.11
		Greek Orthodox Faith/Values	0.12
	Website	Community Action/Active Citizen	0.38
		Belonging /Relationships	3.62
		Greek Orthodox Ethos	0.62
		Independence	0.75
	Aroney Assembly	Achievement	3.36
		Faith/Discipline/Trad	3.34
	Academic awards	Faith	1.73
		Critical thinking/Thinking School	3.57
	Twilight tour 2014	Whole Person	5.88
		Character development	5.46
		Belonging/Connectedness	7.41
	Prospectus	Pastoral Care	0.92
		Whole Person	2.19
		Thinking School	0.74
		Develop full potential	0.35
		Positive Learning/Teaching Environment	1.09
		Citizenship	0.80
		<b>Total</b>	<b>45.17</b>

**SSC VISION NODE - School Core Values**

(Incorporating Consensus Descriptors)

	%
Positive Learning Environment	1.56
Community Awareness/citizen - local&global/action	1.66
Educational /Academic Excellence	3.51
Thinking School	5.13
Greek Orth Values/Culture/Heritage/faith	5.97
Pastoral Care	7.57
Whole Person	8.42
Belonging/Connectedness/Positive relationships	11.35
<b>Total</b>	<b>45.17</b>

**SSC Vision Node - School Core Values Graph**



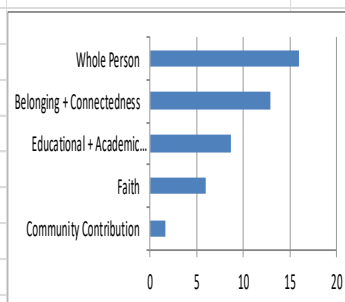
**SSC VISION NODE - Common Overarching Values**

Common Categories for Comparative Data Table

	%
Community Contribution	1.66
Faith	5.97
Educational + Academic Excellence	8.64
Belonging + Connectedness	12.91
Whole Person	15.99
<b>Total</b>	<b>45.17</b>

**SSC VISION NODE - Common Overarching Values**

Comparative Data Graph



**SSC VISION NODE - School Combined Consensus Descriptors**

(Re-coded into Common Categories for Comparative Data)

	%	
Positive Learning Environment	0.18	1
Positive Learning Environment	0.18	1
Positive Learning Environment	0.11	1
Positive Learning/Teaching Environment	1.09	1
Collaboration/Teamwork	0.32	1
Belonging /Relationships	3.62	1
Belonging/Connectedness	7.41	1
Community Awareness/Confidence	0.15	2
Global citizenship/community	0.33	2
Community Action/Active Citizen	0.38	2
Citizenship	0.80	2
Opportunities	0.15	3
Achievement	3.36	3
Thinking	0.74	3
Thinking School	0.08	3
Critical thinking/Thinking School	3.57	3
Thinking School	0.74	3
Justice/Truth/ Responsibility	0.16	4
Greek Orthodox Faith/Values	0.12	4
Greek Orthodox Ethos	0.62	4
Faith/Discipline/Trad	3.34	4
Faith	1.73	4
Leadership	0.38	5
Leadership	0.06	5
Independence	0.75	5
Character development	5.46	5
Pastoral Care	0.92	5
Whole Person	5.88	5
Whole Person	2.19	5
Develop full potential	0.35	5
<b>Total</b>	<b>45.17</b>	

**Five Common Overarching Values**

Codes for Common Categories

- 1: Belonging & Connectedness
- 2: Community Contribution
- 3: Academic & Educational Excellence
- 4: Faith
- 5: Whole Person

**ST SPYRIDON COLLEGE CULTURE NODE - Consensus Descriptors**

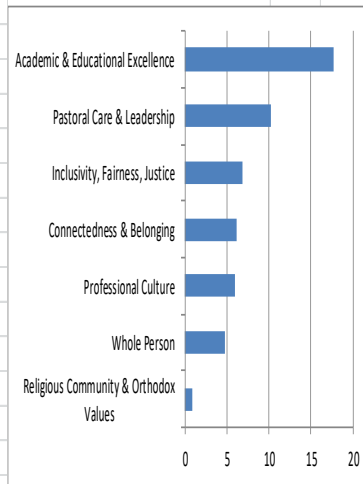
SSC			%
Middle School Handbook	Whole person education		0.25
	Thinking school		0.54
Maple	Religious and community contribution		0.10
	Resilience		0.07
	Affirmation/Reward		0.07
	Leadership		0.18
Parent Handbook 2014	Academic rigour		0.15
	Accountability		0.13
Website	Inclusion		0.52
	Resilience		0.92
	Thinking/Reflecting analytically		1.19
	Educational excellence		1.41
ANZAC Day Speech	Fairness/Justice		1.65
	Humility / Self-respect		2.67
Aroney Assembly	Identity		1.45
K-12 Academic Awards	Pastoral Care		3.78
Twilight Tours	Teacher influence		1.81
	Leadership		1.51
	Inclusivity / Culture		1.37
	Inclusion		3.32
	Opportunities		7.77
Yr 7 Parent Forum	Individual care		4.74
Prospectus	Community /caring		1.26
	Connectedness/safe/secure		1.07
	Maximising potential		2.85
	Whole person education		0.84
	Academic excellence		1.54
	Academic recognition		0.94
	Supportive staff		0.90
	Professional culture		1.34
	Orthodox / Christian values		0.75
	Professional responsibility		3.62
	Learning opportunities		1.20
	Identity		0.56
	<b>Total</b>		<b>52.47</b>

**SSC CULTURE NODE - School Core Values**

(Incorporating Consensus Descriptors)

	%
Religious Community & Orthodox Values	0.85
Whole Person	4.75
Professional Culture	5.99
Connectedness & Belonging	6.15
Inclusivity, Fairness, Justice	6.86
Pastoral Care & Leadership	10.21
Academic & Educational Excellence	17.66
<b>Total</b>	<b>52.47</b>

**SSC CULTURE NODE - School Core Values Graph**



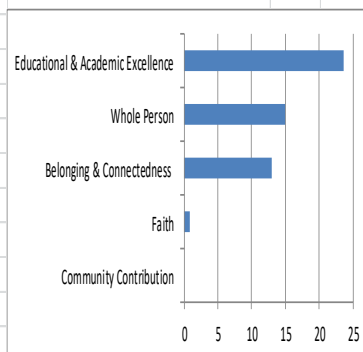
**SSC CULTURE NODE - Common Overarching Values**

Common Categories for Comparative Data Table

	%
Community Contribution	0
Faith	0.85
Belonging & Connectedness	13.01
Whole Person	14.96
Educational & Academic Excellence	23.65
<b>Total</b>	<b>52.47</b>

**SSC CULTURE NODE - Common Overarching Values**

Comparative Data Graph



**SSC CULTURE NODE - School Combined Consensus Descriptors**

(Re-coded into Common Categories for Comparative Data)

	%	
Identity	1.45	1
Teacher influence	1.81	1
Community /caring	1.26	1
Connectedness/safe/secure	1.07	1
Identity	0.56	1
Inclusion	0.52	1
Inclusivity / Culture	1.37	1
Fairness/Justice	1.65	1
Inclusion	3.32	1
Supportive staff	0.90	3
Accountability	0.13	3
Professional culture	1.34	3
Professional responsibility	3.62	3
Thinking school	0.54	3
Educational excellence	1.41	3
Opportunities	7.77	3
Maximising potential	2.85	3
Academic excellence	1.54	3
Academic recognition	0.94	3
Learning opportunities	1.20	3
Affirmation/Reward	0.07	3
Academic rigour	0.15	3
Thinking/Reflecting analytically	1.19	3
Orthodox / Christian values	0.75	4
Religious and community contribution	0.10	4
Whole person education	0.25	5
Resilience	0.07	5
Resilience	0.92	5
Humility / Self-respect	2.67	5
Whole person education	0.84	5
Leadership	0.18	5
Pastoral Care	3.78	5
Leadership	1.51	5
Individual care	4.74	5
<b>Total</b>	<b>52.47</b>	

**Five Common Overarching Values**

Codes for Common Categories

- 1: Belonging & Connectedness
- 2: Community Contribution
- 3: Educational & Academic Excellence
- 4: Faith
- 5: Whole Person

## Section 2: Values Identification - Text Analysis

### (iv) Combined Rankings Of Overarching Values Across the Three Nodes

	RHAC			MC			SSC		
	Culture	Values	Vision	Culture	Values	Vision	Culture	Values	Vision
<b>Overarching Values</b>									
Belonging and Connectedness	4	4	3	1	5	3	1	3	2
Community Contribution	2	1	2	5	4	4	5	5	5
Educational and Academic Excellence	3	3	4	3	3	5	1	2	3
Faith	1	2	1	4	2	1	4	1	1
Whole Person	5	5	5	2	1	2	2	4	1

**KEY**

**Highest Rankings**

## Appendix 5

### Survey Questionnaires

1. What would you say are the main distinguishing features of your school? Mark all that apply?
  - Religious life/faith experience
  - Academic excellence
  - Pastoral Care programmes
  - Leadership Opportunities
  - Behaviour management
  - Co-curricular opportunities
  - Community service
  - Other: (Comment box)
  
2. Where would you place the **Christian/Jewish/Orthodox experience** of your school on the following scale for each of the listed aspects:

***(Based on scale: Excellent/Good/Average/Poor)***

- a. Encouragement of a strong religious/faith culture at the school
- b. Opportunities for students to learn about and develop their faith
- c. Encouragement of religious/faith practices and participation

Comment Box

3. How much do you believe the Christian/Jewish/Orthodox experience of your school has impacted you and your fellow students?

***(Based on scale: Not at all/somewhat/noticeably/significantly)***

4. Where would you place the importance of **academic excellence** of your school on the following scale for each of the following aspects:

***(Based on scale: Excellent/Good/Average/Poor)***

- a. Achievement of academic excellence (including HSC results)
- b. Opportunities for students to develop academic excellence in all subject areas
- c. Encouragement of academic excellence for a range of learning abilities

Comment Box

5. To what degree do you believe the emphasis on academic excellence within your school has impacted you and your fellow students?

***(Based on scale: Not at all/somewhat/noticeably/significantly)***

6. Where would you place the importance of **Pastoral Care/well-being/welfare** for your school for each of the following aspects:

***(Based on scale: Excellent/Good/Average/Poor)***

- a. Student welfare, safety and support
- b. Connection with school community
- c. Respect and responsibility
- d. Managing bullying

- e. Developing resilience
- f. Encouraging positive relationships between students, staff and parents

Comment Box

7. To what degree do you believe the emphasis on care within your school impacted you and your fellow students?

**(Based on scale: Not at all/somewhat/noticeably/significantly)**

8. How would you rate the school's Student Leadership Opportunities in each of the following aspects:

**(Based on scale: Excellent/Good/Average/Poor)**

- a. A range of leadership roles
- b. Development of leadership qualities
- c. Providing a range of occasions for students to display leadership

Comment Box

9. To what degree do you believe the emphasis on student leadership within your school has impacted you and your fellow students?

**(Based on scale: Not at all/somewhat/noticeably/significantly)**

10. How would you rate your school's **encouragement of positive behaviours and student responsibility** in each of the following aspects:

**(Based on scale: Excellent/Good/Average/Poor)**

- a. Clear and accessible student expectations/code of conduct
- b. Opportunities for self-reflection
- c. Development of student responsibility and accountability

Comment Box

11. To what degree do you believe the emphasis on positive behaviours and student responsibility within your school has impacted you and your fellow students?

**(Based on scale: Not at all/somewhat/noticeably/significantly)**

12. How would you rate the encouragement for students to be involved in **opportunities beyond the classroom** at your school:

**(Based on scale: Excellent/Good/Average/Poor)**

- a. Involvement and engagement with wider school community
- b. Strong links with faith based community
- c. Opportunities for participation in sporting activities and events
- d. Opportunities for participation in creative and performing arts
- e. Opportunities for participation in community activities (soup kitchen, donate tin can, etc).
- f. An overall range of co-curricular choices for students

Comment Box

13. To what degree has the emphasis on opportunities beyond the classroom within your school impacted you and your fellow students?

**(Based on scale: Not at all/somewhat/noticeably/significantly)**

## Appendix 6

### Students as Researchers

#### Student Training Day Program

Suggested Timeframe: During Weeks 2 or 3 in Term Two

Aims: To provide students at each school with an overview of the research project

To familiarise students with the school presentation and tour they will conduct with visiting students

To brief students for collecting observational data using the checklist and perform a 'dry run' at their own school.

Timing	Section	Details	Who will do this
9:00 – 9:30	Overview of the project	Describe the overall purpose of the research project – and its focus on school values	Team Leader/Principal of each school
	Survey questions	Go through and remind students about the survey questions they answered and why they have been selected for the visits	Project members at each school
	Expectations	Explain the expectations of the students as researchers	
9:30 – 10:30	Profile of Schools	Give a short brief of the profile of each school – location, size, demographic, religious background etc.	Project members at each school
	School Presentation	Students are given a run through of their own <u>presentation</u> they will be giving on the research days.  Delegate students who will be presenting each part and rehearse with them the presentation.	
Recess			
11:00 – 11:30	School Tour Briefing	How to conduct a school tour – which places will be visited (using Obs. Checklist) and what to say about each location  Run through the checklist and advise students as to the elements they are to look out for as they tour their own school. Also mention short hand methods to summarise data on the run etc.	Project Leaders at each school
11:30 – 12:00	Conduct school tour	Do simulation at own school as a test run. Teachers will conduct the tour and	Take students in 2 small groups of 4 for the tour



		students will collect observational data of their own school using the checklists.	
12:00 – 12:30	Tour Debrief	<p>Meet back and report on findings.</p> <p>Go through the <u>observation checklist</u> and discuss any patterns and trends observed.</p> <p>Use the <u>framework for discussion</u> as a guide for questioning and reflection on students' experience with their own school.</p>	
12:30 – 1:00	Questions, Troubleshooting	Extra time allocated for questions, troubleshooting, delegating groups for the school tour, briefing on the student visits in Week 4	
Lunch		End of training	

## Students as Researchers: Observational Data Student Checklist

Location	Values	Evidence	Frequency (Tally)
	<b>Religious Life/Faith experience</b> (e.g. <i>symbols, emblem, buildings/structures</i> )		
	<b>Cultural Heritage</b> (e.g. <i>flags, artworks, statues</i> )		
	<b>Academic Excellence</b> (e.g. <i>awards, honour boards, images</i> )		
	<b>Caring environment/positive relationships</b> (e.g. <i>interactions between students, interactions between students and teachers</i> )		
	<b>Behaviour management</b> (e.g. <i>visible student principles/code of conduct</i> )		
	<b>Co-curricular opportunities</b> (e.g. <i>photos, awards</i> )		
	<b>Community activities/involvement</b> (e.g. <i>photos, certificates</i> )		

**Students as Researchers: Observational Data - Students' Plenary Notes Following Each School Tour**  
*Masada College and St Spyridon College at Rouse Hill Anglican College on 17 May 2016*

<i>Similarities</i>	<i>Differences</i>
<ul style="list-style-type: none"> <li>• A lot of community involvement</li> </ul>	<ul style="list-style-type: none"> <li>• Assemblies (MC once every 2 weeks, RHAC every 2 weeks, SSC twice a week)</li> </ul>
<ul style="list-style-type: none"> <li>• All Schools teach religion based subject</li> </ul>	<ul style="list-style-type: none"> <li>• Assemblies were very quiet, disciplined and organised (people knew/lined up to collect awards) – (SCC shorter &amp; less formal, MC less formal &amp; noisier, RHAC formal, quiet and organised)</li> </ul>
<ul style="list-style-type: none"> <li>• Assembly and Homeroom (RHAC) – pray every day</li> </ul>	<ul style="list-style-type: none"> <li>• Assignment in Drop Box</li> </ul>
<ul style="list-style-type: none"> <li>• Benches to spend time and socialise with friends</li> </ul>	<ul style="list-style-type: none"> <li>• Bible verses in library</li> </ul>
<ul style="list-style-type: none"> <li>• Canteen (MC has kosher food and no meat)</li> </ul>	<ul style="list-style-type: none"> <li>• Canteen prices (SSC and MC high prices)</li> </ul>
<ul style="list-style-type: none"> <li>• Community service</li> </ul>	<ul style="list-style-type: none"> <li>• Compassion children (SCC and RHAC have, MC doesn't have)</li> </ul>
<ul style="list-style-type: none"> <li>• Core based values</li> </ul>	<ul style="list-style-type: none"> <li>• Different Co-Curricular opportunities</li> </ul>
<ul style="list-style-type: none"> <li>• Counsellor</li> </ul>	<ul style="list-style-type: none"> <li>• Different emblems (MC Jewish quote, SCC Greek quote, RHAC English quote)</li> </ul>
<ul style="list-style-type: none"> <li>• Creative Arts</li> </ul>	<ul style="list-style-type: none"> <li>• Different focus points at assemblies</li> </ul>
<ul style="list-style-type: none"> <li>• Culture based (MC and SSC)</li> </ul>	<ul style="list-style-type: none"> <li>• Different people to go to for advice – Careers advisor/subject advice</li> </ul>
<ul style="list-style-type: none"> <li>• Different elective opportunity</li> </ul>	<ul style="list-style-type: none"> <li>• Emphasis of chapel and religious studies (SCC and MC called different names and study different religions)</li> </ul>
<ul style="list-style-type: none"> <li>• Different house groups (Ancient Greek, Famous Athletes and Mountains in Israel)</li> </ul>	<ul style="list-style-type: none"> <li>• Emphasis on recognising student achievements in student reception</li> </ul>
<ul style="list-style-type: none"> <li>• Faith based</li> </ul>	<ul style="list-style-type: none"> <li>• Exams are together with different Year Groups (SCC exams with classes and years)</li> </ul>
<ul style="list-style-type: none"> <li>• Friendly students</li> </ul>	<ul style="list-style-type: none"> <li>• Goats were very friendly</li> </ul>
<ul style="list-style-type: none"> <li>• Inspirational quotes and messages in corridors and classrooms</li> </ul>	<ul style="list-style-type: none"> <li>• Higher demand for canteen</li> </ul>
<ul style="list-style-type: none"> <li>• Library study rooms for year 11 and 12</li> </ul>	<ul style="list-style-type: none"> <li>• Huge campus (SCC and MC smaller campus)</li> </ul>
<ul style="list-style-type: none"> <li>• Lockers provided (locks aren't provided for SCC)</li> </ul>	<ul style="list-style-type: none"> <li>• Importance of World Vision and Charity participation</li> </ul>
<ul style="list-style-type: none"> <li>• Lots of co-curricular activities</li> </ul>	<ul style="list-style-type: none"> <li>• Inspirational posters</li> </ul>

<ul style="list-style-type: none"> <li>• Lots of service and emphasis on helping others</li> </ul>	<ul style="list-style-type: none"> <li>• Large auditorium (smaller facilities at other schools)</li> </ul>
<ul style="list-style-type: none"> <li>• NSW flags</li> </ul>	<ul style="list-style-type: none"> <li>• Lots of fundraising</li> </ul>
<ul style="list-style-type: none"> <li>• Open classrooms</li> </ul>	<ul style="list-style-type: none"> <li>• Many sporting opportunities (SCC and MC don't have as many as RHAC)</li> </ul>
<ul style="list-style-type: none"> <li>• Prayers for current events</li> </ul>	<ul style="list-style-type: none"> <li>• Modern design</li> </ul>
<ul style="list-style-type: none"> <li>• RHAC Chapel each week (SCC prayer, MC prayer each day – MC is longer)</li> </ul>	<ul style="list-style-type: none"> <li>• National anthem (MC &amp; RHAC)</li> </ul>
<ul style="list-style-type: none"> <li>• Rural area memes for pleasant vibes</li> </ul>	<ul style="list-style-type: none"> <li>• Newspaper achievement in office</li> </ul>
<ul style="list-style-type: none"> <li>• Separate office for children</li> </ul>	<ul style="list-style-type: none"> <li>• Open Area/Environment</li> </ul>
<ul style="list-style-type: none"> <li>• Services led by religious leaders</li> </ul>	<ul style="list-style-type: none"> <li>• Organised lockers – each person has their own with a lock provided by the school (SCC doesn't have lockers, MC has lockers but some don't have locks)</li> </ul>
<ul style="list-style-type: none"> <li>• Sport sign ups (soccer, netball, touch footy and cricket)</li> </ul>	<ul style="list-style-type: none"> <li>• RHAC Home Room/House Groups (MC called Patron time and SCC Year Groups)</li> </ul>
<ul style="list-style-type: none"> <li>• Statement of intent</li> </ul>	<ul style="list-style-type: none"> <li>• School's core values in each room</li> </ul>
<ul style="list-style-type: none"> <li>• Strict enforcement upon some rules but not others</li> </ul>	<ul style="list-style-type: none"> <li>• Segregated areas for subjects</li> </ul>
<ul style="list-style-type: none"> <li>• Student uniform with school logo/emblem (strict on uniform) – Boys have same uniform</li> </ul>	<ul style="list-style-type: none"> <li>• Service trip</li> </ul>
<ul style="list-style-type: none"> <li>• Students use technology</li> </ul>	<ul style="list-style-type: none"> <li>• Slideshow displayed on the TV in front office</li> </ul>
<ul style="list-style-type: none"> <li>• Study rooms upstairs in library and other rooms</li> </ul>	<ul style="list-style-type: none"> <li>• Student achievement and artwork on display</li> </ul>
<ul style="list-style-type: none"> <li>• Support a child and the optional trips</li> </ul>	<ul style="list-style-type: none"> <li>• TLC has no visual evidence of Christianity</li> </ul>
<ul style="list-style-type: none"> <li>• Symbolic emblems</li> </ul>	<ul style="list-style-type: none"> <li>• Trophies in foyer</li> </ul>
<ul style="list-style-type: none"> <li>• Very casual relationships between teachers and students</li> </ul>	<ul style="list-style-type: none"> <li>• Two reception centres</li> </ul>
<ul style="list-style-type: none"> <li>• Work experience</li> </ul>	<ul style="list-style-type: none"> <li>• Very good facilities</li> </ul>
<ul style="list-style-type: none"> <li>• Year 10 Camp (SCC Camp Greece, RHAC Jindabyne and MC Israel)</li> </ul>	<ul style="list-style-type: none"> <li>• Wood work in the library</li> </ul>

*St Spyridon College and Rouse Hill Anglican College at Masada College on 18 May 2016*

<b><i>Similarities</i></b>	<b><i>Differences</i></b>
<ul style="list-style-type: none"> <li>• 2 versions of Hebrew alphabet</li> </ul>	<ul style="list-style-type: none"> <li>• 12 tribes displayed in the shule at MC</li> </ul>
<ul style="list-style-type: none"> <li>• A lot of Hebrew and Heritages</li> </ul>	<ul style="list-style-type: none"> <li>• ANZAC and War memorial displays at MC</li> </ul>
<ul style="list-style-type: none"> <li>• Academics</li> </ul>	<ul style="list-style-type: none"> <li>• Awards that are sponsored</li> </ul>

• Articles of faith between MC and RHAC	• Badges for groups
• Awards Wall	• Bells at all periods for SCC (MC and RHAC have bells for lunch)
• Caring about students	• Boys and girls sitting separately in the shule at MC
• Co-curricular opportunities	• Butterfly exhibit dedicated to children of the Holocaust at MC
• Community based events	• Canteen doesn't sell meat at MC – food is kosher
• Creative Arts focus	• Co-curricular opportunities afterschool (Yes RHAC and MC, No SCC)
• Discipline system	• Colourful lockers
• Donations	• Conference rooms at MC
• Donor walls (SSC not in the Senior School)	• Donation bricks at MC and RHAC
• Emblem has a connection with faith and symbolic	• Donations to the school
• Flags displayed around school	• Early Learning Centre is names after Millie Phillis (biggest donor (MC and SS yes, RHAC no)
• Friendly learning environment	• ELC, Junior and Senior School on one campus for MC and RHAC (SCC isn't on one campus)
• Half Yearly and Yearly exams	• Electives (MC 1, SSC 2 and RHAC 3)
• House Group displays in undercroft	• Food Tech has separate benches, utensils and separate areas for meat at MC
• Jewish Life Department activities	• Gym (MC and SCC, RHAC no)
• Junior School connected (SCC different campus)	• Hall – community funded
• Memorials and tributes	• Hebrew signage at MC
• Multi-cultural	• Israel Flag on walls at MC
• Music available to students	• Jewish books in library at MC
• Overseas school trips	• Kippah is a prominent part of the uniform at MC
• Peer Support in Year 10 and 11	• Lockers donated
• Playing fields	• Lunch times different for Junior and Senior School
• Pride in background and heritage	• Madrichim

<ul style="list-style-type: none"> <li>Religious based events</li> </ul>	<ul style="list-style-type: none"> <li>Mezuzah on door posts (SCC has symbols on posts)</li> </ul>
<ul style="list-style-type: none"> <li>RHAC and MC do work experience (SCC does not)</li> </ul>	<ul style="list-style-type: none"> <li>Prayers in Hebrew (SCC in Greek, RHAC in English)</li> </ul>
<ul style="list-style-type: none"> <li>Room huge</li> </ul>	<ul style="list-style-type: none"> <li>Preschool, Primary and Senior Schools all close</li> </ul>
<ul style="list-style-type: none"> <li>Soccer and Rugby</li> </ul>	<ul style="list-style-type: none"> <li>Religious artefacts</li> </ul>
<ul style="list-style-type: none"> <li>Sport notice boards</li> </ul>	<ul style="list-style-type: none"> <li>Religious lessons are compulsory until the end of Year 10 at MC and SSC</li> </ul>
<ul style="list-style-type: none"> <li>SRC</li> </ul>	<ul style="list-style-type: none"> <li>Religious studies are not offered in Years 11 and 12 (MC and RHAC do have religious studies for Years 11 and 12)</li> </ul>
<ul style="list-style-type: none"> <li>Staff friendly</li> </ul>	<ul style="list-style-type: none"> <li>RHAC and MC have inconsistent religious beliefs</li> </ul>
<ul style="list-style-type: none"> <li>Strict uniform rules</li> </ul>	<ul style="list-style-type: none"> <li>RHAC's teachers are less aware of school's religious percentage</li> </ul>
<ul style="list-style-type: none"> <li>Student involvement in services</li> </ul>	<ul style="list-style-type: none"> <li>School Clubs</li> </ul>
<ul style="list-style-type: none"> <li>Students well-behaved</li> </ul>	<ul style="list-style-type: none"> <li>School houses names after important Jewish people (SCC Greek places, RHAC Australian athletes)</li> </ul>
<ul style="list-style-type: none"> <li>Students' artworks around the school</li> </ul>	<ul style="list-style-type: none"> <li>Security</li> </ul>
<ul style="list-style-type: none"> <li>Subject dedicated to specific religion</li> </ul>	<ul style="list-style-type: none"> <li>Sporting opportunities</li> </ul>
<ul style="list-style-type: none"> <li>Teachers and students have good relationships and strong connection</li> </ul>	<ul style="list-style-type: none"> <li>SCC has a higher religious belief percentage</li> </ul>
<ul style="list-style-type: none"> <li>TV's displaying photos</li> </ul>	<ul style="list-style-type: none"> <li>Students using their own computers in classrooms at MC and RHAC – SCC only Year 12</li> </ul>
<ul style="list-style-type: none"> <li>Verses from the Siddur are displayed</li> </ul>	<ul style="list-style-type: none"> <li>Torah is held behind the colourful 'the art' at MC</li> </ul>
	<ul style="list-style-type: none"> <li>Year 10 and 12 Formal at RHAC (only Year 12 at MC &amp; SCC)</li> </ul>

Masada College and Rouse Hill Anglican College at St Spyridon College n 20 May 2016

<i>Similarities</i>	<i>Differences</i>
<ul style="list-style-type: none"> <li>A lot of sports awards on display</li> </ul>	<ul style="list-style-type: none"> <li>5 periods with a 1 ½ period (SCC)</li> </ul>
<ul style="list-style-type: none"> <li>Academic goals posters</li> </ul>	<ul style="list-style-type: none"> <li>A lot of activities with Peer Support and Year 7</li> </ul>
<ul style="list-style-type: none"> <li>All have handbooks</li> </ul>	<ul style="list-style-type: none"> <li>Active participation in Greek Day</li> </ul>

• All have hope	• Bags are carried around with students
• Charity work done by different years	• Big classrooms
• Code of Conduct on the wall (RHAC and SSC)	• Church services held off campus
• Community events	• Classrooms named after Greek people
• Compulsory languages (MC and SSC)	• Clean playground
• Different musicals (Wizard of Oz – SCC and RHAC)	• Combined events for Greek Schools in Australia
• Different sporting opportunities	• Connection to Greek Heritage (Greek plays, Independence Day)
• Flags representing culture	• Deans of upper and lower school
• Focus on hospitality ‘luncheon’	• Divine Liturgy (SCC)
• Friendly interactions between students	• Earth Hour every period 4
• Friendly staff	• Emblems and icons everywhere
• Friendly student to teacher relationships	• Girls have different uniform
• Fundraisers	• Great canteen
• Gyms (MC and SCC)	• Greek influence and focus obvious
• House colours and names on wall	• Greek language around i.e., award boards
• Lack of litter	• Images of religious figures
• Leadership group photos	• Junior and Senior split campus
• Lots of awards and achievements	• Limited lockers
• Lots of photos of students	• Lockers for books only – not for everyone in the school
• Lots of religious paintings, figures and references	• Lots of community certificates (fundraisers)
• Memorial to past students and teachers	• Many rooms are named after significant donators
• New auditorium built 2011 (RHAC and SCC)	• No clubs (SCC)
• Newspapers available at library	• No meat sold at canteen on Wed and Fri

<ul style="list-style-type: none"> <li>Overseas trips (RHAC service trip, MC IST and SSC parish trip)</li> </ul>	<ul style="list-style-type: none"> <li>Prayer at beginning and end of day</li> </ul>
<ul style="list-style-type: none"> <li>Period bells</li> </ul>	<ul style="list-style-type: none"> <li>Prayer room</li> </ul>
<ul style="list-style-type: none"> <li>Plaques dedicated to donors</li> </ul>	<ul style="list-style-type: none"> <li>Religious artworks in every room</li> </ul>
<ul style="list-style-type: none"> <li>Positive learning environments</li> </ul>	<ul style="list-style-type: none"> <li>Saints in every room</li> </ul>
<ul style="list-style-type: none"> <li>Prayer room (MC group based and SCC individual)</li> </ul>	<ul style="list-style-type: none"> <li>Separate middle schools</li> </ul>
<ul style="list-style-type: none"> <li>Pride taken in student achievements (SCC and RHAC)</li> </ul>	<ul style="list-style-type: none"> <li>Split campuses</li> </ul>
<ul style="list-style-type: none"> <li>Quality facilities</li> </ul>	<ul style="list-style-type: none"> <li>Synthetic playground, soccer field and basketball courts</li> </ul>
<ul style="list-style-type: none"> <li>Religious art (MC and SSC)</li> </ul>	<ul style="list-style-type: none"> <li>Talented artists create impressive artworks</li> </ul>
<ul style="list-style-type: none"> <li>Religious based events</li> </ul>	<ul style="list-style-type: none"> <li>Top HSC students receive a scholarship</li> </ul>
<ul style="list-style-type: none"> <li>Religious studies classes (7 to 10 for all schools)</li> </ul>	<ul style="list-style-type: none"> <li>Two main staffrooms</li> </ul>
<ul style="list-style-type: none"> <li>Show of the school emblem around (eg chairs) at RHAC and SCC</li> </ul>	<ul style="list-style-type: none"> <li>Vending machines</li> </ul>
<ul style="list-style-type: none"> <li>Small prayer room for private prayer</li> </ul>	<ul style="list-style-type: none"> <li>We don't have donuts</li> </ul>
<ul style="list-style-type: none"> <li>Sporting achievements</li> </ul>	<ul style="list-style-type: none"> <li>Weekend sport programs</li> </ul>
<ul style="list-style-type: none"> <li>Student artwork on display</li> </ul>	<ul style="list-style-type: none"> <li>Year advisers stamp late students – part of duty of care</li> </ul>
<ul style="list-style-type: none"> <li>Students visiting nursing home with food</li> </ul>	<ul style="list-style-type: none"> <li>Year groups sit with each other but still there is interaction</li> </ul>
<ul style="list-style-type: none"> <li>Teachers helping students</li> </ul>	<ul style="list-style-type: none"> <li>Years 7 to 9 have own block, 10 to 12 another block</li> </ul>
<ul style="list-style-type: none"> <li>Trophy cabinets</li> </ul>	
<ul style="list-style-type: none"> <li>Wed and Fri no meat sold at canteen</li> </ul>	



## Student Evaluation Summary

### 1. Which aspect/s of your visit to each school have you found to be most beneficial in highlighting ideas about values? *(please circle)*

- |    |   |    |
|----|---|----|
| a. | General conversation with students from other schools | 12 |
| b. | Small group discussions                               | 5  |
| c. | Tour of school  | 5  |
| d. | Presentation by students about their school           | 3  |
|    | (All)   | 3  |

### 2. What was the main similarity you observed about all 3 schools in regards to values?

- |   |   |    |
|---|---|----|
| • | Strong focus on foundational religion/faith/pray                        | 14 |
| • | Aim to instil values of their culture/moral code                        | 7  |
| • | Safe/warm/welfare of students and bonds between them and their teachers | 7  |
| • | Academic excellence   | 6  |
| • | Get the best out of students/making the students better                 | 2  |
| • | Volunteering  | 2  |
| • | Community   | 1  |
| • | Sports  |    |

### 3. What was the main difference you observed about all 3 schools in regards to values?

- |   |   |    |
|---|---|----|
| • | Different expressions of faith, values and culture      | 10 |
| • | The way values taught/represented                       | 5  |
| • | Attitude to, and percentage of those who were religious | 3  |
| • | Size and number of students and layouts/environment     | 2  |

### 4. What other strategies would you have found useful in order to further explore values in each school?

- |   |   |    |
|---|---|----|
| • | Sitting in on classes/revising recordings   | 12 |
| • | Speaking with more students in the 3 schools/longer conversations outside program | 5  |
| • | Attending church service  | 4  |
| • | A day in the life – more conversation about faith and personal beliefs            | 1  |
| • | It was all carried out really well  | 1  |
| • | Would have liked to see more of students  | 1  |

### 5. What have you enjoyed most about being involved in this project?

The highlight for all, was interacting with students across the three schools and the opportunity to form friendships. Another was learning about other schools, similarities and differences in cultures and religions.

*“Learning about other cultures and the way schools operate. Being able to interact with students in a manner in which we wouldn’t usually is good and forming friendships, so that if we meet again, we can have commonalities.” RHAC*

*“I enjoyed two things. Firstly, meeting the people involved in this and seeing each school in depth and each of their religious practices.” RHAC*

*"The thing that I have enjoyed the most about being involved in this project, is getting to see my own school in a different way. I think more of the school now."* **RHAC**

*"I have enjoyed being about to connect and talk to students that I wouldn't normally get to talk to and being able to discover the similarities and differences between the difference schools."* **RHAC**

*"Getting together with people with other religious beliefs and backgrounds and being able to talk and discuss similarities and differences of our faith."* **RHAC**

*"Definitely meeting people. I have had some great laughs and met some great people. I have already exchanged social medias in order to keep in touch. I loved meeting them. It was a great experience to mingle with people from different cultures/religions and realise how alike we really are."* **RHAC**

*"Getting to know and explore other schools, religions and the history that relates to that topic, being about to talk to others and build relationships, hoping to last outside of the research program itself."* **RHAC**

*"Meeting different students and seeing different school campuses."* **RHAC**

*"I have enjoyed learning about other schools and the similarities and differences that we share. I enjoyed getting to know other students and I also enjoyed the smaller group tours."* **SSC**

*"Meeting the other students and visiting/learning about their schools/faith."* **SSC**

*"I have mainly enjoyed learning about the different schools and their values. I have also enjoyed getting to know about different faiths and values each school had. I also enjoyed meeting new people that I hope to keep in touch with."* **SSC**

*"I have enjoyed learning about the values of other schools and the way they incorporated those into every day school life. I mostly enjoyed making new friends and speaking to the students."* **SSC**

*"I have enjoyed talking to other students and discussing how our schools are different."* **SSC**

*"Talking with students from other schools and meeting new kids. Learning about different faiths and understanding we are different, but similar in many different ways."* **SSC**

*"Meeting people from different cultural backgrounds and getting to know the environment that they learn in because in the end, we are all students and we all go to school for the same reason, to learn."* **MC**

*"Meeting students from other religious backgrounds and understanding what is important to their faith."* **MC**

*"Making new friends outside Masada, learning more about different religions and observing differences between different schools."* **MC**

*"Becoming friends with other schools and learning about their different cultures and how their school works."* **MC**

*"Meeting new people and discovering what similarities and differences we have."* **MC**

*"Talking/interacting with the other school students."* **MC**

## Appendix 7

### Research Team Reflections



**Name:** Anthony Condous - St Spyridon College – Year 11 Adviser/Mathematics

Research Team, Survey and Observational Data

**Qualifications:** Bachelor of Science (UNSW) and Diploma of Education (Sydney University)

**Quote about your experience/highlight/challenge in undertaking this research:**

A highlight of the Research Project was that I enjoyed learning about other schools and the similarities and differences that we share and also getting to know teachers from the other two schools.



**Name:** Amelia Katsogiannis - St Spyridon College - Principal Survey and Observational Data

**Qualifications:** B Sc, DipEd(USYD), MEdAdmin (UNSW)

**Quote about your experience/highlight/challenge in undertaking this research:**

A highlight of the Research Project was working across teams. I am very proud of all of our teachers who were involved, for their diligence and enthusiasm, over the course of this Project.



**Name:** Gina Kokinelis - St Spyridon College – Year 7 Adviser/Dean of Middle School

Values Identification /NVivo Analysis

**Qualifications:** B Arts (Psychology, Modern History, Drama), Dip Ed, Cert. IV Assessment and Work Place Training

**Quote about your experience/highlight/challenge in undertaking this research:**

It has been both an elevating and challenging experience. Definitely pushed time management boundaries and encouraged some serious mental athletic workouts. The most satisfying aspect was seeing the analysis of data gathered from a variety of sources, affirm and align with our beliefs and the perceptions of the other key stakeholders. Overall, an enlightening and exciting project.



**Name:** Efosini Stefanou-Haag - St Spyridon College – Head of College  
Leadership  
**Qualifications:** BA General (English, Psychology, Geography), P.G. Certificate in Education

**Quote about your experience/highlight/challenge in undertaking this research:**

A highlight of the Research Project was that we were able to add new insights to existing research on values in education – identifying a set of overarching values to which we all subscribe. This was exciting.



**Name:** Laura McCoy - St Spyridon College – Year 8 Adviser/English/Drama  
Survey and Observational Data  
**Qualifications:** B Arts/B Education (Drama, English) Certificate in Religious Education.

**Quote about your experience/highlight/challenge in undertaking this research:**

A highlight of this project was seeing the interactions of the students and hearing their insightful observations about the values of each school.



**Name:** Anthony Picardi - St Spyridon College – Orthodox Studies Literature Review  
**Qualifications:** BTh, MA (Sydney College of Divinity), LL.B (University of Sydney), GDLP (College of Law), GradDipEd (UNE)

**Quote about your experience/highlight/challenge in undertaking this research:**

I enjoyed working on this AIS Research Project as it provided us with the opportunity to explore the values and experiences of three diverse independent schools, whilst focusing on the way that ethos and values are both constructed and experienced existentially. It also allowed us to build relationships across cultures, faiths and traditions as we worked collaboratively in teams, both within our own and across school communities.



**Name:** Wendy Barel - Masada College – College Principal Leadership

**Qualifications:** Bachelor of Arts, Diploma of Education

**Quote about your experience/highlight/challenge in undertaking this research:**

Having the opportunity to work with the other schools was definitely a highlight, time management a challenge and reflecting on whether we actually walk the talk with our ethos and values was interesting and then rewarding to know that we do.



**Name:** Natalie Batkov –Street - Masada College –Head of Academic Care, Years 7-12, Year 8 Patron, TAS Department & VET Coordinator Survey and Observational Data

**Qualifications:** Bachelor of Technology Education & Master of Educational Leadership

**Quote about your experience/highlight/challenge in undertaking this research:**

I thoroughly enjoyed this experience and to know that our research will be read by colleagues from other schools is rewarding. The biggest highlight for me was getting to know and working with staff from the two other schools as well as having the students come together for their observations.



**Name:** Lisa Cohen - Masada College – Head of Jewish Studies – Senior

**Qualifications:** Survey and Observational Data  
BA (classical Hebrew, Jewish Civilization, thought and culture)

Bachelor of teaching (secondary)

**Quote about your experience/highlight/challenge in undertaking this research:**

I found the data collection interesting as it gave an insight and perspective of the parents, students and staff. Insight into the values lived and portrayed in our schools. I have also found value in comparing practice and sharing successes and challenges with colleagues from other schools. A challenge I faced was finding the time to adequately complete tasks assigned to me.



**Name:** David Cook - Masada College – Head of Senior School / Head of Curriculum  
Values Identification /NVivo Analysis  
**Qualifications:** Bachelor of Science Diploma of Education

**Quote about your experience/highlight/challenge in undertaking this research:**

Through working on the Values in Education Project there has been the opportunity to re-affirm what Masada College stands for in its educational leading learning package. It also was an excellent networking opportunity working with other like-minded teachers and leaders of other schools reinforcing the importance of values in education and the impact of these values on our current staff, students and communities.



**Name:** Suzy Hughes - Masada College / Roseville College – Careers Advisor  
Literature Review  
**Qualifications:** B.Com (UNSW), M.Ed (UTS), Grad Dip.Counselling (ACAP), PCAANSW

**Quote about your experience/highlight/challenge in undertaking this research:**

A wonderfully enriching professional experience. To have the opportunity to gain insight which is evidence-based into the heart of each of our schools and to do this with such a spirit of collegiality and academic curiosity was a real career highlight.



**Name:** Gavin Russell – Masada College – HSIE Teacher, Head of Pastoral Care  
Survey and Observational Data  
**Qualifications:** MSc (Hons) BA (Hons) QTS

**Quote about your experience/highlight/challenge in undertaking this research:**

The Values in Education Project provided a platform for me to grow professionally as well as an enriching experience to work collaboratively with colleagues from different educational settings.



**Name:** Judith Breedon - Rouse Hill Anglican College  
Values Identification /NVivo Analysis  
**Qualifications:** B.Sc (Hons) Biochemistry & Management Science; Grad Dip Ed

**Quote about your experience/highlight/challenge in undertaking this research:**  
A highlight of the Research Project was analysing qualitative results from the NVivo software analysis in a quantitative manner. It was also very valuable to be able to work with teachers at the other schools involved.



**Name:** Wayne Conoulty - Rouse Hill Anglican College  
Survey and Observational Data  
**Qualifications:** Grad Dip Ed (SOR), Bachelor of Ministry and Diploma of Mission & Divinity

**Quote about your experience/highlight/challenge in undertaking this research:**  
A highlight of the Research Project was the collaborative feedback from student visits on Values seen in their Colleges.



**Name:** Jason Davies - Rouse Hill Anglican College  
Survey and Observational Data  
**Qualifications:** B Sc, B Ed (Science, Mathematics)

**Quote about your experience/highlight/challenge in undertaking this research:**  
A highlight was seeing the students from each school interact together during the observation visits and how they respectfully discussed their common values, experiences and traditions.





**Name:** Peter Fowler - Rouse Hill Anglican College  
Leadership Team

**Qualifications:** BA DipEd, Grad Dip Careers Ed, M Ed Admin, AIMM, MACE, MACEL

**Quote about your experience/highlight/challenge in undertaking this research:**

It was great to work with like-minded colleagues from quite different school settings on a project that ultimately will bring clearer insights into the way in which we reinforce the teaching of values in our schools.



**Name:** Belinda Keast - Rouse Hill Anglican College  
Survey and Observational Data

**Qualifications:** Bachelor Health Science (PDHPE) Grad Dip Ed

**Quote about your experience/highlight/challenge in undertaking this research:**

I thoroughly enjoyed working on this Research Project and found the results fascinating. The highlight for me was the collaboration with the staff and students of the other schools. We were able to gain an insight into two other schools with different culture and faiths, however, the similarities in our values were numerous.



**Name:** Trish Wilcox - Rouse Hill Anglican College  
Literature Review

**Qualifications:** Grad Dip School Mus, Master of Applied Linguistics (TESOL)

**Quote about your experience/highlight/challenge in undertaking this research:**

I thoroughly enjoyed the opportunity to complete further research and watch a new project unfold was fascinating, enjoyable and rewarding. The highlight was getting to know, and working with, staff from other schools and observing their educational environments.



## AIS EDUCATION RESEARCH PROJECT

